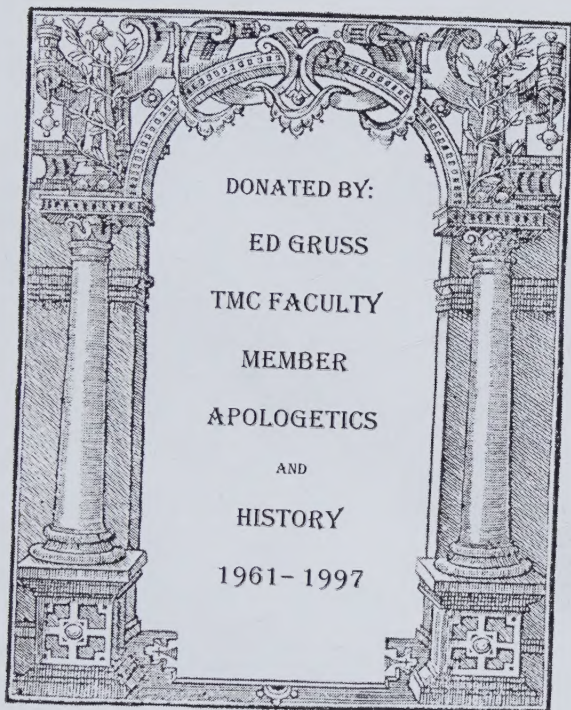



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BIBLICAL COMMENTS
OF
ZION'S WATCH TOWER
1908 - 1916.

"The words of the wise are as
goads, and as nails well
fastened are the words of
the collectors of sentences,
which are given from one
shepherd."
(Ecclesiastes 12:11
R.V. Marg.)

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THE OLD AND NEW TESTAMENT BOOKS

OLD TESTAMENT

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- 1:1 In the beginning - Not of the universe, but of our planet. F-17.
God - The Bible records assume the existence of the Creator himself - from everlasting to everlasting. (Psa. 90:2) Z'07-3920.
Created - The Genesis account does not begin with the creation of the physical earth, as was once supposed. "The beginning refers merely to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man's use. Z'12-5139.
And the earth - Doubtless our earth is the most advanced of all the worlds yet created. Z'07-12.
- 1:2 And the earth was - It already existed before the six days began. F-23.
And the spirit - The power or energy. E-175.
Moved upon - Fecundated, rendered fruitful or prolific. E-175.
This manifestation of God's spirit is easier to understand than its transforming power. E-183.
- 1:3 And there was light - Probably electrical, Aurora Borealis. F-30.
- 1:5 And the evening - The obscure beginning. F-31.
And the morning - The perfect completion. F-31.
Were the first day - The Azoic or lifeless age of 7,000 years. F-31. Certainly not a sun day, for the sun itself was not visible until the fourth creative day. F-19.
We hold that the Genesis account is in full accord with all the facts known to science. There was no light in the earth prior to the time when divine energy brooded on the surface of the waters. The account seems to suggest an electrical influence, and a light somewhat resembling the Aurora Borealis. The earth was dark because shrouded with an impenetrable fog and an upper canopy of water, mineral water, etc. This thoroughly shut out the light of the sun, moon and stars, which did not shine in upon the earth in any sense until the 4th day.
The Jewish day, patterned after the Genesis account, began with the night. So the first day of 7,000 years, under the divine energy, gradually increased this electrical light and prepared for the next epoch. Z'12-5140.
(For a fuller account of the work of creation, see Vol. 6 of the Scripture Studies, Chap. 1)
- 1:6 Let there be a firmament - An expanse of atmosphere. F-31.
In the midst of - Between the F-31.
- 1:7 Made the firmament - The atmosphere, composed of gases given off after the fall of the first canopy. F-31.
- 1:8 And the evening and the morning were the second day - The Palaeozoic age, Silurian period, 7,000 years. F-31.
The work of the second day, or epoch, was the establishment of a firmament, separating between the waters of the sky and the waters of the earth. Doubtless the light had to do in a natural way with the bringing about of this secondary feature of the earth's preparation. The establishment of the firmament began very slowly, but was completed with the end of the 2nd day. Z'12-5140.
- 1:9 Let the dry land appear - The weight of the seas caused the earth to buckle as it cooled, gradually forcing portions of its crust above the water. Similar paroxysms of nature will, probably occur. F-32.
- 1:12 Brought forth grass and herb - Carbonic and nitrogenous gases caused extraordinary plant growth during the third creative day, storing carbon for coal deposits and purifying the atmosphere for animal life. F-32.

GENESIS

Whose seed was in itself, after his kind - Contrary to Evolution theories. G-32.

- 1:13 And the evening and the morning were the third day. - The Carboniferous era of 7,000 years. F-32.

In the third day, or epoch, under the divine direction, earthquakes took place, mountain ranges were thrown up, and thus the waters of the earth were gathered into seas, draining off a land surface in preparation for vegetation. Forthwith vegetation sprang up. Z¹²-5140.

- 1:16 And God made - Literally "Caused to shine." The word does not mean created. F-33.

To rule the day - To indicate the time of day. F-34.

- 1:19 And the evening and morning were the fourth day. According to the Valian Theory, the earth was once surrounded by rings and belts similar to those of Saturn and Jupiter, consisting of minerals and waters thrown off to a great distance when the earth, long previously, was in a molten state. These rings, attracted to the earth, approached her gradually one by one. Held off by the firmament, they spread out like a great curtain, causing much of the darkness. Then, influenced by the motion of the earth on her axis, they gravitated towards the poles, gradually becoming heavier. Finally they broke, one after the other, coming down as great deluges, burying vegetation, which later became coal beds, and depositing minerals of various kinds which man has been using.

Each successive deluge added minerals to the crust of the earth and water to the seas, the weight of the seas creating further upheavels of mountains, etc. The last of these rings came down as a deluge in Noah's day. Previously, for centuries, it had been a great watery canopy. Through it the sun, moon and stars were visible, but not clear, as now. Under these conditions there were no storms, nor was there any rain. (Gen. 2:3). The entire earth under this canopy was like a greenhouse of equable temperature. This accounts for the vegetable and animal remains found near the poles, and long embedded in ice, which formed instantly when the canopy collapsed as a deluge.

With the fall of several of earth's "rings," the atmosphere became translucent, so that the luminaries of the sky could exercise their beneficial influences in respect to animal life about to be created. These luminaries have served mankind as a great clock, marking days, months and years. Z¹²-5140.

- 1:20 Let the waters bring forth - By Divine power given for the purpose. F-35.

Abundantly - The untellable trillions of shell-fish which absorbed the excess of hydrocarbons. F-36.

The moving creatures - The creeping creatures. E-324.

That hath life - Nephesh, soul, sentient being, as of man. E-324.

- 1:21 Living creature - Nephesh, soul, sentient being, as of man. E-324, 334.

- 1:23 And the evening and the morning were the fifth day. - The Reptilian period of 7,000 years. F-35.

On the fifth day the waters began to swarm with living, moving creatures. Next came fowl and great sea monsters. A measure of evolution is suggested by the statement that "the waters brought forth abundantly" the various kinds, under divine supervision. Only in the case of man does the Bible distinctly declare a personal creation. Z¹²-5140.

GENESIS

- 1:24 Let the earth bring forth - A comprehensive scientific expression. F-54.
Living creatures = Nephesh, soul, sentient being, as of man. E-324, 334.
Cattle - Domestic animals as distinguished from others. F-36.
- 1:26 Let us - The plural form calls our attention to the fact that, "The Word was in the beginning with God." Z⁹⁴-1609.
In our image - With similar mental powers of reason, memory, judgment and will, and moral qualities of justice, benevolence and love. A-174, F-722.
 Not with a mere first glimmer of moral sense as claimed by Evolutionists. Z⁰¹-2836.
 The object of making man an earthly image of his Creator was that he might be a suitable ruler of earth. Z⁰¹-2836.
After our likeness - King of earth as God is of the universe. A-174, F-39.
And let them - Not Adam alone, but all of them together. A-245.
Have dominion - Not over each other, but as stated. A-246.
- 1:27 So God created man - Notice, it does not say the earth brought forth man or the waters brought forth man. F-38.
In his own image - An earthly image of himself. A-171.
In the image of God - With reasoning power and moral intelligence. F-39. If Adam was imperfect this language is vain. F-39. Would a man take pleasure in sending out a blurred and defaced painting and widely announce it as an image of himself, or would he delight in owning and blessing a simple or idiotic son? Z⁹⁰-12-1.
Created he them - The glory and honour not being in its full sense represented by one of the sexes but by them both unitedly. Z⁰¹-206.
- 1:28 God blessed them - The Divine blessing is given only to that which is perfect. Z⁰⁷-14.
Be fruitful - Propagation of the race has divine sanction. S-104. These words were addressed to the natural man, not to the Church. Z⁰⁷-15. Propagation of the race was not in any sense a transgression or the transgression of our first parents. Z⁰¹-206.
Replenish the earth - Fill the earth D-648, Z⁹⁸-230.
 God's ultimate purpose did not contemplate filling the earth with a dead race. Z⁹³-117. When the earth has been filled, procreative powers will be eliminated and the race will be composed of perfect units as Adam was before Eve was created. Z⁰¹-206.
And subdue it - Had our first parents not sinned they would have been able to complete the subjugation of the earth without losing their Edenic home. Z⁰⁷-14.
And have dominion - "Thou madest him to have dominion". Psa. 8:6.
- 1:29 Shall be for meat - Presumably animal food, now eaten with the Lord's sanction, and necessary because of human weakness, will not be eaten in the coming age. Z⁰¹-207.
- 1:30 There is life - Nephesh, soul, sentient being, as of man. E-325.
- 1:31 That he had made - Not merely commenced to make, but completed. A-174.
It was very good - Adam was physically, mentally and morally perfect. A-174, E-406. Adam "was the Son of God" (Luke 3:38) No specimen of remote antiquity that has yet been discovered is inferior to the lowest of existing men, showing conclusively that there has been a fall. Z⁰⁷-13. The physical earth is a good storehouse of blessings, a good place for the exercise of man's powers, for his discipline and development and for his everlasting home and dominion. Z⁹⁴-13.

GENESIS

- And the evening and the morning were the sixth day - The creation of the land animals marks the 6th epoch-day. Fish and fowl took precedence, as scientists agree. Again we read that "the earth brought forth," but we also read that the Lord directed the matter in the development of the different kinds or varieties. It was at the very end of the sixth day that God created man. The earth did not bring him forth. He was created in his Maker's likeness, to be the King of earth, to have dominion over the creatures of the land, the air and the sea. Another account seems to imply that Mother Eve was taken from Father Adam's side, to be a helpmate on his own plane, in the beginning of the 7th day, for this was the last feature of creation. Z'12-5140. Genesis 2:20-22.
- 2:2 On the seventh day - The seventh period of 7,000 years, whose known length furnishes the clue to the length of the other six creative days. F-46.
He rested - He has rested or ceased from his creative work during this 7th day, leaving the finishing touches to be accomplished by the Redeemer during his Messianic Kingdom, which will complete the seventh day - 49,000 years from the time God said, "Let there be light." Z'12-5140.
- 2:3 And sanctified it - Throughout God's plan six periods of equal length were to be followed by a seventh period of special blessing, as illustrated in the seventh day or rest day, the seventh year or rest year and seventh thousand-year day, or Day of Restitution. Z'94-2. See Note on Ex. 16:23.
- 2:4 These are the generations - Developments or details. F-38.
In the day - Not 24 hours, but a long, definite period, as we speak of Luther's day or Judgment day. A-139.
The Lord God made - By his energy, exercised through his Son. E-182. "All things were made by him" (John 1:3)
- 2:5 Not caused it to rain - The earth was still enveloped in the last canopy or watery veil that came down in Noah's day. F-25.
- 2:7 And the Lord God formed man - It is not said of man, "Let the earth bring forth man" or "Let the waters bring forth man." F-39.
Of the dust of the ground - Producing an earthly creature, as the same energy operating on spirit substances produced angels. E-105. The first man, root or life-giver of the race, is the Lord from heaven, at his second advent. E-137, 453.
And breathed - Napach, inflated, blew. E-319.
The breath - Neshamah, life power. E-319.
Of life - Caiyah, lives. - The breath or spirit of life common to all breathing creatures. Z'12-5140.
And man became - It does not say, "And man received" E-322.
A living soul - Nephesh, sentient being, as other creatures. E-322. Was Adam created mortal or immortal? See Vol. 1, page 185 & Vol. 5, page 390.
Planted a garden - A Paradise, soon to be restored, and into which the dying thief shall come, as promised. F-668, Luke 23:43.
- 2:9 To grow every tree - Every kind of tree. A-209.
The tree of life - Which would have sustained life perfectly. A-209.
- 2:11 The first is Pison... where there is gold - Gold is a symbol of the divine nature. T-18.
- 2:14 And the fourth river is Euphrates - Symbol of the world of mankind. B-209, D-24.

GENESIS

- 2:17 Not eat of it - Had Adam and Eve remained obedient this restriction would doubtless have been lifted in due time. Z'07-22.
For in the day - "One day with the Lord is as a thousand years" (II Peter 3:8) F-332.
That thou - The Nephesh, sentient being, soul. E=400.
Shalt surely die - "Dying thou shalt die" See Margin.
 Physically, mentally and morally. E-407. With no intimation of any release. A-154. With no suggestion of torment afterwards. F-333. Implying everlasting life if not disobedient. E-22. Illustrating that ultimately all who are in any way imperfect shall be destroyed. Z'94-14. Death is not a friend but an enemy. Z'94-326.
- 2:18 Make him an help mate for him - Adam was so far superior to all other creatures that he had no companionship amongst them. Z'07-14.
- 2:19 Living creature - Nephesh, soul, sentient being, as of man. E-325, 334.
- 2:20 And Adam - In the two years before the fall. C-127.
To every beast - The perfect man had perfect control over all the brute creation. Z'98-311.
- 2:21 Took one of his ribs - Implying separation of some of his qualities. F-497. Indicating that when the work of restitution is complete all will be as Adam was originally. T-101.
Closed up the flesh - Typifying that the Church, the Bride of Christ, was formed from his wounded side as a result of the deep sleep of death which came upon our Lord Jesus. Z'92-103.
- 2:22 Made he a woman - Eve, type of the Church. E-140.
They shall be one - The figure of Adam and Eve as typifying the Lord Jesus and his Bride ends here, where the twain are made one. Z'92-104.
- 3:1 Now the serpent - Having been obsessed by Satan. S-31.
 From Genesis to Revelation the serpent is set before us as the synonym of Satan. Z'07-3925.
And he - This was evidently the time of Satan's fall. Z'01-215.
Said - Perhaps by his actions; actions speak louder than words. Z'07-22. Probably the serpent ascended the tree and ate of its fruit under Satan's guidance. Z'07-23.
Unto the woman - Posing as her friend. Z'07-22.
- 3:4 Ye shall not surely die - In thus entrapping mother Eve, and through her bringing upon Adam and his race the death penalty, Satan became the great murderer of the race, as our Lord Jesus declared, "He was a murderer from the beginning and abode not in the truth." Z'07-3925. This is the first affirmation of the doctrine of inherent human immortality. Z'94-118. Satan probably believed this lie, having first deceived himself as most deceivers do. Z'94-250.
- 3:5 Shall be as Gods - Shall be wise as gods. S-47.
Knowing good and evil - She did indeed get a great increase of knowledge but with condemnation, sorrow, pain and tears. Z'07-23.
- 3:6 And he did eat - "The man was not deceived;" he ate knowingly, to share his wife's penalty. Z'01-219. One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. (Hosea 6:7 Marg.) Z'12-5149.
- 3:7 They were naked - Eating the forbidden fruit evidently so engulfed our first parents in passion as to lead to a misuse of a knowledge of which previously they had not been entirely ignorant. Z'01-216.

GENESIS

- Sewed fig leaves together - Indicating penitence and an effort to establish and maintain virtue. Z'94-14.
- Made themselves aprons - Typifying the flimsy, worthless covering for sins of our own righteousness. Z'82-8-8.
- 3:12 And I did eat - Adam did not blame the transgression upon his wife; he simply told the truth plainly. Z'01-218.
- 3:14 Unto the serpent - Figuratively, Satan. Z'94-14.
- Upon thy belly - Not upright, respected and honoured among the angelic sons of God, as previously. Z'94-14.
- Shalt thou go - Literally, the serpent experienced some kind of a change of form and locomotion. Z'07-24.
- Dust shalt thou eat - Another way of saying "Lick the dust," "Bite the dust." Z'01-219.
- 3:15 And her seed - This seed of the woman reached fulfilment in Christ. F-353.
- It - Christ, the Seed of the woman, not the seed of the man; for he is to be the Son of God, born of a woman, and not a son of Adam, in which case he would have been an heir of his taint and penalty, and could not have redeemed us by a spotless sacrifice in our room and stead. 1 Cor. 15:22. Z'94-14.
- Bruise thy head - Bring vital injury; crush out all evil in due time. Z'07-24. An intimation of the ultimate recovery of mankind from the power of Satan. A-57, 98. The Church will also have to do with this work of crushing evil - as the Apostle expresses it, "The very God of peace shall bruise Satan under your feet shortly." Rom. 16:20. Z'07-3926.
- Bruise his heel - Not injure him vitally. Thus the Christ, Jesus, the Head, and the church, his members, throughout this Gospel Age have all suffered something from the serpent, from evil, from Satan, but under God's providences their sufferings are not serious, not deadly - they are wounded in the heel, so to speak. Z'07-24.
- 3:16 Greatly multiply thy sorrow and thy conception - The race has multiplied more heavily as it has become degenerate and weak. F-41.
- In Sorrow - As a part of the curse. F-558.
- And thy desire - Inclination to seek and obey authority. F-492.
- Rule over thee - This prophecy that man in his fallen state would exercise tyranny over woman has been abundantly fulfilled. Z'93-200.
- 3:17 Because thou hast - Implying that he would have lived everlastingly if he had not disobeyed. E-22.
- Cursed - Unprepared to perpetuate human life. Z'02-191.
- Is the ground - All the ground outside of this specially prepared garden in which you have been living and from which you are now to be expelled. Z'02-191.
- For thy sake - The earth in general is in its present imperfect condition for man's profit and experience. Z'89-7-3.
- 3:19 Sweat of thy face - Idleness is injurious to fallen beings. A-169, 337.
- For dust thou art - And in no sense of the word a spirit being. Z'01-217.
- Shalt thou return - With no hint of any subsequent torment. F-333.
- 3:21 Make coats of skins - Typifying the necessity of a sacrifice for sins. A-57.
- And clothed them - Typifying the robe of Christ's righteousness. A-57.

GENESIS

- 3:22 Become as one of us - The Elohim (the mighty ones) Z'13-5210
To know good - Before the entrance of sin into the world. A-120.
And evil - As a result of the curse. A-120.
Also of the tree - Trees or grove. (plural) E-340, 390.
And live forever - By eating continuously. E-340.
- 3:23 Sent him forth - So that the death penalty might take effect.
A-209.
- 3:24 Of the tree - Grove, woods, orchard. Z'01-216.
- 4:1 And bare Cain - Cain means "Acquired"; no doubt Eve considered that in him she had acquired the promised seed, the promised deliverer. Z'01-85. Cain was birthmarked, as we all are, with selfishness. The period of his gestation was surely one of much mental distress to his mother. Z'12-5150.
- 4:2 Bare his brother Abel - Abel means "Nourisher" or "Feeder," and probably signifies that he was looked to as a helper in the battle for bread. Z'01-85. By the time Abel was born, doubtless, our first parents had become more reconciled to their fate and more accustomed to their surroundings. Hence it is fair to suppose that Abel was born under more favourable conditions than Cain. Z'12-5150.
- 4:3 In process of time - Both sons having in the meantime doubtless reared large families. Z'07-26.
That Cain - Typifying Ishmael, Esau, Fleshly Israel and the Tare class. Z'01-86.
Fruit of the ground - Typifying offerings of works. Z'01-86.
Unto the Lord - The children of the first man were not worshippers of idols or of the sun, moon or stars. Z'07-25.
- 4:4 And Abel - Typifying Isaac, Jacob, Spiritual Israel and the Wheat Class. Z'01-86.
And of the fat - Symbol of loving zeal. T-57.
Respect unto Abel - Because he had first sought the mind of the Lord: "By faith Abel offered a more excellent sacrifice" (Heb. 11:4) Z'94-29.
To his offering - Because it typified the necessity of the death of a redeemer as a sacrifice for sins. A-57. Doubtless manifesting his acceptance by fire, as in the case of Elijah's offering in the presence of the priests of Baal. Z'01-86.
- 4:5 Cain was very wroth - Instead of appealing to the Lord to know why his sacrifice was not acceptable. Z'07-26.
And - Instead of humbly and lovingly congratulating his brother and profiting by the knowledge gained. Z'01-86.
His countenance fell - Doubtless knowing of his parents' hopes that he should be the deliverer, and being therefore filled with pride, chagrin and envy toward his younger brother. Z'01-86.
- 4:6 Why art thou wroth? - The inability to be angry, under proper cause, would imply imperfection, but Cain had no just cause to be angry with his brother. Z'07-26.
- 4:7 Sin - The spirit of Satan, which if received will displace the right spirit. Z'07-27.
Lieth at the door - Crouching, ready to spring into your heart at the next misstep. Z'07-27.
Shall be his desire - Satan's desire. Z'07-28.
Shalt rule over him - That would be your proper course. Z'07-28.
- 4:8 And Cain - Type of those who assassinate their brethren by slander. F-166.
That Cain - Probably thinking thus to remove his rival. Z'01-86.

GENESIS

And slew him - Typifying that Christ and his followers must be faithful unto death before they can enjoy their victory of crushing the evil one. Z'01-87.

4:9 I know not - The sin of murder led to the sins of lying and insolence. Z'94-29.

My brother's keeper - Every member of the New Creation is his brother's keeper. "We ought to lay down our lives for the brethren;" "And to love our neighbors as ourselves." Z'07-28.

4:10 Thy brother's blood - The blood is the life. Z'07-29

Crieth unto me - Figuratively cries for vengeance. Z'07-29.

4:13 Than I can bear - A haughty, proud, ambitious and self-confident spirit is the one which leads at last to disappointment. Z'01-88.

4:14 And from thy face - Indicating that he appreciated God's favour. Z'94-29.

Shall I be hid - An indication of penitence. Z'94-29.

4:17 His wife - Undoubtedly one of his sisters. Z'02-214.

He builded a city - A house or villa for himself and family. Z'02-214.

5:1 In the likeness of God - With similar faculties of will, reason, etc. A-201.

5:2 Called their name a dam - The headship with the male. T-101.

5:3 Lived 130 years - Link No. 1 in the true Bible chronology. B-43.

5:6 Lived 105 years - Link No. 2 in the true Bible chronology. B-43.

5:9 Lived 90 years - Link No. 3 in the true Bible chronology. B-43.

5:12 Lived 70 years - Link No. 4 in the true Bible chronology. B-43.

5:15 Lived 65 years - Link No. 5 in the true Bible chronology. B-43.

5:18 Lived 162 years - Link No. 6 in the true Bible chronology. B-43.

5:21 Lived 65 years - Link No. 7 in the true Bible chronology. B-43.

5:24 Walked with God - He did not stand still, but "walked" Z'80-2-3.

And he was not - See comments Hebrews 11:5.

5:25 Lived 187 years - Link No. 8 in the true Bible chronology. B-43.

5:28 Lived 182 years - Link No. 9 in the true Bible chronology. B-43.

6:2 The sons of God - Some of the angels to whom was committed the supervision of mankind prior to the flood. S-15.

And they - Probably at the instigation of Satan, who thus planned to outwit the Almighty and create a race that would live forever. Z'94-250.

Took them wives - The Apostle Jude declares that thus they "left their own habitation" or condition as spirit beings, in violation of the divine law. Thus instead of using their permission to appear as men to help and instruct mankind, they used this power to still more rapidly degrade humanity. Z'13-5160.

(For further information re this subject see Vol. 6-619, 624.

6:3 His days - His age-limit, as illustrated by Moses' life. D-604.

6:4 There were giants - Nephilim, fallen ones, unrecognized by God destroyed in mercy to Adam's dying race. E-104.

Men of renown - Because of the vigor of their angelic fathers. S-104.

Thus this improper relationship between angels and humanity continued for centuries, because in that primitive time full manhood was not reached in less than a hundred years. Those giant sons of the angels, begotten in lust and in violation of the divine law, would not, naturally, be renowned for their virtues of holiness, but the reverse. Z'13-5160.

(See following Scriptures and comments: - 1 Pet. 3:19; 2 Pet. 2:4, 5; Jude 6).

GENESIS

- 6:5 Evil continually - And progressively, proving the necessity of divine interposition if man is to be recovered. A-71
- 6:6 Repented the Lord - The Lord changed his course of dealing, not his mind. The matter is so stated as to convey to the general reader as much as he is able to comprehend of God's reasons for changing his course. Z'96-203.
- 6:9 Perfect in his generations - Toledaw, descent, family. Separate, free from the contamination of their time, from improper intercourse with the angels which kept not their first estate. Gen. 4; Z'09-4386. His family were apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood. Z'12-5043.
- 6:13 I will destroy them - Thus God set an example of his opposition to sin and his determination that, eventually, it should be fully stamped out. Z'13-5160.
- 6:15 This is the fashion - A design which has been found in actual practice to yield the best results for safety and stowage. Z'07-38.
- Length 300 cubits - 547.3 ft. by sacred cubit of 21.88 in. Z'05-367.
- Breadth 50 cubits - 91.2 ft. Z'05-367.
- Height 30 cubits - 54.72 ft. Z'05-367.
- These dimensions would give a capacity of 2,730,782 cu. ft., a tonnage of 81,052. Z'05-367. Approximately three or four times the capacity of the largest vessels now afloat. Z'01-221. Providing plenty of room for pairs of all the 244 species of animals scheduled by Buffon and all the supplies they would need on the voyage. Z'04-85.
- 6:16 A window - An opening 21.88 in. high all around the ark under the eaves. Z'01-221.
- 6:17 Is the breath - Ruach, air, spirit, life-power, as in man. E-174, 314.
- 6:19 Bring into the ark - Type of Christ and the power in him which will replenish and reorganize society. A-318.
- 7:1 Into the ark - See comment above.
- 7:6 Was 600 years old - Link No. 10 in the true Bible chronology. B-43.
- 7:7 Sons' wives with him. - Noah and his family, with the ark, represent the Church, lifted up above the whole earth during the time of trouble, preserved from the terror of the trouble, and afterward coming down from heaven to bless and replenish the earth. Z'06-111.
- 7:8 Of clean beasts - Suitable for human food, such as the cow, sheep, etc. Z'01-221.
- That are not clean - Not suitable for human food, such as the horse and dog. Z'01-221.
- 7:11 The same day - See Verses 12, 17, 24, etc. The logical statement of Genesis respecting the particular time when the flood began, the number of days that it rained, and the increase of the waters, seem reasonable, as does the further account of the cessation of the rain, and of the length of time in which the waters gradually receded, and the length of time in which the surface gradually dried and vegetation manifested itself. Thus the Genesis account of the Deluge is stamped trustworthy. Z'13-5160. Z'13-5160.
- Broken up - The main part of the flood coming to the earth from the poles. Z'07-39.
- 7:15 Is the breath - Ruach, spirit, life-power, as in man. E-174, 314.
- 7:17 And the flood - Now abundantly corroborated by science. F-27.

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- 7:19 All the high hills - Perhaps merely in the portion of the earth inhabited by man. Z'07-38. The following is a quotation from the Rev. Peloubet, D.D: - "It is the opinion of almost all, even the most conservative, that the deluge was limited in extent.... When the account says that "all the high hills that were under the whole heaven were covered" by the waters of the flood, and that "every living substance was destroyed," a reasonable interpretation in accordance with our own knowledge of the frequent use of language in literature - often exemplified in the Bible itself - would regard it as from the stand point of the observer, and not necessarily imply that the total earth was covered, but only the regions known to man and inhabited by man. Thus, when the Saviour said that the queen of Sheba came from the uttermost parts of the earth, and the Acts report that in Jerusalem at Pentecost were people "out of every nation under heaven," they would not be proved untruthful nor even inexact if land should be found further away than Sheba, or a tribe that was not represented at Pentecost." Z'07-3933.
- 7:22 The breath of life - Ruach, Neshamah, caiyah, breath of the spirit of life. E-314, 319.
- 7:23 And every living substance was destroyed. - As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ is the Ark of Safety now for all who will be saved out of the present order of things. Z'13-5161. "The salvation of the righteous is of the Lord." Psa. 37:39
 "Destroyed" - Neither in this, nor in anything else, did God ever suggest any thought of torturing sinners, or anybody, throughout eternity. On the contrary, all those antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. They belonged to the great mass of mankind, with whom Messiah will deal during his Millennial reign of righteousness.
- As for the sons of the angels by human mothers, there is no hope for them. Their begetting and birth were not authorized of God. As for the fallen angels themselves; The Bible tells us that for these 4,400 years they have been exiles from God, restrained "in chains of darkness," "until the judgment of the great day." Jude 6; 2 Peter 2:4. Z'13-5160.
- 8:1 With him in the ark - Type of Christ and the power in him which will replenish and reorganize society. A-318.
- God made a wind - Ruach, spirit, invisible power, as in man. E-174
- 8:11 Was an olive leaf - Symbol of peace. D-651.
- 8:13 And it came to pass in the six hundreth and first year - Noah having just completed 600 full years. Z'96-260.
- In the first month, the first day of the month - The very minute accpunt of the flood seems to indicate that from the time Noah and his family and his sons' families and the beasts, birds, etc., entered the Ark, and the rain began, until the time that the earth was totally dried, was a full year of 365 days. We read that Noah was 600 years old when the flood of waters was upon the earth (Gen. 7:6); and again, "It came to pass in the six hundred and first year, in the first year, in the first month and the first day of the month, the waters were driedup from off the earth." Under the direction of the Lord, Noah and all under his care left the Ark on the twenty-seventh day of the second month; and since he entered the Ark on the 17th day of the 2nd month, this would apparently

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imply a period of one year and ten days, but the difference is accounted for by the fact that the time is measured in lunar months. Z'07-3934.

Lesson of the Flood to us: - Our Lord Jesus calls our attention to the flood and the incidents connected therewith, and clearly intimates some parallel in the end of this Gospel Age, describing which he says, "As it was in the days of Noah, they were eating and drinking, planting and building, and knew not until the flood came and took them all away, even thus shall it be in the coming (parousia) of the Son of Man." True, our Lord does not say that the similarity will be in the wickedness, nor in the taking away, but merely in the knowing not of the time. However, he does intimate that some great catastrophe or calamity is to be expected in the end of this age, which in some sense or degree will correspond to the calamity in the days of Noah. Turning to the Epistle of Peter (1 Pet. 3:20, 21) we find there a reference to Noah, and the suggestion that Noah and his family saved in that flood typified or represented the Gospel church saved in the flood or calamity which is about to overwhelm the world. This seems further corroboration of our Lord's intimations and becomes the more impressive, especially as Peter is describing the incidents connected with the ending of this age and the inauguration of the new dispensation, just as did Jesus in his reference to Noah's day. Peter says, that the Ark salvation "was a like figure whereunto baptism doth now save us." What is the figure? - That the flood of water which there submerged the world meant the death of the world, while Noah and his family although submerged in the same water were hidden in the Ark, and thus by the Ark their lives were spared. Similarly here, we who are baptised into Christ, who become members of his body, enter the Ark of Safety, although we are baptised into his death according to the flesh, are raised or saved, and on the other side of the flood, on the other side of the great calamity of death, in the new dispensation, in the "new earth" which the Scriptures describe, we shall live and be the representatives of God in establishing the new order of things. Z'07-3934-3935.

8:21 The Lord smelled - Ruach, exercised invisible power, spirit. E-174.

8:22 While the earth remaineth - "The earth abideth forever." Ecc.1:4. Shall not cease - But will be everlasting reminders to mankind of their deliverance from sin and death. Z'00-166.

9:3 Shall be meat for you - During the period of human weakness resulting from the fall. Z'01-207.

9:4 Flesh with the life - Nephesh, soul, sentient being, existence. E-325.

Which is the blood - Which is represented by the blood. E-325.

9:10 Living creature - Nephesh, soul, sentient being, as of man. E-325, 334.

Out of the ark - Type of Christ. A-318.

9:11 Destroy the earth - The existing order of things. B-162 Ecc. 1:4.

9:12 Living creature - Nephesh, soul, sentient being. E-325, 334.

9:13 Do set my bow in the cloud - We can see the philosophy of this, whereas Noah and his family merely had the matter by faith. When the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Prior to the flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors

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in the direct line of the sun's rays cause, naturally, the rainbow effect. Z'13-5160.

(For further explanation see Vol. 6, Studies in the Scriptures, page 28)

Of a covenant - An unconditional one. Z'02-343.

9:15 Living creature - Nephesh, soul sentient being, as of man. E-325, 334.

9:16 Living creature - See comment above.

9:21 And was drunken - The breaking of the last canopy at the time of the flood produced an acidulous condition of the atmosphere tending towards ferment, and directly affecting human longevity. This ferment changed the character of the grape product, making it alcoholic. Noah's intoxication was certainly the result of ignorance of this change. Z'99-251.

10:2 Sons of Japheth - Supposed to have settled in Europe. D-556.

10:6 The sons of Ham - Supposed to have settled in North Africa. D-556.

10:22 The children of Shem - Supposed to have settled in Asia. D-556.

11:4 And a tower - As a protection against further disaster similar to the flood. Z'01-229.

Lest we be scattered abroad - Comp. verse 9 and Acts 17:26, 27. But the matter of separating the human family into different nationalities has been specially useful during the dark time preceding Messiah's second coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart people living in close proximity, to hinder the running to and fro which has been going on. Z'13-5161.

11:7 Confound their language - So that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and colour of skin during the centuries, became more and more dissimilar. Z'13-5160.

Had it not been for the dispersion and for the language barriers, no doubt the world-wide organizations of Capital and Labour would have developed long ago and the final great giants would have come so much sooner. Z'13-5161.

11:9 Called Babel - Confusion, type of Babylon, Christendom. D-26.

Called by the natives Babil, the gate of God. D-24. So, we find today, that rich corporations are building together a great tower of Babel for their protection against every kind of calamity which could come upon their riches. The labouring classes are doing likewise. Z'13-5161.

11:10 Two years after the flood - Link No. 11 in the true Bible chronology. B-44.

11:12 Lived 35 years - Link No. 12 in the true Bible chronology. B-44.

11:14 Lived 30 years - " " 13 " " " " " "

11:16 Lived 34 years - " " 14 " " " " " "

11:18 Lived 30 years - " " 15 " " " " " "

11:20 Lived 32 years - " " 16 " " " " " "

11:22 Lived 30 years - " " 17 " " " " " "

11:24 Lived 29 years - " " 18 " " " " " "

11:26 And begat Abram - Haran, the eldest, was born when Terah was 70, while Abram, the youngest, was not born until Terah was 130. Abram is mentioned first because of his greater prominence. Z'01-250.

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- 11:29 Took them wives - Nahor's wife, Milcah, was the daughter of his brother Haran, and Milcah's granddaughter, Rebecca, was the wife of Isaac, Abraham's son, showing that Haran and Nahor were both much older than Abraham. Z'01-250. See Comments v.32.
- 11:31 And Lot - About Abram's own age. Lot had "Sons-in-law which married his daughters" before Isaac was born. Z'01-250.
And Sarai - Probably the daughter of Haran, sister of Lot. Z'01-230.
And they went forth - Probably influenced by the gross idolatry about them. Z'07-41.
From Ur of the Chaldees - Now called Mugheir, at which place the name Abu Ramu has been found on some tablets which have been recently unearthed. Z'07-41.
- 11:32 And the days of Terah were 205 years - Link No. 19 in the true Bible chronology. B-44.
 Acts 7:4 says that then Abraham removed into Canaan. And Gen. 12:4 states that Abraham was 75 years old when he departed out of Haran. Hence Terah's age at Abraham's birth must have been 130 years. But is not this out of harmony with Gen. 11:26, which says, "And Terah lived 75 years and begat Abram, Nahor and Haran?" No. Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first - possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time. That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed, Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then 99 years old. Gen. 17:24; 18:1; 16; 19:8, 14.
 Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus: Nahor married one of his brother Haran's daughters, Milcah. (See Gen. 24:15), whose grand-daughter, Rebecca, became the wife of Abraham's son, Isaac. Gen. 24:67. Z'13-5177.
- 12:1 Now the Lord had - Previously, before he left Ur. "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran. B-45.
Said unto Abram - Individually; not to Terah or Nahor or Haran or any one else. Z'01-230.
 Abram means "High father" - Whom God renamed Abraham, "Father of a multitude." Z'07-3935. Also called "Father of the faithful." He was born 2 years after the death of Noah - Noah's father, Lamech, was born 56 years before Adam's death, hence the chain of tradition had few links up to Abram's time, although the period was nearly 2,000 years. Z'07-3935.
 The name Abraham occurs in the New Testament 74 times. Jesus referred to him 19 times. Z'13-5169.
Get thee out of thy country - Abraham's birthplace was Ur of the Chaldees, 120 miles to the north of the Persian Gulf, and was known as the richest portion of Asia. Z'13-5169.
 Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going to Canaan. Otherwise, Abraham would have been justified in delaying the matter. Z'13-5169.
Thy father's house - Thy brethren, etc. B-45.

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- 12:3 I will bless them (Favour them) that bless thee That favour thee, Abram, or thy natural or Spiritual Seed. Z'07-45.
And curse him (Show disfavour towards him) that curseth thee - That shows disfavour towards thee or thy seed. Z'07-45
And in thee "And in thy Seed, which is Christ" Gal. 3:16.
Shall - In due time - The Covenant is unconditional. Z'02-343.
All families - Not merely the Jews. A-58
Be blessed - By a salvation from death. E-384. By knowledge, opportunity and assistance. Z'02-343. Not by ignoring the law of God, but by being gradually restored so that they can keep it. T-83.
- 12:4 So Abram departed - "When his father was dead he removed" B-46.
 Typifying the course of the true Church in coming out of Babylon. No doubt Abram's relatives all opposed his course, especially as he "Came out not knowing whither he went" Z'01-231.
Was 75 years old - At the time the Covenant was made with him. B-231. Which was 2081 years after the fall in Eden. Z'04-343.
 Also, 2081 years before Cornelius' conversion. Z'04-343.
Out of Haran - He did not stop to argue that he could do more good by remaining among his idolatrous and wicked neighbours. Z'07-42.
- 12:5 Into the land of Canaan - So called because inhabited by sons of Canaan. Gen. 10:18. Z'13-5169.
- 12:7 And said - Made the Covenant previously promised. B-45.
- 12:8 And he removed from thence - It was doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from these, that Abraham removed subsequently to the mountainous country near Bethel. Z'07-3936.
And there he builded an altar unto the Lord - The true Altar not having been provided. But we have the golden altar of the Holy, and are permitted to offer thereupon, as members of the body of the great High Priest. Z'Q7-3936.
- 12:10 There was a famine - Which must have greatly tested Abram's faith. Z'07-45.
And Abram went down into Egypt - Possibly contrary to the Lord's wishes Z'07-45.
- 12:12 Save thee alive - History records a case where one of the kings of Egypt thus forcibly took a beautiful wife away from her husband. Abram had probably heard of this. Z'01-233.
- 12:13 Say I pray thee - This is the only blot recorded against Abram's character. This impartiality establishes the truthfulness of the Scriptures. Z'07-45.
- 12:18 And Pharaoh called Abram - etc. This rebuke of a heathen king doubtless proved a great blessing to Abram ultimately. Z'07-45.
- 13:2 And Abram was very rich - God dealt with Abram as a friend and gave him earthly blessings and promised him earthly blessings in the future life. Jesus and his followers, God accepts as sons. His promises to these are not earthly but heavenly. Z'13-5170.
- 13:3 He went on his journeys - The statement is apparently made to indicate that the journey from Egypt to Bethel was a slow one; it was referred to as journeys, as though there were frequent stops ... looking with great interest upon this future inheritance. Z'07-3939.
- 13:4 Unto the place of the altar - Returned to Bethel, his previous place of settlement, we find him again a worshiper, a sacrificer, presenting offerings to the Lord with prayers and thankfulness. Z'07-3939.

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- 13:7 And the Canaanite - The Lowlanders. Z'01-233.
And the Perizzite - The Highlanders. Z'01-233.
- 13:8 Let there be no strife - There is a lesson for all the Lord's people in the generous manner in which Abraham dealt with this quarrel. Had Abraham been of a selfish spirit, he would have made the choice, asserting his right by reason of seniority. Z'07-3939. "Blessed are the peacemakers."
For we be brethren - Lot was a man of nearly Abraham's age, his nephew. See Chap. 12:5. Z'13-5170.
- 13:9 Is not the whole land before thee - "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat." (Prov. 11:24, 25).
Abraham had faith that the land would ultimately be for his posterity. Z'07-3939.
- 13:11 Then Lot - Manifesting covetousness and worldly-mindedness, perhaps from a desire to please his wife and daughters. Z'07-13.
Chose him all the plain of Jordan - The plain of Sodom, in the valley of Jordan, and the plain of Sodom, afterwards devastated as a judgment from the Lord, is now the valley of the Dead Sea. Z'13-5170. He chose that which most nearly paralleled the richness of Egypt. From a worldly standpoint Lot chose wisely, but from the true standpoint, in view of his highest interests, he made a bad choice. He should have considered the character of the people, their influence upon himself, his wife and daughters. Z'07-3939. - 2 Pet. 2:7,8.
We should think more of the eternal interests and less of the temporalities. Z'07-3939. Many Christian people today make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favour. They thus involve themselves and their families in the snare of the wicked, while at heart professing righteousness. The Master's advice should be remembered, "Seek ye first the kingdom of God and his righteousness." Those who follow his advice find peace and joy which the world can neither give nor take away - "the peace of God, which passeth all understanding." Z'13-5171.
- 13:14 And the Lord said - Confirming the Covenant previously made. B-45.
- 13:15 For all the land - See comments verse 2.
- 13:16 Then - Implying a far-distant period, ample for the multiplication of the seed. C-245.
- 13:17 Through the land - "All the land of Canaan."
- 13:18 Built there an altar - In typical acknowledgment of sin and hope in the coming Sin-Offering. Z'01-235.
- 14:10 Full of slimepits - Bitumen, sulphur and salt, used in the destruction of Sodom and Gomorrah. Z'94-48.
- 14:12 And they took Lot - It appears that Sodom and the surrounding cities of the Jordan valley had for some time been paying tribute to Chedorlaomer, whose capital city was several hundred miles further north. When they ceased to pay tribute, Chedorlaomer sent an army - composed in part of recruits from various subject kings on the way - to take possession of Sodom as instead of the tribute money. Together with spoil of gold and silver and other valuables, numerous captives were taken, of whom to make slaves. Lot, his family, his servants and his property were taken, sharing in all the burdens of the Sodomites. Z'07-3944.
- 14:13 Abram dwelt in the plain of Mamre - Evidently God had a special protecting care over Abraham. He was not captured nor

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despoiled. Z'07-3944.

14:14 And pursued them - The fact that with this small army Abram could conquer the combined armies of several kings disproves the contentions of the Higher Critics that the cities and armies of that day were large. Z'07-56.

14:18 And Melchizedec - Probably the builder of the Great Pyramid. C-322. Type of the Christ glorified. F-72.

14:23 I will not take from a thread even to a shoelatchet - Abraham's heroism in the matter was fully matched by his generosity. Z'07-3944.

15:1 Fear not Abram - Quite probable a fear had come to Abraham, in connection with the deliverance of his nephew Lot, that the kings whom he had ignominiously defeated would return better prepared, better on guard, and wreck their vengeance upon him, and that thus he might be interrupting, interfering with the promise God had made that he and his posterity should inherit the land of Canaan. Z'07-3944.

I am thy shield and exceeding great reward - To have His friendship, his fellowship, his love, his care, would be the highest and best reward that could possibly be given to Abraham for his fidelity. Is not this the essence of the Apostle's declaration to the church - "All things are yours, for ye are Christ's and Christ is God's"? "It is God that justifieth, who is he that condemneth?" (Rom 8:33) And, again, we hear the Master's word to the same class. "The Father himself loveth you." (John 16:27). Z'07-3944.

15:2 Eliezer of Damascus - Type of the Holy Spirit. F-171.

15:5 And tell the stars - "Star differeth from star in glory."

We can see that the spiritual seed of Abraham, Christ and the Church, are represented in the simile of his seed being as the stars of heaven, and we also see that the other part of the statement - that his seed shall be as the sand of the sea-shore - will have a fulfilment in Abraham's natural posterity, the Hebrew people, and in that still larger class of all nations, referred to in the statement, "I have constituted thee a father of many nations." Z'07-3945.

15:6 And he believed - The word signifies more than "belief;" it has the thought of a rest of faith. Z'07-57.

15:7 To inherit it - In the future, for "He gave him none inheritance in it" yet, as stated by Stephen. Z'07-58.

15:8 Whereby shall I know? - What outward signs and evidences will help my faith to grasp these great promises? Z'07-58. It was no more a sin for Abraham to ask the Lord to confirm and strengthen his faith than it would be for us to ask the same for ourselves. Z'07-3945.

15:9 And a young pigeon - A bird is usually considered young up to one year old. Figuring thus, the ages of these animals represent 11 years. Eleven prophetic years of 360 literal years each, equal 3960 years, the time from the giving of this Covenant to Abraham till the year 1915. Z'07-79.

15:10 And he took him all these - This was an ancient form of solemn obligation, or contract - an oath. Z'13-5178.

15:12 An horror of great darkness - The darkness of that hour suggests to us the sufferings of this present time, the fiery furnace of affliction, the "better sacrifices" established in and upon the merit of our dear Redeemer's death and the ultimate great blessing that is to follow. Z'07-3946. See Comments on V.17.

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- 15:13 400 years - Beginning with Ishmael's mockery of Isaac, 30 years after the Covenant with Abram, when Isaac was 5 years old, and ending with the Exodus. Z'99-143. This need not be understood to mean that Israel would be in bondage for 400 years, nor that they would be afflicted all the years they would be in a strange land. Rather the thought seems to be that not until 400 years would his posterity return to that land to inherit it according to the promise; that in the meantime they would suffer rigors, hardships, be in servitude, suffer affliction. Z'07-3945. (Note: 400 prophetic years equals 144,000 days).
- 15:15 In peace - None of these calamities can come upon your posterity while you still live. Z'07-3945.
- 15:16 In the fourth generation - It would be in the fourth generation, we are told, that his descendants would return to Canaan, and an explanation of why the long delay is given in part in the statement, "The iniquity of the Amorite is not yet full." We remember the fulfilment of this prediction; that for a time Abraham's posterity dwelt in Canaan as he himself had done, in tents, without seeking an earthly city or government. We remember that the famine drove them out of Canaan and they went down into Egypt as the guests of Pharaoh and Joseph, Abraham's great grandson, who was then governor of Egypt through a divine arrangement. We remember that while matters went peaceably for a time, by and by Joseph died and Pharaoh died, and then began 198 years of servitude and affliction, which continued until the Lord sent Moses and delivered Israel at the close of the 400 years. Z'07-3946.
- Of the Amorites - Who had a prior hold upon this land. Z'07-58.
- 15:17 When the sun went down and it was dark - etc. We can be sure that the horror of great darkness and the coming down of the fire to devour the sacrificed carcasses represent more than merely the dark picture of the servitude of Abraham's natural seed before they should go back to Palestine. We may be sure that the Lord, who made this covenant, had more in mind the spiritual seed than the natural. See Heb. 6:17-19. Z'07-3946.
- A burning lamp - Symbolising the divine presence. Z'07-58.
- 15:18 In the same day the Lord made a covenant - How gracious is the Lord's provision! How kind for him to give us such a strong consolation through not only his repeated testimony of the truthfulness of this great matter, but also of his oath which confirms, secures, makes positive every element of the promise! What manner of persons ought we to be in all manner of holy conversation and godliness! What more could the Lord say to us than he has said? Z'07-3946.
- In various terms the Lord eight times repeated his Covenant to Abraham. Z'13-5177. It will never belong to any except those who hold to the promise. Rom. 4:11 - 14.
- 16:1 Now Sarah - Type of the Abrahamic Covenant. F-170.
- Bare him no children - Corresponding to the barrenness of the Abrahamic Covenant for 2,000 years. F-361. St Paul explains that this barrenness lasted until Jesus came. Z'13-5178. (See Gal. 4:22 - 31).
- Whose name was Hagar - Type of the Law Covenant. F-170. Made with Israel at Sinai, which failed to bring forth the real seed of Abraham, competent to bless all the families of the earth. Z'13-5178. As Hagar was a bond-maid, she typified the bondage of the Law Covenant. Z'13-5178.

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- 16:2 Said unto Abram - Type of Jehovah. F-170
- 16:10 I will multiply thy seed exceedingly - "that the promise might be sure to both the seeds." (Rom. 4:16) - not only that which is according to the spirit, but also that which is according to the law. But the promise to Ishmael preceded through Isaac, the one seed of promise. Similarly, the Lord's blessing on all the families of the earth must precede through the one seed, which is Christ - the Messianic seed of Abraham. Z'07-3937. Gal. 3:16.
- 16:11 His name Ishmael - Type of natural Israel. F-170.
- 16:15 Bare Ishmael - So natural Israel was developed before Spiritual Israel. Z'07-4013.
- 17:1 And be thou perfect - God could not set an imperfect standard, though he clearly states in his word that none can attain perfection in the flesh under present conditions. Z'07-45.
- 17:4 Of many nations - All the nations of earth. F-119.
- 17:5 Be called Abram - "High Father." Z'07-41.
But Abraham - "Father of a Multitude" Z'07-41.
Of many nations - Of all the nations of the earth. Z'07-58.
- 17:8 And to thy seed after thee - 2,000 years later St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature. Z'13-5182. (See Comments Rev. 20:9)
The land of Canaan - Not an heavenly Canaan, but an earthly one. C-245.
- 17:10 Be circumcised - Symbolising a cutting off, a separation from the flesh, its aims, hopes and desires. Z'02-174.
- 17:15 Said unto Abraham - Type of Jehovah. F-170.
But Sarah - Type of the Abrahamic Covenant. F-170.
- 17:17 And laughed - The name Isaac means "Laughter," symbolising the glad tidings of great joy yet to come through the antitypical Isaac. Z'02-72. The name also symbolises our joys in the Lord in the present time. "We, brethren, as Isaac was, are the children of promise." Z'01-263.
- 17:18 O that Ishmael - Type of Natural Israel. F-170.
- 17:19 Call his name Isaac - ("Laughter") See Gen. 17:17; 18:12; 21:6.
- 17:21 With Isaac - Type of Christ. F-170.
- 18:1 And the Lord - Not Jehovah personally, but the Messenger of Jehovah, Christ Jesus, in a human form. E-43, 94. Appeared unto him. Temporarily assumed human form, an entirely different matter than was his advent as a man when "made flesh." Z'07-60.
- 18:2 And lo, three men - The Lord and two angels, appearing as men. Heb. 13. The one in this case called the Lord was doubtless the Logos, the Chief Messenger of Jehovah, who was subsequently made flesh that he might be man's redeemer. Z'13-5178. See also A-183, B-127, E-94.
And bowed himself - Shaw-kaw, worshipped. It is proper to reverence those in harmony with Jehovah. E-73.
- 18:8 And they did eat - Heb. 13:1.
- 18:12 Sarah laughed - See Comments Gen. 17:17.
- 18:11 Abraham and Sarah were old - Abraham was 99 years old about the year 1900 B.C. Z'13-5178.

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- 18:17 Shall I hide from Abraham - My friend. "I have called you friends because whatsoever I have heard of the Father I have made known unto you." (John 15:15) "The Lord will do nothing, but he revealeth his secret unto his servants" (Amos 3:7) B-22.
- 18:18 And all the nations - Not merely the Jews. A-58.
Shall be blessed - In due time. E-22.
- 18:19 For I know him - I have become intimate with him, made a Covenant with him, revealed myself to him. Z'07-60. Thus we see that by this indirect teaching that there is method in the Lord's revelation. Matters are made known to his people not merely to satisfy curiosity, but especially because they are in relationship to the Lord, and because they are to learn certain lessons in connection with their experiences of life that may be helpful to them in the ultimate work to which they have been called. Z'07-3947. Besides, the Lord, is pleased to have those who are in harmony with him know the equity, the justice of all his dealings. "Come, let us reason together," shows us this principle (Isa. 1:18). "The wise shall understand." (Dan. 12:10) "The secret of the Lord is with them that reverence him, and he will show them his covenant." (Psa. 25:14). Z'07-3947.
That he will - To the end that he may. Z'07-60.
- 18:20 Sodom and Gomorrah ...their sin is very grievous- See Ezek. 16:49, 50.
- 18:21 I will go down now - This is stated in simple language so that all may understand that the Lord takes full cognizance of earth's affairs. Z'07-60.
If not, I will know. - "He will not always chide, neither hold back his anger forever." A time of retribution shall come. We read that the calamity which came upon the cities of the plain were set forth as an example, "suffering the vengeance of eternal fire" (utter destruction, not eternal torment). Jude 7. Thus eventually God will destroy all evil doers with an "everlasting destruction (not preservation in torment or otherwise) from the presence of the Lord and the glory of his power." (2 Thess. 1:9). Z'07-3947.
- 18:23 And Abraham - Not rejoicing in the calamity about to come upon his neighbours, but manifesting benevolence and the spirit of a mediator. Z'07-61.
Destroy the righteous - Abraham's solicitude was for the righteous, not the wicked. Z'07-62. They were not righteous in the absolute sense of being perfect, but in a relative or accommodated sense of doing right to the best of their ability. (Rom. 8:4) Z'07-3947.
- 18:25 Shall not the Judge of all the earth do right? -As if to say, "Lord, harmonise this matter for me. Show me how this would be just." Z'07-61.
- 18:32 For ten's sake - Abraham found that in every case the Lord was no less just and generous than himself. "Blessed are the merciful." In the end he found God had saved the only righteous one, and on his account some that were not righteous; and we shall see in due time that God will save all who were destroyed. "As the heavens are higher than the earth so are my ways higher than your ways." Z'07-61.

Abraham had not yet been blessed as we have been with the anointing of the eyes of his understanding to an appreciation of the lengths and breadths and heights and depths of the love of God, which passeth all understanding. When Abraham subsequently heard the result of the disaster - that only his nephew Lot was

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found a righteous man, and that the Lord delivered the one from destruction, and delivered on his account some who were not as worthy of his favour, members of his family, it must have brought a blush to his cheek - to think that he had questioned the justice of God in supposing that he was about to destroy with the wicked in the city, as many as fifty righteous. Z'07-3948.

- 19:1 Came two angels - In human form. E-94.
He bowed himself - Shaw-kaw, worshipped: It is [roper to reverence those in harmony with Jehovah. E-73.
- 19:11 Smote the men with blindness - Angels have powers above the human. Z'81-8-1.
- 19:17 Brought them forth - Out of Sodom, type of Babylon, that great city which spiritually is called Sodom. (Rev. 11:8) D-608.
To the mountain - Symbol of Christ's Kingdom. D-573.
- 19:22 Cannot do anything till thou be come hither - Comp. 2 Pet. 2:7,8.
- 19:24 Rained upon Sodom - "If the mighty works which have been done in thee had been done in Sodom it would have remained until this day." (Matt. 11:23) A-110.
Brimstone and fire - Symbols of utter destruction. A-318 - No injustice, as they were convicts anyway. F-174.
Brimstone - Probably bitumen from the slimepits, of which the vale of Siddim was full. Z'94-48.
And fire - Probably lightning. Z'94-48.
- 19:26 But his wife - Type of the Great Company class C-194. "Remember Lot's wife." D-608.
Looked back - Being more in sympathy with the things behind than the things before. D-608.
A pillar of salt - Probably stumbled in her flight, became covered with the half liquid, slimy mud, suffocated with the sulphur and bitumen, and then became incrustured with the salt crystals which are even now continually exhaled from the Dead Sea. Z'01-255.
- 19:28 Went up as the smoke of a furnace - Thus of the Sodomites and the antediluvians God made illustrations of the great lesson, "All the wicked will He destroy." The hope for the Sodomites is exactly the same as the hope for all the remainder of Adam's race, except a few who, during this Gospel Age, have come into relationship with Christ as members of the spiritual seed. The hope of the world is the Messianic Kingdom.
 Jesus tells us that it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment (the 1,000 years of his Messianic reign) than for the people of his day who heard his message and rejected it. (See Comments on Matt. 11:20-24). This shows us clearly that the eternal fate of the Sodomites is not sealed. When we turn to the Word of the Lord through Ezekiel the Prophet - 16:46-63 - we have abundant testimony that the Sodomites will not only be awakened from the sleep of death, but when awakened will be brought to a knowledge of God and to an opportunity of obtaining everlasting life through the Messiah, by willing obedience. Z'13-5179.
- 19:29 God remembered Abraham - An intimation that God's mercy toward Lot was because of his relationship to Abraham. Z'13-5179.
- 19:37 - Of the Moabites - Whose relationship to Abraham and the Israelites is thus shown. A-42.
- 20:2 She is my sister - Compare verse 12. - Possibly said in the endeavour to hold on to the divine promises and to do everything

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in his power to bring them to fruition. He knew that the divine promise was that his child, who should be the channel of God's blessing to the world, would be the son of Sarah; hence, he felt that he must not jeopardise either her life or his own. Z'09-4387.

- 20:12 My sister - See comments verse 2.
Is the daughter - The granddaughter; in olden times it was customary to speak of a grandchild as the son of the daughter of the grandparent. Z'02-10.
- 21:3 And Abraham - Type of Jehovah. F-170.
Whom Sarah - Type of the Abrahamic Covenant. F-170.
Isaac - Type of Christ. F-170.
- 21:5 Was 100 years old - 25 years after the Covenant was made. F-231.
- 21:9 Mocking - Typifying the manner in which Fleshly Israel mocked at Spiritual Israel, and the manner in which the Tare class mocks at the Wheat class. Z'01-87.
- This was the beginning of the 400 years of affliction of Abraham's seed which ended with the Exodus, Isaac being at this time 5 years old, 30 years after the Covenant. Z'99-143. Gen. 15:13.
- 21:10 Wherefore - In order to show that the Law Covenant was not to have any rule over the spiritual sons of God. Z'94-351.
And her son - Tyrannical, domineering, incorrigible; at this time 13 years of age. Z'07-72.
Shall not be heir - The mother's nature, rights, privileges and liberties attach to the child. E-105.
- 21:12 In Isaac - Illustrating the principle of election, during the Patriarchal Age. C-17.
- 21:14 Gave it unto Hagar - Type of the Law Covenant. F-170.
And the child - Ishmael, type of Natural Israel. F-170.
- 22:1 Did tempt Abraham - Tried or proved his character. Z'94-61.
- 22:2 Take now thy son - This final test was terribly severe and marked the tested one as very high, according to any and every standard divine and human. Only a person very intimately acquainted with the Almighty; very sympathetic and trustful, could possibly have endured such a test. Z'13-5180. To appreciate the situation, we must remember that Abraham, at this time, was 125 years old and that Isaac was the son whom the Lord had indicated would be the channel for all the blessings promised. Remember the long years before Isaac's birth, when for 14 years, Abraham had been thinking that possibly Ishmael might be the channel of God's blessings. We must go still further back, and remember the long period before Ishmael's birth, in which Abraham wandered as a stranger and waited for the fulfilment of God's promise, only to realize that his wife was absolutely sterile, barren. Now, after half a century of waiting and trusting, could it be that God wished him to sacrifice all this to demonstrate his loyalty, his faith? It was so. Z'13-5180.
- 22:3 And Abraham rose up early - To one of Abraham's character, the divine command meant prompt obedience. Z'13-5180.
- 22:5 And worship - Abraham's frequent drawing near to God in private prayer and communion was the secret of his unwavering faith and obedience. Z'94-62.
- 22:6 And Abraham - Type of Jehovah. F-170.
Laid it upon Isaac - Type of Christ. F-170
- 22:9 And they came to the place - The top of Mt. Moriah, which long centuries afterward, in the time of Solomon, was the site of the

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- Temple. The very rock upon which Isaac is supposed to have been bound, became the very location for the Brazen Altar. Z'13-5180.
- And bound Isaac - Isaac was a man at the time, full of health and vigor, and evidently offered no resistance; typifying Christ Jesus' submission to the Father's will. Z'01-263.
- 22:10 And Abraham stretched forth his hand and took the knife - Then the father, with faltering lips, but determined heart, told his son of the divine command. There he offered up his son, even though the knife did not strike the final blow. The offering was complete in the sight of heaven and the hand was stayed opportunely, and, as the Apostle explains, "Abraham received his son from the dead, in a figure." (Heb. 11:19) Z'13-5180.
- The Antitype: So God left not his Son in death when he freely offered Jesus up for us all; nor did God leave him in the human condition of sacrifice. He raised our Lord from the dead on the 3rd day - "far above angels, principalities and powers and every name." But there is more to the antitype. In God's providence he arranged that Jesus should be the Head to the Church, which is his body. Hence, the sufferings of Christ, accomplished by Jesus the Head, which ended nearly 19 centuries ago, were only part of the sufferings of the antitype of Isaac. "We, brethren, as Isaac was, are the children of promise." The cup which the Father gave to Jesus of suffering and ignominy was a test to prove his faithfulness and loyalty. The same cup he has passed on to his followers, saying, "Drink ye all of it," following my example in demonstrating your love and loyalty to God and for his cause, even unto death. Z'13-5180.
- 22:13 A ram - Thus a ram in sacrifice became a symbol of the seed of Abraham, and an indication of a part of the process by which reconciliation of divine justice will be made on behalf of all the families of the earth, to permit of their being blessed by the Messianic Kingdom. Thus the Passover lamb was slain. Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemptive work to be accomplished before any blessings could come to Israel, or through them to other nations. Z'13-5180.
- 22:14 Jehovah-jireh - Jehovah's providence. E-43.
- 22:17 Seed as the stars of heaven - The heavenly seed. A-292, F-355 T-34.
- The Little Flock and the Great Company. "Star differeth from star in glory." Z'96-277.
- "They that turn many to righteousness shall shine as the stars forever." (Dan. 12:3). And Jesus calls himself "The bright and morning star." Z'09-4370.
- And as the sand - The earthly seed. A-292, F-355, T-34. - All who, during the Millennial Age attain to human perfection. Z'01-248. Isa. 10:22, 23.
- 22:18 And in thy Seed - The glorified Christ. F-72.
- All the nations - Not merely the Jews. A-58.
- 23:6 Thou are a mighty - Elohim, god, a name applied to Jehovah. E-68.
- 23:7 And bowed himself - Shaw-kaw, worshipped. It is proper to reverence those in harmony with Jehovah. E-73.
- 24:1 Abraham was old - 140 years old. Z'13-5187.
- 24:2 And Abraham - Type of Jehovah. F-170
- His eldest servant - Eliezer, type of the holy spirit. F-170.
- 24:4 Go into my country - As Eliezer went to those who were related to Abraham, and believers in God, so the holy spirit was sent only to believers, to select from them the bride class. The

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Jews were in fellowship with God under their Law Covenant, and to them only the holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. Z'13-5187.
Unto my son Isaac - Type of Christ. F-170 - Who was at this time 40 years old. Isaac's submission typifies Christ's submission to Jehovah. Z'01-263. He did not go to seek a wife for himself. Nor was this custom of that time, nor of any time, nor of any people, so far as is known. The procedure was in every way unique. Evidently so arranged to illustrate a great spiritual design, which has been more than 18 centuries in process of accomplishment. In due time, the Father sent the holy Spirit (typified by Eliezar) to gather the elect company which will constitute the bride, the Lamb's wife. Z'13-5187.

- 24:10 Took ten camels - Representing the Word of God. The camels bore the servants and the presents to Rebecca. Z'80-11-7.
24:15 Behold Rebekah - Type of the Church, the Bride of Christ. F-170.
Came out - Under the guidance of divine providence, Eliezar met Rebekah and believed her to be the Lord's choice for his Master's son. Z'13-5187.
24:16 Filled her pitcher - caring for the sheep. Those approached by the holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep - God's people - giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life - "water of life." Z'13-5187.
24:19 For thy camels also - Here was manifested the spirit of generosity of service - just as the holy spirit indicates that those who constitute the bride of Christ must have meekness and humility as primary qualifications for acceptance with the Lord to the high calling. Z'13-5187.

The spirit (represented by Eliezar) does not communicate to us the things of our high calling in Christ until we entertain the Word (camels - water carriers) as well as the Spirit. Z'80-11-7.

- 24:22 Took a golden earring - Representing the blessed effect of hearing the call to be of the Bride of Christ. Z'92-100
And two bracelets - Representing the blessed effect of the divine call upon our doings after we hear the call. Z'92-100.
24:31 And he said, Come in - Eliezar was received into the home. The friends of Rebecca received the blessings of the spirit which she had received; and they all, representing the household of faith, rejoiced with her. Z'13-5187.
24:47 Milcah bare unto him - Children are of the father, by the mother, as illustrated in the human birth of Christ. E-99.
24:51 Take her and go - The acceptance of the call to be of the Bride of Christ could not be possible if it were with hesitancy; it must be prompt and hearty. Z'07-73.
24:53 And the servant brought forth jewels - When Rebecca decided to accept the offer of marriage with Isaac, Eliezar opened his treasures and gave her still further jewels of adornment. How beautiful a figure! The bride class receive an early blessing of the holy Spirit! and a later one. The latter comes to those who have made a full decision to be the Lord's at any and every cost - "to follow the Lamb whithersoever he goeth." The graces of the Spirit come more and more to them. As the Apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character,

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in proportion as we put them on, enhances our beauty of character. Z'13-5188.

Jewels of silver - Symbolising truths. Z'92-100

Jewels of gold - Symbolising additional treasures of the holy Spirit which we receive after our betrothal to Christ. Z'07-73.

And raiment - Symbolising the Church's newness of life and relationship to the Father and Son whose call she has accepted. Z'92-100.

Brother and mother - Typifying the sympathising ones of the household of faith. Z'92-101.

24:54 In the morning - This day and the day previous, representing the two thousand-year days in which the Bride of Christ receives the call. Z'98-156.

24:60 Be thou the mother of thousands of millions - This blessing pronounced upon Rebecca represents the future of the church; for as the Redeemer will, during his Messianic Kingdom, become the Father or life-giver to thousands of millions of Adam's race, bought with his precious blood, so the church, his bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their caretaker and supervisor, to assist them forward to full perfection. Z'13-5188.

24:61 And her damsels - Rebecca's maidens doubtless typified the class, but not living up to their full privileges and opportunities. Z'13-5188 - The Great Company class. F-171.

And they rode upon the camels - The camels which bore the treasures of jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly represent well the Holy Scriptures, by which the faithful are borne along - the agencies sent by the Father and the Son for the comfort and assistance of the prospective bride on her journey. Z'13-5188.

And followed the man - Representing our individual experiences as we follow the guidance of the holy Spirit, and also the experiences of the Church as a whole, covering the past 18 centuries. Z'07-73.

24:62 The well Lahai-roi - As Eliezer met Rebecca at the well and handled the water, symbolising truth, so on the return journey Rebecca met Isaac at the well Lahai-roi. Z'13-5188.

(This was the place where Hagar talked with the Lord without seeing him; thus teaching that at the Second Advent Christ will be invisible to the natural eye. Z'80-11-8)

And Isaac came - Typifying the second advent of Christ. Z'07-73.

24:63 In the field - "The field is the world."

The camels were coming - As Eliezer brought Rebecca and her maids safe to the end of their journey to the presence of Isaac at Lahai-roi, so the holy Spirit will guide the church to the end of the journey to the presence, parousia, of Christ. Z'13-5188.

24:65 Unto the servant - Typifying the spirit of the truth. Z'92-103.

She took a veil - So the Scriptures tell us that the Church must pass beyond the veil before she will be fully received by the antitypical Isaac into all the holy associations foretold. Z'13-5188.

24:67 His mother Sarah - Type of the Abrahamic Covenant. F-170.

Became his wife - Isaac had but the one wife: Christ has but one Bride. Z'07-73. The figure of Isaac and Rebecca as types of Christ and the Church ends here where the twain are made one. Z'92-104.

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- 25:1 Then again - Notice that Abraham's marriage to Keturah took place immediately after the marriage of Isaac and Rebecca, thus typifying that the New Covenant will go into effect after the marriage of the Lamb has taken place. Z'80-2-8.
Name was Keturah - Type of the New Covenant of Restitution. E-106.
- 25:5 And Abraham - At his death, at age of 175, one hundred years after the Covenant was made, hence 1945 B.C., hence 3826 years back from A.D. 1881, corresponding to the 3826 pyramid inches back from lower terminus of the "well" to the entrance of the pyramid. C-367.
Type of Jehovah. F-170.
Gave all unto Isaac - Type of the Christ, who was thus in a position to bless Ishmael, type of Natural Israel, and the many sons of Keturah, typical of the world in general. C-367.
- 25:23 The elder shall serve the younger - The Apostle Paul called attention to this as an indication of God's foreknowledge of the difference in characters of the tow, and which he would choose to be the one through whom the Abrahamic promise would descent. Rom. 9:12. Z'07-3954.
 The Divine selection of Jacob for the birthright was thus well known by the parents in advance. Z'94-63. No doubt this divine prophecy guided Rebecca in opposing and thwarting Isaac's love for Esau, which impelled him to give the blessing to the elder son, notwithstanding the divine prophecy to the contrary. See Chap. 27. Z'13-5198.
- 25:24 There were twins - Representing that the Jewish and Gospel dispensations should be of equal length. Z'94-63.
- 25:26 Esau...Jacob - They were the heads or father of two nations as nearly dissimilar as themselves. The family of Jacob became known as Israel, God's peculiar people, inheritors through their father of the great Abrahamic promise. Esau's posterity were subsequently known as Edomites, and are well represented today in the Bedouin tribes of Arabia. Z'07-3954.
Threescore years - 85 years after the Abrahamic Covenant. B-231.
- 25:27 And Esau - Type of Natural Israel and Christendom. D-14, F-172.
Was a cunning hunter - His tastes and appetites, desires and pleasures were surely of an earthly kind. He had little interest in his father's God and the great Abrahamic promise in which his father trusted. From this standpoint he had already sold his birthright - that is to say, it had already in his estimation lost all of its value, it was not comparable with the sensuous pleasures in which he delighted. Jacob, on the contrary, inherited more of his father's disposition of steadfastness and earnestness, and had great respect to the Abrahamic covenant. Z'07-3954.
- 25:30 And Esau - Type of Natural Israel and Christendom. D-14, F-172.
Said of Jacob - Type of the New Creation. F-172.
Same red pottage - Type of earthly good things. F-172.
- 25:31 Sell me this day thy birthright - Which included much more than the earthly possessions. It included the inheritance of certain great divine promises. Z'13-5198.
- 25:32 And what profit - Beyond this present life, all in which I am interested. Z'94-63.
This birthright - Type of heavenly blessings promised us. F-172.
- 25:33 Sold his birthright - Thus was bartered the great oath-bound covenant of God and the wonderful blessings which it embraces, present and future. Z'07-3955.



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No one can sell his birthright until he has a birthright. Hence the application of this in antitype is merely to the consecrated people of God. Only those who have been begotten of the holy Spirit have a birthright in the highest sense. Z'13-5198.

Unto Jacob - Who thus came lawfully into possession of it. Z'94-63.

- 26:2 And the Lord...said - Confirming the original Covenant with Abraham. B-45.
- 26:4 Stars of heaven - The heavenly Seed, exclusively mentioned to Isaac because he himself typified that Seed. Z'07-94.
- All the nations - Not merely the Jews. A-58.
- 26:6 And Isaac dwelt in Gerar - A drought had prevailed in the more southern part, and Isaac had moved his establishment to the vicinity of Gerar, north to the Mediterranean coast, because of the better pasturage and water. Z'07-3953.
- 26:15 Had stopped them - Not wishing to encourage this growing, influential family. Z'07-3953.
- 26:16 Go from us - They knew not when the strife between the herdsmen might mean civil war. Z'07-3953.
- 26:17 And Isaac departed - Had Isaac and his servants been less numerous there would have been less merit in his conduct. "So far as lieth in you live peaceably with all men;" - do not stand upon your rights - be willing to sacrifice for the interests of others, or, at least to preserve peace between yourselves and others. Z'07-3953/54. "Blessed are the peacemakers"
- 26:22 Removed from thence - See Comments verse 17.
For now the Lord hath made room for us - Isaac did not forget the source of his blessings Z'07-74. Our blessings increase in value and in efficacy and in the joys they bring to us in proportion as we recognize that they come from above. Z'07-3954.
- 26:24 Of Abraham thy father - I still recognize him. He still has a place in my arrangements and purposes. Z'01-263.
Fear not - Do not be afraid that your course of peace will lead to further injuries at the hands of the Canaanites. Z'07-74.
I am with thee - I approve your faith and submission. Z'01-263.
- 26:28 We saw certainly that the Lord was with thee - What an illustration! Isaac here had of God's overruling providence! By his course of peace he had not only gained the respect and friendship of those who were envious of him, but additionally he had honoured his God and incidentally honoured himself in that these men recognised the fact that the favour of God was with him. Is it not better that we should suffer some disadvantages at times and keep the peace and accept the Lord's spirit, thus holding up a light before the world, than that we should give way to wrangling and quarreling and give evidences of a carnal spirit and of doubt of God's power to protect us? Z'07-3954.
- 26:34 And Esau...took to wife - Still fraternising with the heathen peoples about, married two Canaanitish women. Z'07-3955.
- 26:35 A grief of mind - Ruach, spirit. E-174.
- 27:4 May bless thee - Isaac should have remembered at this point the divine selection of Jacob for the birthright, announced at the time of his birth. Z'94-63. Further, Esau should have explained to Isaac that he had sold this blessing to Jacob. Z'94-63.
- 27:24 Art thou my very son Esau/ And he said, I am - We cannot approve of this course, and yet it seems evident that we must not judge Jacob's actions according to the standards which we would apply

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to new creatures in Christ Jesus. While we cannot suppose that God approved of the course adopted by Jacob and Rebedda, at no time did he charge up this matter against Jacob and reprove or punish him for it. Where God keeps silence, is it wise for us to say very much in the way of reproof? Z'07-3955.

- 27:29 Nations bow down - Shaw-kaw, Worship. It is proper to reverence those in harmony with Jehovah. E-73.
- 27:41 And Esau - Type of Natural Israel and Christendom. D-14, F-172.
- Hated Jacob - Type of the New Creation. F-172.
- 27:43 Arise, flee - So it is with the best and truest of the Lord's people today. The fact that they have trials and difficulties and disappointments and persecutions, so that sometimes they must flee for their lives, by no means proves that the Lord's favour is not with them. Z'07-3955.

Jacob's interest in the birthright blessing was not in the temporal or earthly inheritance, but in the spiritual promise with which it was connected. He left his home and all his property to which he was heir, and went penniless to work for his uncle. Z'13-5198. He never asked for even the younger son's one-third interest in the estate, but returning later he instead proffered Esau a present of cattle, sheep, etc. Z'07-3955.

- 28:2 Go to Padan-aram - A journey of about 500 miles. Z'07-3969.
- 28:12 Behold a ladder - The Lord Jesus Christ, the connecting link between heaven and earth. Z'05-10. "No man cometh unto the Father but by me." "Hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of man." (John 14:6; John 1:51) D-629.

The angels of God - Messengers of God, the "Princes" of the new dispensation, including Jacob himself. D-629.

"Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14).

- 28:13 The Lord stood above it - "All things are of the Father and by the Son."
- 28:14 As the dust of the earth - The earthly seed, exclusively mentioned to Jacob because he himself typified that seed. Z'07-94. Jacob is referred to by the Apostle as a representative of natural Israel - Rom. 11:25-30.
- In thy seed shall - During the Millennial Age. B-13.
- 28:15 Into this land - A prophecy of the regathering of Fleshly Israel to Palestine. Z'94-76.
- Not leave thee - God has not let go of Fleshly Israel from that time to this. Z'07-94.

- 28:16 And he said - Being content with the loss of all things since he was acknowledged of God as heir of the promise. Z'07-94.

And I knew it not - And so with us. We knew not at first about the Lord's gracious arrangements and provisions for our blessing. Z'07-3965.

- 28:17 The gate of heaven - "Wherever two or three are met" in the Lord's name there the "Ladder" still touches the earth. Z'07-95.

- 28:18 And set it up for a pillare, and poured oil upon the top - Set it up as a monument and poured oil upon it, as signifying its sacredness to God. Z'13-5200. We, too, should set up pillars, or memorials, as marking this special blessing received of the Lord. Z'07-3966. Those who have done these things early in their Christian experience - early after coming to the foot of the cross, the foot of the ladder - have received proportionately the greater blessing as they have gone on life's pathway. Z'07-3966. (Memorials of baptism and commemoration of the passover)

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- 28:19 Beth-el - "The house of God"
By and by as the great temple of God, composed of living stones, Jesus himself being the Chief Corner-Stone, this Bethel will be the gate of heaven, through which will come to mankind all the glorious things which God has promised - restitution, perfection, paradise - for all the willing and obedient. Z'13-5200.
- 28:20 Jacob vowed a vow - A covenant of fidelity to the Lord. Z'07-3966.
Surely every noble-minded person would be prompted to consecration by a realisation of the Lord's favours and privileges. We should consider it a reasonable service to present our bodies living sacrifices to him. (Rom. 12:1) Z'07-3966.
If God - Since God, or Inasmuch as God. Z'94-77.
Bread to eat - Jacob did not wish for more than mere necessities and we should have the same disposition. Z'94-77.
- 28:22 The tenth unto thee - This consecration on Jacob's part was voluntary; not of constraint but of love and gratitude. Z'94-77. We of the New Creation gladly covenant to give all that we have, but we are fortunate if we are able to give directly to the Lord one-tenth of our time and means and other talents. Z'07-95.
- 29:20 For the love he had - Our love to God and his people should be such as to cause our life's service to him and his to seem but a moment. Z'79-9-5.
- 29:30 Loved also Rachel - Type of the Gospel Church; whose first-born, Joseph, seems to be a type of "the Christ;" and whose second child, in the travail of whose birth she died, was Benjamin - type of the 'great company,' born after 'great tribulation' - after travail - death anguish. Z'81-1-7.
More than Leah - Representing Fleshly Israel. As Rachel was the one chiefly loved and first promised, so the Gospel covenant, the most desirable, was made before "the Law" covenant (Gal. 3:8,17) though the latter was first recognised, and the children of the flesh born first (Rom. 9:8), called "Israel after the flesh." (I Cor. 10:18) Z'81-1-7.
- 30:8 With great wrestlings - "Wrestlings of God" Marg. Elohim, god, mighty, a name applied to Jehovah. E-69.
- 31:24 Either good or bad - Heb. "from good to bad."
- 31:29 It is in the power el, might, a name applied to Jehovah. E-69.
- 32:1 And Jacob - Being at this time 97 years old, and having been absent 40 years. Z'94-92.
- 32:9 And Jacob said - The first recorded prayer in the Bible: a perfect prayer as measured by the standard of the Lord's prayer, and following the same general lines of adoration to the almighty, humiliation in his presence, petition for divine care and protection, and repetition of the Divine promises as the ground for faith and hope. Z'07-103.
- 32:10 For with my staff - only Z'14-5481.
Over this Jordan - When fleeing from home. Z'01-270 - Twenty years before Z'07-3969.
Become two bands - Referring to his large possessions of flocks and herds and herdsmen, etc., which he had divided into two bands of companies. Z'07-3969.
- 32:11 From the hand of my brother, Esau - Type of Natural Israel and Christendom. D-14, F-172. By this time, Esau, the possessor of Isaac's wealth and the lord over his servants, was known as the "prince of Edom." Z'07-3969.
The mother with the children - i.e. root and branch. Z'07-3969.

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- 32:13 A present for Esau - Jacob was not content merely to pray but laboured also to set his affairs in the best possible order for the difficulties ahead. Z'07-104.
His brother - Despite the fact that he had previously abandoned go him all the immense wealth of Isaac, which was his by birth-right. We should not be sticklers for full justice and the last penny in earthly matters. Z'01-270.
- 32:24 And Jacob - Type of Christ - Overcomers. F-173.
Was left alone - To continue his prayer. The account which follows fitly represents our Lord's experiences in the garden of Gethsemane. Our Lord agonized for long hours and finally got the blessing. Z'07-104.
A man with him - An angel in human form. Z'07-104.
- 32:25 Wrestled with him - The blessing being withheld until he should more and more feel his need of it and cry out strongly to obtain it. Z'07-104. God would have us thus "Strive to enter in." Z'94-92.
Of his thigh - Probably the sciatic nerve. Z'01-271.
Was out of joint - Probably remained so for the rest of his life, as a reminder that he owed everything he possessed to the Lord's blessing. Z'01-271.
- 32:26 Let me go - We cannot suppose that the angel was not sufficiently powerful to release himself, but rather that God was pleased to bless him and that these circumstances were designed for the very purpose of drawing out Jacob's longing desire for this blessing of the Lord, to demonstrate the depth and intensity of his desire. Z'14-5481. "Men ought always to pray and not to faint."
Except thou bless me - Similarly, our prayers should be for the Lord's blessing, not for temporal prosperity. Z'01-274.
- 32:28 Called no more Jacob, but Israel - "Mighty with God" or "A prince with God." This new name therefore was always a source of encouragement to him, an incentive to fresh zeal and to trust in the Lord. All of Jacob's posterity adopted this name. Z'14-5481.
- 32:29 Wherefore...dost ask after my name? - The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He desired the praise to be given to God. Z'07-105.
Blessed him there - The darkest seasons of Jacob's life were the special occasions for the manifestations of divine favour. Z'94-93.
- 32:30 Peniel - "The face of God" This was a reminder to him that there he had been privileged to receive from the Lord a particular blessing, a marked answer to prayer. Z'14-5481.
 Similarly it is profitable to spiritual Israel that we should make note in some special manner of the Lord's mercies and providences to us. Doubtless we all have more "Bethels," and more "Peniels" did we but follow the course of setting up some kind of monuments of our Father's faithfulness in his answers to our prayers, and there entering into some covenant or vow with the Lord in return for these his mercies. Z'14-5481.
- 33:1 Behold, Esau - Esau, naturally enough, might expect that Jacob was now coming to claim his riches - to take possession of the estate. Z'13-5205.
With...four hundred men - Esau was willing to fight for it, of course. Even if Jacob had protested that he laid no claim to the estate, Esau would continually have judged him according to his own standards and would have mistrusted that at an opportune time Jacob would make an attack. Thus a rivalry between the two families would have been established - a feud. Z'13-5205.

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- 33:11 And he took it - It would stand as a pledge of good faith between them. It would help to heal old sores. One lesson which we as Christians may draw is generosity toward the world. We, like St. Paul, esteem the greatest things of an earthly kind but loss and dross that we may win Christ, that we may win a joint-heirship with Jesus in the great blessing of God by becoming members of the spiritual seed of Abraham, and participating in the glorious work of this promise - the blessing of all the families of the earth. Gal. 3:29. Z'13-5206.
- If Jacob was willing to give liberally of his earthly possessions to secure peace with those who owed him much, ought not we, who have received the holy spirit, be willing to give still more generously of this world's mammon, or riches, to those who love the present world, in order to secure our liberties and privileges, which we prize especially as opportunities to make our calling and election sure to the heavenly gifts and heavenly calling in connection with the Divine Plan? Z'13-5207.
- 33:18 Jacob came to Shalem - In some respects, this return of Jacob to the promised land, shadowed the coming return of his posterity, which is even now at hand. Z'07-3970.
- 34:31 Should he, etc. - These same men shortly afterward conspired to murder their own brother, showing that pride, not righteousness, was at the bottom of their slaughter of the Shechemites. Z'07-107.
- 35:1 Said unto Jacob - Type of the New Creation. F-172.
- The face of Esau - Type of Natural Israel and Christendom. D-14, F-172.
- 35:9 And blessed him - Confirming the Covenant originally made with Abraham. B-45.
- 35:20 Rachel's grave Queburah, - place in interment. E-356.
- 35:22 The sons of Jacob were twelve - Type of the 12 apostles. B-246.
- 35:24 Rachel - Type of the Gospel Church. Z'81-1-7.
- Joseph - Type of "the Christ" Z'81-1-7.
- And Benjamin - Type of the great Company; born after "great tribulation"; after travail - death anguish. Z'81-1-7. See Com. Chap. 29:30.
- 36:1 Esau, who is Edom - Type of Christendom. D-14.
- 36:2 And all the persons - Nephesh, souls, beings. E-334
- 37:2 Their evil report - It was proper that Joseph should thus inform his father of the misconduct of those in charge of his business. Z'07-106.
- 37:3 Now Israel - Being in this a type of Jehovah. Z'07-106.
- Loved Joseph - Type of Christ, Head and body. Z'07-106. "The Father himself loveth you." John 16:27.
- Coat of many colours - R.V. "Extremes." It is presumed that the extremes were not of colours but of lengths; that the coat was long and had long sleeves. thus differing from the ordinary coat of the working people and corresponding to the style worn by the aristocratic. It is suggested, however, that the coat may have been of many colours, because upon some of the ancient monuments of Egypt such long coats are pictured as having been made of material of bright colours joined together in a kind of patchwork. In any case the coat was a distinct one, and, in conjunction with Jacob's acknowledged preference for Joseph, it helped to fix the jealousy and bitterness of his brethren. Z'07-3971. One lesson would be the unwisdom of a parent in showing too great a preference for one child above another.

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- Z'13-5214. We can, however, realise that Joseph had such peculiarities as justified favouritism and special love. Z'07-3971. Jacob probably considered, too, that the fulfilment of the divine Covenant would come in Joseph's line, as the eldest son of his beloved Rachel. Z'94-109.
- 37:4 Hated him - They that hate me without a cause are more than the hairs of mine head." (Psa. 69:4) Jesus quoted this statement and applied it to himself, saying, "They hated me without a cause." (John 15:25). His followers must similarly expect to be hated. John 15:18-20; Isa. 66:5. Z'13-5215.
- 37:5 Dreamed a dream - There was a necessity for dreams then which does not exist now. Z'07-107. The Gospel Church is expected to walk by faith and not by sight - is expected to listen to the voice behind them saying, "This is the way," rather than to expect a miracle or a dream to indicate the path of righteousness. The path beyond us is shown by the divine word, and we are to cultivate the ears of our hearts that we may have the proper direction. "He that hath a dream let him tell a dream (if we have nothing better to tell) but he that hath my Word, let him speak my Word." (Jer. 23:28). Z'07-3971.
- 37:7 Made obeisance to my sheaf. - The famine in the land drove Joseph's brethren to Egypt to buy wheat. Thus was fulfilled his dream - that his brethren would bow down, as illustrated in the eleven sheaves which bowed down before him. Z'13-5215.
- 37:9 Made obeisance to me - When Joseph's father and the entire family came into Egypt to live in Goshen, they all did obeisance to Joseph, as the representative of the Egyptian government. Z'13-5215.
- 37:10 And he told it to his father, and to his brethren - We may, however, learn the lesson of the unwisdom of telling even our dreams to unsympathetic ears -- to keep to one's self truths not necessary for another to know which might merely arouse opposition. "Cast not your pearls before swine, lest they turn again and injure you," (Matt. 7:6) Z'13-5214. Our Lord illustrates this, saying, "I have many things to tell you, but ye cannot bear them now." There is a time to tell and a time to refrain - we all need to watch and pray, "Set a guard, O Lord, before my mouth; keep a door of my lips." (Psa. 141:3). Z'07-3971.
- 37:11 His brethren envied him - The brethren of Jesus were the Jews. We perceive that it was for envy that they delivered him up and called for his crucifixion, because his works were good and theirs evil; because he taught the way of the Lord more perfectly than they; because he declared to them the time would come when they and all others would recognize him as the Messiah - coming in the clouds of heaven with power and great glory - and would bow the knee to him. Z'13-5215.
- 37:14 Go, I pray thee - Joseph's faithfulness in reporting facts led Jacob to make him a kind of overseer. Z'07-3971.
- Come to Shechem - A three days journey. Z'07-3971.
- 37:17 Joseph went after his brethren - Manifesting in the whole procedure a considerable degree of courage and self-reliance, sleeping outdoors at night, as was the custom of the time and braving the dangers of the way. Many parents today are less wise, and fail to cultivate courage, determination, etc., in the children they favour - sometimes shielding them from difficulties in a manner which proves ultimately very prejudicial to their interests. Z'07-3972.

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- 37:18 To slay him - Typifying that "He came to his own and his own received him not." Z'01-300 - See v. 20.
- 37:20 Let us slay him - In these brethren we see illustrated the heart of the natural man, which might at one moment fight for justice and shortly thereafter violate every principle of justice. These same brethren only a short time before had avenged the dishonour of their sister by slaying the population of a whole village - in what they considered a righteous indignation against sin. Z'07-3972.
- 37:21 Reuben heard it - As the instrument of Divine providence in Joseph's affairs. Z'01-299.
- 37:22 And Reuben - Who really had more reason to be jealous of Joseph than any of the others, because he was the eldest son of Leah. Z'94-109.
- 37:24 Cast him into a pit - It does not here mention the cries and entreaties and pleadings ("strong cryings and tears") of the imprisoned Joseph, but another Scripture does. See Chap. 42:21. Z'07-3972.
- 37:28 20 pieces of silver - Typifying the 30 pieces of silver for which Christ was sold; 30 pieces of silver being the price of a slave, or 20 pieces if the slave was under 20 years of age, as in Joseph's case. Z'94-125.
- 37:35 Down to the grave, Sheol, - state of death, oblivion, not torment. E-355.
- 38:1 And it came to pass - The details of this chapter are given because the Messiah was to come of Judah's line. A-43.
- 39:2 Bought him - Comp. Phil. 2:7.
- 39:4 Made him overseer - At the age of 22. Z'07-3972.
- 39:7 After these things - When 27 years of age - 10 years after coming to Egypt. Z'07-3972.
- 39:12 And he fled - The great Spurgeon once remarked, "In contending with certain sins there remains no mode of victory but by flight." In harmony with this thought the Apostle wrote to Timothy, "Flee youthful lusts." (2 Tim. 2:22). Z'07-3973.
- 39:20 Took him - As far as the evidence shows, Joseph contented himself with merely denying the allegation without attempting to demean Potiphar's wife by relating the facts of the case. What a noble example is here given us of avoiding evil speaking, even when that would be the truth! Z'07-3973.
- And put him in prison - At that time undoubtedly an official of Potiphar's rank would have been permitted to kill his slave under such a charge, and the fact that, instead, Joseph was put in prison, may therefore be taken as an intimation that Potiphar was not fully convinced of the treachery of the man who had served him faithfully for 10 years. Joseph's experiences in prison are referred to by the Psalmist. Psa. 105:18. Z'07-3973.
- 39:22 He was the doer of it - Well might the chief jailor be content to leave the care of the prison in Joseph's hands. We may well imagine the cleaning up of the dungeon effected under his direction and that a measure of peace would reign within those dark walls quite in contrast with the bedlam that had previously prevailed. Wisdom, mercy, gentleness, patience, were all, we may be sure, needed and exercised; and the model prison not only effected a blessing upon those who were incarcerated, but brought a blessing also to Joseph in his own heart development, and additionally in that our own joy and peace are always ministered to when we endeavour to solace the woes of others. Z'07-3973.

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- 40:7 Wherefore look ye so sadly today? - Joseph's own experiences made him tender-hearted toward the other prisoners. Z'07-3973.
- 40:8 Do not interpretations belong to God? - How evidently the secret of Joseph's faithfulness and strength of character lay in the fact that he had faith in God. What a power faith has in life to hold it steady in every storm and cloudy trouble! Z'07-3974.
- 40:15 Have I done nothing - Joseph did not ruin the happiness of Potiphar and his wife by telling the circumstances under which he was imprisoned. Z'07-109.
- Into the dungeon - Heb. "Hole." Psalm 105:18.
- 41:1 At the end of two full years - The beginning of the third: Representing the latter part of the fifth, all of the sixth, and the beginning of the seventh thousand-year day in which the Christ was in the prison-house of death. Z'01-317.
- 41:14 They brought him hastily out of the dungeon - The Lord whom we serve is able and willing to open the prison doors and bring us forth in the first resurrection to a share in the glory, honour and immortality of his own kingdom. (Rev. 2:10). Z'07-3973.
- 41:16 It is not in me - "He that humbleth himself shall be exalted" God shall ... answer - Thus he exemplified the Scriptural teaching: Prov. 3:6; Psa. 37:4. Z'13-5216.
- 41:29 Of great plenty - Representing the grace and bounty of God in Christ laid up in the present time. Z'96-290.
- 41:30 Years of famine - Representing the Millennial Age, in which the world will come to hunger after righteousness and find none except that which the Christ, the antitype of Joseph, possesses and controls in the name of the great king. Z'96-290.
- 41:40 Over my house - Over my kingdom. Z'07-121. "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord."
- Only in the throne - Representing supreme authority and rulership. A-92.
- 41:41 And Pharaoh - In this a type of Jehovah. Z'07-121. (See general observations re Types of Scripture. Ex. 12).
Said unto Joseph - Type of Christ. Z'07-121.
Set thee over all - Typifying the raising up of Jesus out of the prison-house of death to be ruler of the universe, next to the Father. Z'07-121.
- 41:42 Pharaoh took off his ring - Signet ring, representing Pharaoh's authority. Z'01-317.
Arrayed him in vestures of fine linen - Provided him with suitable apparel to indicate rank. Z'07-3979.
- 41:43 Bow the knee - To acknowledge him as the king's representative. Respecting our Lord Jesus, Paul says, "Wherefore God hath highly exalted him, that at the name of Jesus every knee should bow." (Phil. 2:9, 10). And while we contemplate this high exaltation of the Master, let us not forget that his bride is to be joint heir with him in all of his glory, honour and immortality, and that the privilege of becoming members of the bride class belongs to the "called, chosen, faithful, the 'very elect' of this Gospel Age. Z'07-3979.
- 41:45 Zaphnath-paaneah - "Deliverer from death by the bread of life," typifying our Redeemer who was the "Bread that came down from heaven." Z'07-121.
- To wife Asenath - "Favoured," type of the Bride of Christ. Z'01-317
- 41:49 Without number - Typifying the abundant provision God has made for the bread of life for all who will receive it in his way. Z'07-122.

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- 41:55 All the Egyptians - Typifying the world of mankind. Z'01-300.
Go unto Joseph - Type of Christ. Z'01-300.
- 41:56 And Joseph opened all the storehouses - Our Redeemer has already laid up in store a complete provision of the bread of life, sufficient for every member of our race. Z'07-3979. As Joseph saved the lives of the people of Egypt, will not the antitypical Joseph save the lives of the world? Z'07-3979.
- 42:5 The sons of Israel - Typifying the Jewish people during the Millennial Age. Z'01-300.
- 42:21 We are very guilty - The guilty consciences of the brethren began to connect up these various experiences with their own wrong course in the past. Z'13-5225. Gal. 6:7.
- 42:38 Sorrow to the grave - Sheol - the tomb - the state of death. In our common version English Bible this word Sheol is repeatedly translated hell, pit and grave. In olden times these three English words were synonymous in meaning. Z'13-5225.
- 43:23 Peace be unto you, fear not - So different an answer from what they would probable get today in Egypt, or anywhere else. Z'13-5231
- 43:29 Benjamin - During this Gospel Age, two classes of saintly Christians are being developed - a superior class, represented by Joseph, and an inferior class, represented by Benjamin. The word Benjamin signifies "son of my right hand." The name Beroni - "Son of my pain" - was given to him by his mother, who died in giving him birth.
- The antitypical lesson here would be that Rachel, the mother of Joseph and Benjamin, typifies a special covenant - the covenant of sacrifice, which has operated during this Gospel Age, and which gives birth to the elect church, The Messiah, of which Jesus is the Head, and will also give birth to another class, and then cease - expire - giving birth to no more. The secondary class are Scripturally designated as tribulation saints, the declaration being made that they shall "come up out of great tribulation" to the blessing which they will inherit. Moreover, this class is represented as being much more numerous than the still more honoured class, typified by Joseph. Z'13-5231.
- 43:34 Five times so much - A mark of special favour. Z'13-5231 - a higher blessing than the remainder of the world. Z'13-5232.
- The blessings distributed to his brethren represent favours that Messiah will bestow upon natural Israel, his brethren according to the flesh, in addition to the general blessing which his Messianic reign will give to the whole world, represented in the Egyptians. Z'13-5232.
- 44:17 Get you up in peace - This proposition he knew would test them. Would they be glad to escape personal servitude and get back to their own families and leave Benjamin a slave? Had they the same cold heartlessness that they had exhibited in his own case, when they sold him into slavery? Would they similarly disregard their poor old father's interests and happiness? Z'13-5233.
- 44:29 Sorrow to the grave - Sheol, state of death, oblivion, not torment. E-355. See Comments Chap. 42:38.
- 44:31 Sorrow to the grave - See verse 29.
- 44:33 Let thy servant abide instead of the lad - The evidence of a change of heart was satisfactory to Joseph, and is to us all. Z'13-5233.

Rewards of life's experiences - the bitter and the sweet - our right-doings and our wrong-doings - are intended, under the divine supervision, to be corrective and helpful to us. Z'13-5233.

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It seems reasonable to suppose that if every human being were to have 100 years of experience under present conditions, and then be given a fresh start, nearly all of them would profit greatly by the experiences, and live more sane and reasonable lives. Z'13-5233.

- 45:1 Joseph made himself known unto his brethren - "They shall look upon him whom they pierced and mourn for him." (Zech. 12:10).
- 45:4 And Joseph - Type of Christ. Z'07-106.
- 45:5 Said unto his brethren - Typifying the Jewish rulers. Z'07-106.
- Be not grieved - How beautifully Joseph represents in type Christ and his spirit. Z'13-5234.
- For God did send me - "In all thy ways acknowledge him" Z'01-328.
- To preserve life - What you intended as my destruction has been turned by the Lord into the means by which your lives are preserved. Z'95-57.
- 45:6 For these two years hath the famine been in the land - 22 years after Joseph came into Egypt a slave. Z'07-3980.
- 45:8 So now it was not you that sent me hither - This assurance given them that they merely carried out the divine programme corresponds well with the message that shall ultimately come to the Jews, viz., that their crucifixion of Messiah was merely a carrying out of the divine purpose, through which the blessing of God is made available to all the families of the earth. To this agree the words of St. Peter at Pentecost. Addressing some of the repentant Jews he explained this matter fully, saying, "I wot that through ignorance ye did it, as did also your rulers. (Acts 3:17). St. Paul says, "For if they had known they would not have crucified the Lord of glory. (1 Cor. 2:8)/ God's attitude toward the Jews - Joseph's brethren in the antitype - is clearly presented in the prophecy of Isaiah (40:1,2) Z'13-5234.
- 45:9 Lord of all Egypt - Typifying that Christ is "Lord of all" Z'94-125.
- 45:10 The land of Goshen - They were not invited to share his throne, nor will the Jews during the Millennial Age be invited to share the throne of Christ. Z'01-329.
- 45:11 And I will nourish thee - "They shall obtain mercy through your mercy." "And I will pour upon them the spirit of grace and of supplication." As Joseph judged not his brethren according to what they had done to him in the past, but according to their attitude of heart at the time, so the future judgment of the world will take note of the condition of men's hearts at the time, rather than take note of their wrong conditions of the previous time. Z'13-5234.
- 45:16 Joseph's brethren are come - Joseph, typifying Christ, was not ashamed to present his brethren before the king, typifying Jehovah. Z'94-125.
- 45:18 And ye shall eat the fat of the land - We perceive that in the Lord's providence the Jewish nation has passed through severe experiences and ordeals, since they cried, "Crucify him, his blood be upon us and upon our children." We may hope that these are proving beneficial, and that ere long the famine for the Word of the Lord will reach them and cause them to come to the Great Governor for the bread of life. Z'07-3982.
- 45:24 See that ye fall not out by the way - Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. The contrary, however, is often true. When prosperity comes, there are opportunities to quarrel over the spoils, to feel more or less of envy and selfishness. Z'13-5235.

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- 45:27 The spirit of Jacob - Ruach, vital or life-powers. E-314
 46:2 And he said - Confirming the Covenant made with Abraham. B-45
 46:3 There make of thee - The last of the patriarchs. B-213.
A great nation - The twelve tribes of Israel. B-213. A divine
 forestatement of the purpose to make them unusually prolific in
 their Egyptian home. Z'01-343.
 46:6 And came into Egypt - Jacob at this time was 130 years old and
 quite feeble - Chap. 47:9. Jacob lived 17 years thereafter.
 Z'13-5240. See Chap. 47:28.
 46:26 Out of his loins - Children are of the father by the mother, as
 illustrated in Christ's human birth. E-100.
 47:23 Then Joseph - Typifying Christ. Z'07-122.
Said unto the people - Typifying the world of mankind in the
 Millennial age. Z'07-122.
I have bought you - The selling of themselves by the people
 typified their consecration of their all in order to gain the
 bread of life. Z'07-122.
For Pharaoh - Here typifying Jehovah. The surrender of all that
 we possess to a fellow-mortal would be very dangerous indeed,
 but Jehovah is the grand exception. Z'07-122.
 47:28 Jacob was 147 years - 232 years after the Abrahamic Covenant
 was made, or 198 years before the exodus. B-231.
 49:10 The sceptre - The right to rule, the title to all power. B-85,87.
Depart from Judah - Thus shown to be the ancestor of Christ. A-40.
Nor a lawgiver - The great deliverer Christ. B-86.
Between his feet - Loins. B-86
Until Shiloh - The great Peacemaker, "The Prince of Peace. B-86.
And unto him - At the expiration of the Times of the Gentiles. B-87
 49:22 Run over the wall - The tribes of Ephraim and Manasseh, Joseph's
 descendants, took up about one-half of the land of Canaan and
 in addition large branches or tracts of land "over the wall" or
 river of Jordan, on its east bank. Z'97-87.
 49:23 Sorely grieved him - Not a prophecy but a reference to Joseph's
 past experiences. Z'97-88.
 49:24 From thence is - Or, "By the name of" - Preferred reading of
 Old MSS. Z'97-87.
 49:28 The twelve tribes of Israel - First so called after Jacob's
 death. A-78, B-213.
 50:5 In my grave - Qeber, place of interment. E-356.
 50:15 Joseph ... will hate us - Joseph's brethren failed to understand
 him - so great was the difference between their characters and
 his. Z'13-5235.
 50:17 Unto Joseph - Type of Christ. Z'07-125.
Of thy brethren - Type of fleshly Israel. Z'07-125.
Now, we pray thee - Typifying the "Spirit of prayer and suppli-
 cation" to be poured out upon the Jews in the Millennial Age.
 Z'07-125.
 50:19 Am I in the place of God? - Is it for me to judge you or attempt
 to punish you in any manner? Z'07-125.
 50:22 110 years - 54 years after the death of Jacob. Z'01-332.
 50:24 To Isaac - Confirmed to Isaac. B-45.
 50:25 Will surely visit you - "By faith Joseph when he died made men-
 tion of the departing of the children of Israel." (Heb. 11:22)

GENESIS

RESUME

How did God bless Israel? Jacob having become the heir of the great promise made to Abraham ("In thy seed shall all the families of the earth be blessed") straitway seems to have gotten into trouble. How was God's blessing identified with all those experiences of Israel? In what way did God overrule them for their good and blessing more than in the affairs of other nations? To understand this we must take a glance at other nations and peoples and their experiences and then must look also into the future.

Where is Egypt - Where is the government of the Pharaoh's today? Where is Assyria - Where are their peoples today? Where are the Philistines? Where are any and all of the nations who flourished in the days of Israel? The answer is that they are no more. They have merged with other peoples, or have been blotted out by natural processes. They could not be restored today, because none of those peoples remain anywhere. But Israel exists today; as a people they have been maintained in existence - with the hope of future blessing based upon God's promise to Abraham. Z'13-5241.

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- 1:5 And all the souls - Nephesh, sentient beings. E-342.
Out of the loins of Jacob - Children are of the father by the mother, as illustrated in Christ's human birth. E-100.
Were seventy souls - The entire family of Jacob, surnamed Israel, at this time consisted of 70 souls, persons, but since these are all said to have come out of the loins of Jacob, we are to understand that the actual number exceeded seventy, perhaps considerably, the additional persons probably wives and servants. Z'07-3982.
- 1:6 Joseph died - The record that Joseph died, and all his brethren, and all that generation, seems to cover a lapse of considerable time, since Joseph himself lived 73 years after the coming of his father and brethren to dwell in Egypt, and apparently until his death Joseph was the governor - next to the King. Z'07-3982.
- 1:7 Were fruitful - The number of adjectives used to express this increase intimates that the writer recognized the multiplication as abnormal, miraculous. He declares (1) they were "fruitful," that is, prolific; (2) they "increased abundantly" (Heb. "swarmed") (3) they "multiplied;" (4) "waxed exceeding mighty;" (5) "the land (Goshen) was filled with them."
From the time Jacob entered Egypt until the exodus was 215 years, and the wonderful increase is shown by the statement of Numbers 1:45, 46 that the Israelites, exclusive of the tribe of Levi, numbered 603,550 of twenty years old and upward, capable of military duty. These figures imply a total number, including women and children, of some two or three million persons. Z'07-3982.
(It is scientifically true that the air of Egypt is specially favourable to such rapid increase. If the population doubled every 15 years, as it did at one time in North America, the increase of 70 men, with their wives, would amount to 2,293,760 in 200 years. Z'01-343).
- 1:8 A new king - A new dynasty. '07-126. Excavations made in Egypt show that it was about this time that the government of Egypt was revolutionised. The revolution brought a change of dynasty. Z'07-3982.
- 1:11 Afflict them with burdens - The great oppressor, typified by Pharaoh, is Satan. He is the great taskmaster. Z'07-3983.
And they built for Pharaoh- Rameses II. His mummy was found in 1881 and the hooked nose and low forehead indicate his great determination and lack of benevolence. Z'01-343.
The change of dynasty brought the change of ambitions and methods, and Rameses II is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these expensive public improvements that the Israelites were so rigorously treated. Z'07-3982.
Pithom - This city was discovered in 1883. It is located 12 miles west of Ismalia and enclosed by walls 22 ft. high, made of unburned brick. The lower courses of these walls are of well made brick, with chopped straw in them. Higher up the bricks are not so good, the straw is scanty and the last courses have no straw at all, but rushes instead. Z'07-127. (See Chap. 5:7)
- 1:14 Made their lives bitter with hard bondage - Under the Corvee system of temporary enforced labour, similar to that employed by Solomon in building the temple. Z'07-127. - Generally understood to imply that the Israelites were compelled to learn all

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- the trades and occupations of their masters. They had been from Abraham's time a pastoral people, and by this very operation they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly a grand preparation for the necessities that lay before them. Z'13-5264. Was with rigour - Having the effect of causing the Israelites to cling together and hope for the promised deliverance. Z'07-127.
- 2:2 That he was - As a natural result of favourable pre-natal influence. Z'94-219. A goodly child - Stephen says he was "Exceeding fair," Josephus says that he was so handsome that passersby would turn to gaze at him. Z'07-138.
- 2:4 And his sister - Miriam, being at that time about 9 years of age. Z'07-138.
- 2:5 Daughter of Pharaoh - Supposed to have been Neferari, the wife of Rameses II. Z'01-346 - Said to have been childless. Z'07-138. At the river - Probably at Memphis, near the present site of Cairo. Z'07-138.
- 2:9 And the woman took the child - Whoever most zealously co-operates with God, receives proportionately the larger share of the divine blessing. Z'13-5251.
- 2:10 And she brought him - Probably when he was 7 or 12 years of age; having meantime fully instructed him in the Divine promises. Z'01-346. His name Moses - Meaning "Delivered from the water." Z'07-138.
- 2:11 When Moses was grown - His 40th year. (Acts 7:23). The entire household of Pharaoh, as well as the princess, were used of the Lord in respect to the preservation of Moses and his education and preparation for his great work. Z'13-5251. Went out unto his brethren - "Refused to be called the son of Pharaoh's daughter" (Heb. 11:24). Typifying that Christ, "Though he was rich, yet for our sakes he became poor." Z'07-277.
- 2:12 Slew the Egyptian - To inspire his people with confidence in him. They should know that although he was educated in the court of Pharaoh, his sympathies were with them, and that he could be relied on as their leader. Z'13-5252.
- 2:14 Who made thee a prince - Typifying how Christ "Came to his own and his own received him not." Z'01-360.
- 2:15 Moses fled - It looked as though all of his loyalty and all of his 40 years of education and development had gone to waste. Z'13-5252. In the land of Midian - A far country, typifying the far country, even heaven itself, to which our Lord Jesus went after his rejection by his people. Z'07-277.
- 2:21 Moses was content to dwell with the man - And continued to be a humble shepherd for 40 years. He did not at the time understand the Lord's providence in his affairs, but he was all those years learning a most important lesson of meekness, and full submission to the divine will. Z'13-5250. Gave Moses Zipporah - Typifying the Bride of Christ, chosen from among the Gentiles. Z'94-143.
- 3:1 The backside of the desert, ... even to Horeb - On the rearward side of Mount Horeb, called Mount Sinai, where subsequently the law was given. Z'07-3989.

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- 3:2 The angel of the Lord - The Messenger of the Covenant, Christ Jesus. E-43.
In a flame of fire - Our Lord might thus have appeared to his disciples after his resurrection, but how much wiser was the course he pursued! B-124.
Midst of the bush - Supposedly a thorn bush known as shittim wood, the kind of wood used in the construction of the tabernacle; it grows to quite a height. Z'07-141.
Behold, the bush - Representing God's people. Z'07-141.
Burned with fire...was not consumed - God usually has a symbolic meaning in every miracle, and in this one the representation is supposed to be Israel in the midst of tribulation, yet not consumed. Z'07-3989. And is not the burning bush a good illustration of the experience of Christ and all his members? Are they not indeed surrounded by fiery trials? And do they not emerge from these unscathed, uninjured? - on the contrary, blessed, developed, strengthened, made meet for the inheritance of the saints in light? Z'07-3989.
- 3:5 Put off thy shoes - Even Moses, "The meekest man in all the earth" needed from the Lord as his first instruction a lesson humility. Z'07-141.
The Prophet David writes, "Keep thy foot when thou goest into the house of God" - take heed to your standing, take heed to your walk, take heed to your conduct. Whether the house of God be a great temple, as in the past times, under divine direction, or whether it be the temple of God, which is the Church of Christ in the flesh, we should realise that reverence is befitting to us in connection with everything that is holy and consecrated. Let us honour the Lord in our hearts, in our outward demeanor. Whether we bow to give thanks for our daily bread, whether we bow our knee night and morning in acknowledgment of divine care and providence, or whether we meet with those of like precious faith, let us see to it that reverence marks our conduct and our words as well as rules in our hearts. Let us, too, take off our shoes - let us lay aside the ordinary conduct of life by which we are in contact with the world, and in all our ways acknowledge him, especially when we hearken to his voice in the study of his Word as his people. Z'07-3990.
"God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him." (Psa.89:7).
- 3:7 Seen the affliction - Just as he has seen the affliction of his people in all ages under the reign of sin. Z'07-141.
- 3:8 I am come down - Typifying the second advent of Christ. Z'80-11-3.
Whenever the Lord sends us on any special mission, we may be sure that he does not wish us to undertake it as our own mission, nor to claim the honour of the success attending it. Z'07-3990.
To deliver them - The due time having come. Z'07-141.
With all the preparation and all the fitness of the man Moses for the great work of delivering Israel from Egypt, the secret of his success lay in the fact that God was with him - God was the Deliverer of Israel. Z'07-3989.
The deliverance did not take place immediately, nor did the deliverance of God's people take place immediately after the second advent of Christ. There is an intermediate work to be done. Z'80-11-3.
- 3:10 Out of Egypt - Type of the kingdom of darkness. F-458.

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- 3:11 Who am I...? - He who was ready to lead the hosts of Israel without a special divine commission and authorization was now so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness, etc. He did not realize that he had only then become fit. Z'13-5261.
1 Pet. 5:5 & 6.
(Spurgeon once said, "For forty years Moses was learning to be something; for the next forty years he was learning to be nothing; for the next forty years God showed what he could do with a man who has learnt these two great lessons")
- 3:12 Certainly I will be with thee - This being true, how could the mission be a failure? Z'07-3991. "If God be for us who can be against us?"
- 3:13 What is his name? - The people of Israel, long in association with the Egyptians, had doubtless lost much of their faith in the one God of their fathers. Z'07-3990.
- 3:14 I am that I am - The equivalent of the name "Jehovah," signifying "The Self-existing one," the one who has always existed. Z'07-142.
- 3:18 And now let us go - Representing the call of the Christian Church to come out from the world and engage in God's worship. T-25.
Sacrifice to the Lord - To make a consecration of themselves and all they possessed to the Lord. Z'07-4013.
- 3:22 Shall borrow - Ask, request, beg. Z'01-363; Z'07-155.

Resume of Chapters 2 & 3 - Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, "Moses wrote of me." Moses himself declared, "A prophet (teacher) shall the Lord your God raise up unto you of your brethren, like unto me." Peter quotes this last expression in his sermon, and emphasizes it (John 5:46; Deut. 18:15; Acts 3:22). Moses did not typify Christ in all his doings, however, nor was his life as a whole a type of the life of Christ. In the present instance we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honour, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondsmen, he took his place among them, to be their leader and deliverer. How like this is to the description given us in the Scriptures to our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; he took a bondsman's form and was found in fashion as a man. He came to deliver his brethren from bondage. (Phil. 2:6-8 Diag.)

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not (John 1:12); and he went into a far country, even heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death. Moses was 40 years in coming to the point where he offered himself to Israel and first time; then he was absent from them an equal period of time, 40 years, and came again and delivered them. There is a type or parallel in this time feature, also, it illustrates the length of the Jewish and Gospel Ages as being equal. From the time of the beginning of typical Israel as

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a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented himself, was a period of 1845 years, and from that time, when he died, and left them, until the period which the Scriptures show us marked his second coming (October 1874) was a like period of 1845 years - corresponding exactly to the two periods at which Moses offered himself in the type. (See Vol. 2, Chap. 7).

At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him (Chap 14 - 16) "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouthpiece. Aaron, the mouthpiece of the Lord, we would understand to represent the royal priesthood - those of the Lord's consecrated people still in the flesh, still sacrificing - who have not yet passed beyond the veil into glory. Z'07-4058.

4:2 What is that in thine hand? - If we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hands, those things closest to us, might become injurious to us, if it were not that the power of God is able to make everything work together for our good. Z'14-5419.

A rod - The rod represents authority. This was illustrated at the time when the Lord instructed that Aaron should represent him as the head of the tribe of Levi. (Num. 17: 1 - 9). As the hand is power, so the rod is authority. Thus the rod would seem to be a special manifestation of divine power and rule. Z'14-5419.

4:3 Became a serpent - A symbol of evil - of sin and all its consequences, evil in general. When sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish - not, however, intending that it should flourish forever as a serpent. Z'07-4058.

4:4 Put forth his hand - Typifying God's purpose to lay hold upon present evil conditions. Z'07-277.

It became a rod - Typifying the re-establishment of Divine authority. Z'07-277 - That in due time he would set up his Kingdom in the person of Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power. Z'07-4058. Further, representing God's power to turn evil things into good things, through the operation of faith. Z'01-361.

4:5 That they may believe - Typifying the true Israel of God. Z'07-4058.

4:6 He put his hand - A hand is a symbol of power. In this case the hand represented divine power. Z'07-4059. - As manifested unblemished in Christ at the first advent. Z'07-279.

Behold his hand was leprous - Leprosy is a symbol of sin. During this Gospel Age, God's power (his hand) has been represented by his consecrated people, the members of the body of Christ, who are his ambassadors and representatives; but they are leprous,

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actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries. - Z'07-4059.

4:7 Put his hand into his bosom again - By and by they are to be received into his bosom, and "changed" in the first resurrection, so that....

It was turned again as his other flesh - When manifested again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death. Z'07-4059.

4:8 The voice of the first sign - This sign has already been given. Zion's Watch Tower and Herald of Christ's Presence was founded 1879, and the "voice" therefrom to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place - that he was present but invisible. The message further declared that he was present for the purpose of establishing his Kingdom and delivering his saints and the whole groaning creation from the bondage of corruption - as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians" - "Why evil was Permitted." This voice or testimony was spread abroad amongst the spiritual Israelites - over a million and a half copies being circulated through the mails and at the church doors in the U.S., Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world. Z'07-4058.

The voice of the latter sign - The Millennial Dawn series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification through faith in Christ, the second step of sanctification and sacrifice, and the ultimate change in the first resurrection to the divine nature and glory and joint-heirship. Z'07-4059.

4:9 If they will not believe also these two signs - Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the "voice" of the first two testimonies. Z'07-4059.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the anti-type this last testimony or evidence will ultimately bring conviction to all of the Lord's true people. Z'07-4060.

Take of the water of the river - Typifying the Truth of God's word, as contained in the millions of pages of Tracts, issued by the Watch Tower Bible and Tract Society; especially in connection with the "Volunteer" work begun in the Spring of 1899. Z'07-279.

Upon the dry land - Typifying society in general. Z'07-279.

Shall become blood - Typifying that the truth during this harvest time will become "Bloody," repulsive, abhorrent, and will symbolize death where it should be received as a blessing. Z'07-279

4:11 Have not I - In an indirect sense God is the Creator of all men. Z'01-345.

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- 4:16 And he - Aaron, typifying the Royal Priesthood still in the flesh. Z'07-277.
Be thy spokesman - Typifying that at the second advent Christ will speak only through the Royal Priesthood. Z'07-277.
Unto the people - Typifying all true Israelites. Z'07-277.
- 4:21 Harden his heart - Because each time I relieve him from a plague his naturally stubborn nature will make him again determine to have his own way. Z'01-362.
- 4:22 Israel is my son - "Out of Egypt have I called my Son" - This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Ex. 4:22, 23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15). On a still larger scale, Egypt represents the world, and Christ and the entire church of God are the called-out promised seed. Z'94-239.
- 4:26 The circumcision - Symbolising a cutting off, a separation from the flesh, its aims, hopes and desires. Z'02-174.
- 4:27 Said unto Aaron - Representing the sacrificial work of Christ; Aaron's sons typifying the under-priests. Z'07-184.
Into the wilderness - Typifying Christ's entrance upon his sacrificial work at the beginning of the Gospel Age. Z'07-184.
To meet Moses - Who represented the future work of Christ as the leader and commander of the people, the members of Moses' body typifying the Church. Z'07-184.
The Mount of God - Mount Horeb, one of the peaks of Mount Sinai. Z'07-184.
- 5:2 And Pharaoh - Supposed to have been Menephtah. Z-07-151. Type of Satan. F-458.
- 5:7 Gather straw for themselves - Cities built by the Israelites at this time have been discovered; and lower courses of well-made brick, with chopped straw in them. Higher up the bricks are not so good, the straw is scanty; and the last courses have no straw in them, but have rushes instead. Z'07-127.
- 5:8 Ye shall not diminish ought thereof - By the new rule the Israelites must produce the same number of bricks per day, but must additionally scour the fields and hedges to gather some kind of stubble that would serve them as binders. Thus their tasks were practically doubled. Z'13-5263.
- 5:12 The land of Egypt - Type of the kingdom of darkness. F-458.
- 6:3 The name Jehovah - "Self-existing One," or "Immortal One". E-40. This name belongs only to the Father. E-65.
- 6:4 The land of Canaan - Type of the heavenly rest. T-25.
- 6:5 Keep in bondage - Type of bondage of all men to sin and death. F-458.
- 6:13 Children of Israel - Type of all who will ultimately become God's people. F-458.
- 6:16 The land of Egypt - Type of the kingdom of darkness. F-458.
Gershon - Meaning "Refugees" or "Rescued;" type of those of mankind saved during the Millennial Age. F-129.
And Kohath - Meaning "Ally" or "Comrade" - type of Ancient Worthies. F-129.
And Merari - Meaning "Bitterness" - type of the Great Company, saved so as by fire, through bitter experiences. F-129.
- 6:18 Amram - Meaning "High people" or "Exalted people" - type of Christ. F-128.
- 7:1 Made thee a god - Elohim, mighty one, a name applied to Jehovah. E-68.
Be thy prophet - Spokesman, mouthpiece. F-246.

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- 7:3 Multiply my signs and my wonders - The Egyptian plagues were miraculous from one viewpoint, not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experience as natural. Z'13-5271.
- 7:10 Became a serpent - Typifying that all the evil in the world is the result of God's having temporarily let go his rod of authority. Z'07-277.
- 7:11 Then Pharaoh - Type of Satan. F-458.
And the sorcerers - Those in communication with fallen angels. S-79
Of Egypt - Type of the kingdom of darkness. F-458.
Magicians of Egypt - Typifying the theologians of our day, resisting Truth. Z'07-151, 280. 2 Tim. 3:8.
- 7:12 They became serpents - Typifying the various views of the permission of evil which have been put forth by theologians in the past. Z'07-280. Some have surmised that they performed a trick said to be common in India - hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception. According to the Scriptures, there are but two sources of occult power - divine and Satanic. Unquestionably God has for centuries permitted Satan and the fallen angels to exercise great power. Z'13-5271.
But Aaron's rod swallowed up their rods - The view of this subject which God has now displayed to his people is so much more complete that it quite swallows up all suggestions and theories of the past. Not only some accidents are overruled of the Lord for good, but all evil of every kind is the result of absence of the divine control. Z'07-4060.
- 7:13 And he hardened - By his goodness in heeding his petitions. F-176.
- 7:16 Let my people go - Representing the call of the Christian Church to come out of the world to worship God. T-25.
In the wilderness - Condition of separation from the world. T-70
- 7:20 And all the waters - Typifying the truths of God's Word. Z'07-279.
Were turned to blood - Travellers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This colour is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, as to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change suddenly - at their command - and, in turn to abate it. Z'13-5271/72.
- Symbolically, the Truth, during the harvest time will become "bloody," repulsive, abhorrent, and will symbolize death where it should be received as a blessing. Z'07-279.
- 7:24 And all the Egyptians - Typifying the world, Christendom, Churchianity. Z'07-280.
Digged for water - Typifying various worldly ways of seeking for truth. Z'07-280.
- 8:7 And the magicians - Those in communication with fallen angels S-79
- 8:8 Take away the frogs - A special reproach to the Egyptians because of their worship of the frogheaded goddess Heka. There are myriads of frogs in Egypt even in ordinary years. Z'07-152.
- 8:16 May become lice - Probably "dust ticks," so common in Egypt. This little creature fastens itself on the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to

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that of a pea. At certain seasons, it is as if the very dust of the land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects. The miracle in this case would consist in the producing of these ticks in unusual numbers and unusual places - not merely in the desert wilds, but throughout Egypt. Z'13-5272.

8:18 But they could not - Doubtless, however, the fallen spirits have learned much since then, and are probably now responsible for many of the plagues, pests and microbes afflicting animal and plant life. S-79.

8:19 The finger of God - The first definition of a miracle. Z'07-152.
8:21 Swarms of flies - of various kinds - gnats, mosquitoes, house and cattle flies. (Psa. 105:31) Z'13-5272.

Or Beetles; a special rebuke to the Egyptians because they considered the beetle the incarnation of Kephna, the sun-god. Modern Egypt is sometimes visited by swarms of beetles which destroy clothes, furniture, leather and edibles. Z'07-152. Type of No. 1 of the seven last plagues. F-175.

8:22 I will sever that day the land of Goshen - It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The land of Goshen was protected. Z'13-5272.

9:3 Grievous murrain - From the Latin morior, to die. - The cattle plague - a disease much resembling the Russian epizootic. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like me in all the earth." Z'13-5272.

9:8 Toward the heaven - Probably as a rebuke to the Egyptians for sacrificing human bodies to Typhon, the god of evil, and then scattering their ashes in the air. Z'07-152.

9:9 Shall be a boil - Ulcers and sores. Imagine the nation, from the king to his humblest servants, afflicted with distressing carbuncles! Z'13-5272.

Type of No. 3 of the seven last plagues. F-175.

9:16 For this cause have I raised thee up - From amongst the various heirs to the throne of Egypt, because you possessed such obstinacy. F-173.

9:18 A very grievous hail - and fire - a cyclone. "He gave them hail for rain, and flaming fire in their land." (Psa. 105:32). Z'13-5272.

Type of No. 4 of the seven last plagues. F-175.

9:23 Thunder and hail - Both unusual in Egypt. Z'07-152.

And the fire - Lightning Z'07-152.

10:4 Bring the locusts - Probably resembling the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed of. They are apt to eat everything that is green before they fly away. Z'13-5272, Type of No. 5 of the seven last plagues. F-175.

10:21 May be darkness - This may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Z'13-5272. Every Spring, Egypt is visited with sand storms and at times the darkness is most intense and distressing. Z'07-153.

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- Type No. 6 of the seven last plagues. F-175.
10:23 Light in their dwellings - Another proof to Pharaoh that he was dealing with the God of Israel. Z'13-5272.
11:1 One plague more - Type of No. 7 of the seven last plagues. F-175.
11:2 Borrow - Shaal, ask for, beg. Z'94-160.

A GENERAL OBSERVATION RE TYPES OF SCRIPTURES BEFORE CONSIDERATION OF EXODUS 12.

The divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wrestling them to their own injury. Whoever will begin with the Passover type of the deliverance of the firstborn and proceed with the history of the typical people down to the time when they entered Canaan and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the Church and the world with the experiences of Israel, will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped.

For instance: Recognising the Passover lamb as typical of our Lord Jesus and his death; and recognising the firstborn of Israel spared "in that night" as typical of spiritual Israel, we know that "that night" typified this Gospel Age. We know also that the following morning typified the Millennial morning. The deliverance of Israel through the Red Sea would therefore seemingly typify the final deliverance of the whole world of mankind from the bondage of sin and death, typified by Pharaoh and his army. Similarly, the overthrow of Pharaoh's army would seemingly represent the ultimate destruction of Satan and every evil influence at the close of the Millennial Age. This was the end of that type.

With the end of that type another began; for the march of Israel toward Mt. Sinai, where they entered into covenant relationship with the Lord typified the approach of the Gospel Church and of the whole world to the condition of things pictured by St. Paul in Hebrews 12 - the end of the age, and a time of trouble and the establishment of the New (Law) Covenant with Israel for the blessing of all the families of the earth. And following this, the wilderness journey constitutes still another type, representing God's people and the failure of many to enter his rest, because of lack of faith. Subsequently the smiting of the rock by Moses and his not being permitted to enter the promised land is yet another type. The crossing of Jordan is still another type. The appointment of Joshua, the new leader, instead of Moses, is still another type. The falling of the wall of Jericho is still another type. Israel's conquering the various enemies in the land of Canaan is still another type. Z'09-4498.

It is important to remember that the various types of the Scriptures do not follow one another in sequential order. Z'09-4503.

- 12:3 In the tenth day - The choosing of the Lamb on the tenth day typified how, if Israel would be blessed and recognized as the Church of the Firstborns in the antitypical Passover, they must accept Jesus then five days before that Passover Feast, and four days before his crucifixion. And it evidently was on that

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very date that our Lord offered himself finally to that nation - when, as their king, he rode into the city on the colt. (Comp. John 12:12 - 16). They, however, neglected to receive the Lamb of God, were at once rejected, and ceased from being the typical firstborn. Z'13-5191.

A lamb - Representing "Christ our Passover (Lamb) sacrificed for us." (1 Cor. 5:7) F-460.

For an house - Type of the Lord's new household. At the last supper the Lord met with his twelve apostles as a separate family. F-460, 589.

- 12:6 The fourteenth day - The full of the moon, symbol of the Law Covenant and the people under that Covenant. Christ's crucifixion at the full of the moon, and the fact that it immediately began to wane, foreshadowed Israel's national decline. F-481. The 12 and sometimes 13 annual lunations symbolize the tribes of Israel. As the moon waned for as long a time as it had increased, so Christ's death was the turning point between the two equal periods of Israel's history. Z'98-68.
- In the evening - (Heb. - "between the two evenings") On the 14th day (the full of the moon) "between the evenings" (at any time between 6.0.p.m. on the 13th and 6.0. p.m. of the 14th of Nisan) the lamb was to be killed and eaten. Z'13-5191.
- 12:7 Take of the blood - Let us not fail to note that the divine favour toward the firstborn of Israel was not without blood. "Without the shedding of blood their can be no remission of sins." Z'13-5273.
- The two side posts - Representing the door-posts of the heart; "Having the heart sprinkled from a consciousness of evil." F-463.
- 12:8 Unleavened bread - Symbolizing the precious promises that come to us from the heavenly Father through Christ. Z'01-381. Symbolically, without the corruption of human theory, ambition and selfishness. T-98; F-464.
- With bitter herbs - Symbols of trials, persecutions, etc. F-460.
- 12:11 Staff in your hand - As pilgrims and strangers. F-461.
- 12:12 This night - Typifying the entire Gospel Age. Z'07-154. The six thousand years in which Sin and Death have held sway. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the prophet declares, "Weeping may endure for a night, but joy cometh in the morning." Psa. 30:5. Z'13-5273
- 12:13 I will pass over you - Faith in the precious blood is the only ground of acceptance with God. Z'07-154.
- To destroy you - Only the firstborn was in danger; typifying that in the present time only the Church of the Firstborn has sufficient knowledge to be in danger of the Second Death. Z'07-153.

Just as the firstborns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the Church of the Firstborns will not be the only ones saved from the bondage of sin and death, symbolized by the Egyptian bondage. On the contrary, the preserving of the firstborns implies the deliverance of the remainder. Z'13-5273. As St. James declares (1:18), we are a kind of first-fruits unto God of his creatures. The church is passed over in the night, especially saved in advance of others; but none is spared except through the merit of the blood. That the blood covers more than the firstborns is shown by the fact that in the type it was sprinkled not merely upon the firstborns but upon the house, as indicating the household of faith. Z'13-5273.

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- 12:14 An ordinance forever - The fact that this memorial has been kept for over 3500 years is strong proof of the genuineness of the miracle here recorded. Z'07-85.
- 12:15 Put away leaven - Symbol of corruption, error, sin. F-464.
- 12:22 Bunch of hyssop - Typifying purging, cleansing. T-112.
- Strike the lintel and the two side posts with the blood - See comments verse 7 and 13.
- Until the morning - Typical of the dawning of the antitypical Sabbath, the seventh thousand-year day. Then Messiah and his church of the first-born passed over from death to life by divine power, will be installed in Kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin. Z'13-5273. "God shall help her early in the morning." (Psa. 46:5).
- 12:23 The blood - Typifying the blood of the Ransom. Z'07-85.
- 12:31 And get you forth - The nations will similarly join in forcing the Jews back into Palestine. D-554.
- 12:32 And bless me also - Doubtless representing the changed attitude, at the close of the time of trouble, of some who now oppress the poor. A-336.
- 12:35 Borrowed - Shaal, - asked, requested, begged. Z'94-160, Z'07-155.
- 12:36 So they lent - Gave. Z'01-363.
- Spoiled the Egyptians - This was quite proper anyway as the equivalent of back pay due the Israelites. Z'01-363.
- 12:37 600,000 of foot that were men - Implying 2,000,000 or more - Long questioned by agnostics. Prof. Flinders Petrie calls attention to the fact that the Hebrew word alaf is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents; very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600" would read, "Judah, seventy-four families, or tents, with 600 men in all; "so they set forward, everyone after their families, according to the house of their fathers." Num. 2:34.
- Thus reckoned, the entire hosts of the Israelites who left Egypt - men, women and children, might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians. Z'13-5277.
- 12:40 Now the sojourning - From the Covenant with Abraham to the Exodus. "By faith Abraham sojourned in the land of Promise." B-46.
- Who dwelt in Egypt - For a portion of the period, and who previous to that time sojourned in the loins of Abraham, Isaac and Jacob, even as Levi paid tithes to Melchizedec while yet in Abraham's loins. B-46.
- Was 430 years - Link No 20 in the true Bible chronology. B-46
- "The Law which was 430 years after, cannot," etc. B-46. (Gal. 3:17)
- 12:41 The selfsame day - Illustrating the accuracy of Bible chronology. B-48
- 12:43 Is the ordinance - The beginning of the Law. B-47.
- 12:46 Break a bone thereof - "A bone of him shall not be broken." Z'81-4-5.
- 12:49 Unto the stranger - The Mosaic Law was 32 centuries ahead of its time. A-50

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- 13:21 A pillar of a cloud....a pillar of fire - A cloud which was bright at night and dark in the daytime, affording them a measure of shelter from the heat of the sun. This phenomenon would probably not be noticed by the Egyptians and others, but was recognized by the Israelites because of their instructions. It was not, we are sure, anything like what some have pictured it - so radical a violation of nature as to be a demonstrated miracle. It was present with the people through all their wanderings in the wilderness for 40 years and was an evidence of the Lord's special care over them, and should have been a great aid to their faith. Only when they finally crossed Jordan into Canaan was this phenomenon discontinued. Z'07-3997.
- 14:3 Pharaoh will say...They are entangled - Lost, did not know where they were going. Indeed, this would be the natural conclusion, for as we look upon the map we find that they were marching to the Egyptian side of the Red Sea, whereas they wished really to go to the opposite side, to enter Palestine. Z'07-3997.
- 14:13 See them no more forever - (John 5:28, 29) Evidently Moses was in very close touch with Jehovah when he could prophecy such an outcome in the face of such disastrous appearances. Z'07-3997.
- 14:14 The Lord shall fight for you - This is the promise to the spiritual Israelites - "Great is he that is on our part than all they that be with them," however mighty they may appear. "If God be for us who can be against us?" - to ultimate success; therefore "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Z'07-3997.
- 14:15 Go forward - Before the Israelites was the tongue of the Red Sea, the chain of the Bitter Lakes; behind them the land of Egypt, and immediately in their rear Pharaoh's chariots and charioteers. The Israelites had not yet approached the water's edge. The command was that they should go forward, and no explanation was made of how the path would be opened for them through the waters. Does not the Lord sometimes allow adversity, difficulties, oppositions, to hedge us in? Does he not sometimes lead us by a way from which there seems to be no escape from some impending evil? This is the time to hearken to his voice and in faith to go forward, nothing doubting. Z'07-3997.
- 14:16 Go on dry ground - The Red Sea at its upper end connects with a stretch of low country in which are a number of lakes - called Bitter Lakes - the water being brackish. At this time the Red Sea, which is merely a large lake, must have been very nearly connected with the Mediterranean Sea. At its upper end, the junction point with marshy lands and the Bitter Lakes, the water is at no great depth, so that at times when the tide is low, cavalry have forded it - for instance, Napoleon and an escort, the former nearly losing his life on the occasion. When the tide comes in the condition of things is very different indeed, for the tide-rise at this point seems very high. Z'07-3998.
- 14:19 The angel of God - The cloudy pillar, or mist, is spoken of as being the angel of the Lord, or as though the angel of the Lord were in it. The broad meaning of the word angel signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are his messengers, as, for instance, the Apostle declares that all of God's consecrated people are God's consecrated people are God's ambassadors, ministers, servants.

But the word angel is Scripturally used in a still broader sense - as signifying the exercise of divine power in connection

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with human affairs. Thus St. Paul writes that God "Maketh his angels spirits, and his ministers a flame of fire." (Heb. 1:7) Z'13-5278.

14:20 A cloud and darkness - See Comments Chap. 13:21.

14:21 Caused the sea to go back - A strong wind blew to the northward, and, cooperating with the tide, exposed a wide sandbar across which the Israelites passed in safety toward morning, aided by the light from the cloud, which at this time was to their northward, and served as a cloud of darkness to the Egyptians and of light to the Israelites, so that the pursuers had difficulty in the chase and probably were guided more by the sound of the confusion and flight of the Israelites than by anything else. Z'07-3998.

14:23 And the Egyptians pursued - It is entirely probable that the Egyptians were not aware that the tide and the wind had formed the sandbar, and that they were on it pursuing the Israelites. Z'07-3998.

14:24 The Lord looked - The Egyptians began to reason the matter out and decided that, in the figurative language of the time, God had looked upon them with an evil eye out of the pillar of cloud. Z'13-5277.

14:25 Took off their chariot-wheels - Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc. Z'13-5277.

14:27 Moses stretched forth his hand - The wind's course again changed the waters began to return, aided by the turning of the tide. Z'07-3998.

14:28 Covered the charioteers - The overthrow of the Egyptian hosts at the hand of Moses prefigured the ultimate overthrow of the powers of evil and sin and bondage at the hands of Christ. Z'07-3998.

15:23 Waters of Marah - Water, one of the most important elements for human sustenance, is used in the Scriptures to rep. the truth - the message of God - the hope of everlasting life. In a certain sense the Law Covenant made with Israel was such a hope, such a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good in many respects, it had in it certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and the life everlasting for which they had hoped. See Rom. 7:10. Z'07-4010.

They were bitter - The divine promises represented by the water were poisoned by sin - by Adam's disobedience - and hence were unsuitable. Z'07-4010. To Spiritual Israel the "bitter waters" represent trials of faith and patience. Z'13-5278.

15:25 He cried unto the Lord - The cry of the people to Moses was in unbelief, reproach; but Moses cried unto the Lord in faith. Z'07-4010.

A tree - The Cross of Christ, by cancelling Adamic sin, cancelled also the condemnation of the divine law against mankind. Z'07-4010. Made sweet - Made the gracious promises of God good, refreshing, applicable to all who seek to walk in the ways of the Lord. Z'07-4010.

16:1 On the fifteenth day of the second month - Just 30 days from the time they left Egypt, following the Passover. Apparently, therefore, they stayed at Elim about two weeks, before entering the wilderness region surrounding Mount Sinai, one of whose peaks was called Horeb. Z'07-4011.

16:3 To kill the whole assembly - It appeared to them that their first hopes had died, that no preference of the Lord had been shown them, and that they should have continued under the Egyptian bon-

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age. We see their lack of faith and that the lessons of the plagues and the sea and the healing of the waters of Marah had not given them full assurance of faith that the God of Abraham, Isaac and Jacob was leading them forth to fulfil in them his glorious promises made to the fathers - the blessing of the world. Z'07-4011.

- 16:4 I will rain - The lesson of faith was to be so impressed before the sending of the manna that its coming was foretold. Z'07-4012. Bread from heaven - Not, indeed, baked, cut in slices and buttered but according to the Lord's usual way, he did for them what they could not do for themselves. Z'07-4011.

Our Lord Jesus was the antitype of this bread. - See John 6:51.

- 16:21 Every morning - To grow strong in the Lord and in the power of his might, we must feed upon him daily - we must appreciate and appropriate the merits of his sacrifice. Z'13-5279. As we partake of our Lord's qualities (appropriating his spirit and disposition) they become ours; as we feed upon him in our hearts we become strong in faith and in all the graces of his spirit. Z'07-4012.

The new creature needs daily bread as much as does the natural man. Z'07-4012.

- 17:6 The rock - St. Paul, by inspiration, points out (1 Cor. 10:4) to us that that rock represented Christ, that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the water of life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites, so the stream of God's favour, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey. Z'13-5285.

- 17:12 Hur stayed up his hands - God thus indicated that Moses was the advocate or representative of Israel, and that without him they could do nothing. We have an Advocate with the Father, Jesus Christ the Righteous. Z'13-5285.

- 17:14 I will utterly put out - In the antitype, we realise that spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh and the devil make common cause against all who are seeking the heavenly Canaan. Z'13-5285. (See Comments 1 Sam. 15:2)

Chapter 19 - St. Paul in Hebrews 12:18-24, points us to the antitype of this Chapter.

- 19:2 Israel camped before the mount - The journey from Egypt to Mt. Sinai is about 150 miles, and with intermediate stops nearly 50 days were consumed in reaching it. Z'07-4012.

As the journey to the Promised Land brought the Israelites the Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai, namely Mt. Zion, God's Kingdom. Z'13-5285.

- 19:5 Keep my covenant - Antitype of the New Covenant at the Second Advent of Jesus. The basis of this new and better covenant was completed at Calvary by our Lord's sacrifice of himself. He has since been completing the "better sacrifices" by presenting the bodies of his saints "holy and acceptable" to God. (Rom. 12:1). See also Rom. 8:4. Z'13-5285.

- 19:16-18 Thunders and lightnings ... the whole mount quaked - The storm and tempest and shaking here in the antitype will mean the shaking of the ecclesiastical heavens and the social, political and financial earth. Heb. 12:27. Z'13-5286.

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- 20:1 All the words - The Decalogue was the basis of the covenant made with Israel. Its commands had nothing whatever to do with the Egyptians or any other nation at that time or since, neither are they applicable to spiritual Israel. Even those Jews once under this Law Covenant needed to be freed from it before they could become espoused to Christ. See Col. 2:14. Z'07-4013.
- 20:3 No other Gods - Means more than merely avoiding image worship and profane swearing. It means that the true God shall be recognized and have first place in the human heart. It means, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind." Any division of the heart or strength or mind violates this commandment. Z'13-5286.
- 20:5 Unto the third and fourth generation - By which time, special peculiarities, virus in the blood, etc. will work itself out. Z'11-4860.
- 20:7 In vain - None who are Israelites indeed, begotten of the spirit of love for God, would need any command not to blaspheme his name by profane swearing. We can make still more deep and suitable application of the command, however; we who have accepted Christ, who have vowed the full consecration of all we have and are to the Lord, have been begotten of his spirit, and have been told we may consider him our Father and ourselves his children. We should realize that in one sense of the word we have taken upon us the name of the Lord. Having confessed this relationship (1 John 3:2) it is now for us to show whether it has been in vain or with a sincere heart. "See that ye receive not the grace of God in vain." (2 Cor. 6:1) Z'07-4014.
- 20:8 The Sabbath day - The Sabbath rest of the Jewish nation was typical of the higher and better rest of the house of sons. The Israelites were obliged to rest every seventh day, every seventh year and every jubilee year, that they might make a type of a better rest which God provided, and which would be entered into first by spiritual Israel and subsequently by natural Israel and the whole world. The Apostle explains this matter in Heb. 4, where he speaks of a rest (sabbath) into which the spiritual Israelites now enter, represented by the Sabbath day of the Jew, and also of another rest that remaineth for the people of God which we should fear to come short of, namely the great Sabbath, the Millennial Kingdom - the 7th thousand year period. All the followers of Jesus, when begotten of the holy spirit, are accepted into this rest of faith, and, ceasing from all hope of self-justification, accept Christ as the end of the Law for righteousness, and the imputation of his merit as the full satisfaction for their sins and reconciliation with the Father. Only those who have had this experience have ever kept the real antitypical Sabbath. Z'07-4015.
- 20:12 Honour thy father and thy mother - No matter how old, or ignorant or stupid, or vicious, parents may be, they are deserving of consideration from their children. Z'13-5287.

This commandment is the very foundation of society, because whoever learns to respect his forbears will proportionately have consideration for others. Growth of disrespect to parents is one of the notable features of our day, and one that the Apostle

called attention to as marking the day of trouble in the end of the Age. (Rom. 1:29-31). He associates it with headiness and high-mindedness, and we are not to forget that these condemned qualities are being inculcated and fostered by all the higher teaching of the worldly wise. Z'07-4019. II Tim. 3:1.

In respect to the spiritual Israelite, the spirit of loyalty to the Heavenly Father, of obedience to him, should be continually with us and prevent any spirit of selfishness or self-seeking or boastfulness. Z'07-4019.

And thy mother - The Apostle points out that as the Jew corresponds to Ishmael, the son of Hagar, so the spiritual Israelite corresponds to Isaac, the son of Sarah and that Sarah represents God's original covenant with Abraham; that in this sense of the word, the heavenly Jerusalem, the heavenly promises of the heavenly kingdom, is the mother of us all. We are begotten and nourished of a good hope, a living faith. We must respect this faith, this hope, through which we are begotten, as well as respect the heavenly Father, by whose gracious provision we are begotten. If we thus honour the Father, the God of all grace, and thus honour his covenant and the faith which has been begotten in us, it will make us loyal in thought and, so far as possible, also in word and deed. Z'07-4019.

That thy days may be long - And as there was a special promise of long life to the obedient Jew, so there is a blessing of a promise of eternal life, even of immortality, to the faithful spiritual Israelite. Z'07-4019.

20:13 Thou shalt not kill ... not commit adultery - The lengths and breadths and heights and depths of the meaning of this law were apparently seen by none until Jesus "magnified the law and made it honourable." He says that hatred toward a brother is insipient murder, and that adulterous desire in the heart is a violation of the 7th commandment. (Matt. 5:28). This throws a new light on the whole matter, and explains to us why none of the Jews or Gentiles have ever been able to keep this law, except Jesus, since the fall of Adam. Z'13-5286.

The spirit of this command (Thou shalt not kill) would make it incumbent upon those who employ labour or who have any supervision of their fellowmen to take all reasonable precautions for safeguarding against accidents of any kind. Z'13-5287.

How careful we must be not to "kill the brethren. The Apostle says, Should I permit my meat to destroy one for whom Christ died? Should I exercise my liberties to that extent, and be careless of the welfare of a brother? Hence, the Apostle points out, no one should be recognized as a leader in the Church of Christ, whatever his qualification, if he be a striker, a wounder of the brethren. Z'07-4020 - I Tim. 2:3; Titus 1:7.

20:15 Thou shalt not steal - A proper recognition of the rights of others, the property of others, is here inculcated. This command relates to justice in general, for the parent may steal from his child, by failing to recognize the rights of the child, and his own obligations as a parent. Z'07-4020.

While robbery, burglary, are reprobated by all intelligent people, there are more subtle forms of stealing - stock speculations, organization of fake companies with glittering prospects, according to description, but really organized to take advantage of the less informed; to steal another's good name. ("Speak evil of no man.") Z'13-5288.

As for the new creature, his law of love, the very essence

of his mind and heart, is opposed to stealing; love rather prompts to giving; to doing. Generosity is an element of the new heart, the new mind. Z'07-4020.

- 20:16 Not bear falso witness - Not only in Court - perjury - but in all the little affairs of life. Z'07-4021.

In a thousand ways the spirit of this injunction may be violated, and is violated every day, not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbour. Z'13-5288.

The disposition of the new creature must be that of love to his neighbour, which would prefer to tell no evil about him, however true it might be - would prefer to shield him, to guard his interests, and to lovingly think no evil or as little evil as possible respecting any conduct of his that might seem to us irregular. Love suffereth long and is kind; it imagines no evil, but rather good. Z'07-4021.

- 20:17 Not covet - Covetousness is not the desire for more blessings for ourselves, but an enviousness of the possessions of others, and a desire to appropriate them for ourselves. Standing as it does as a series of commandments, this one, as it were, casts a reflection upon all which precede it - it is the climax of all the commandments respecting our relationships of our fellowman; it takes hold of the thoughts, whereas others take hold upon the words and deeds. Z'07-4021

Covetousness comes first before the stealing, before the murdering, before the injury of slander. Covetousness is a heart-disease which has to do with every other crime; for all sins have their basis in selfishness, and selfishness is covetousness. Z'13-5288.

The new creature, guided by the new mind, with the spirit of love toward his neighbour, cannot covet anything belonging to another. He would rather give to his neighbour than take away from him. It is even permitted to the new creature to covet - the things which he desires - "Covet earnestly the best gifts." (1 Cor. 12:31). Z'07-4021.

- 23:4, ⁵ See Comments Proverbs 25:21.

- 24:7 All that the Lord hath said will we do - But little did they appreciate the comprehensiveness of these divine commands - they saw only the outward aspect and not the spirit of the Law. Z'07-4013.

The Church of Christ is "not under the law", but under grace." (Rom. 6:14). Nevertheless, the law is very precious to the Church; for, looking at the spirit of it, she sees what she ought to be if perfect, see what she ought to strive for to the best of her ability, sees how far short of perfection she is in the flesh, and sees, additionally, how the grace of the Lord Jesus Christ covers her fleshly imperfections. So fully is all this true, that the Apostle declares that the righteousness of the law is fulfilled in us, who are walking not after the flesh, but after the spirit. Rom. 8:4. Z'13-5287.

- 28:30 Urim and the Thummim - Nothing specific is known about the Urim and Thummim. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim - that is, to give definite answer, Yes or No, to the questions that were propounded. The answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows. Z'12-5042.

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- 32:1 Moses delayed - He was gone 40 days (Ex. 24:18) - a comparatively long period, under the circumstances. His prolonged absence gave room for the cultivation of faith, patience, trust. Z'13-5297.
- 32:2 The golden earrings - We must suppose that in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Nevertheless, the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. When great emergencies arise God is superior to every one of them, and they can never be understood as his commanding us to violate the principles of righteousness which he has set before us. Z'07-4022.
- 32:24 A molten calf - We are not to suppose that the Israelites recognised the golden calf as their God Jehovah, but used it merely as a symbol or representation. Z'13-5298.
- While Churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are bowing the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. Z'07-4022. There are other idols, too, of name and fame and pride, that call for their toll from their worshippers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Z'07-4023.
- The golden calf which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. Others worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declares this, saying, He that loves father, or mother, or children, or self, or any other creature more than me is not worthy of me.
- Still another idol is to be noted - the idol of sectarianism. St Paul warned against this idol, saying, "One of you says, I am of Paul; another, I am of Apollos; another, I am of Peter." (1 Cor. 1:12; 3:4). The same principle we may apply to ourselves today, and guard against sectarian worship, and the worship of creed idols. Z'13-5298. 1 John 5:21.
- 32:5 An altar before it - Evils are progressive: One wrong leads to another. An altar always implies a sacrifice, and it is but the natural thing that we should sacrifice to whatever we set up in our hearts as our idol. It is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to which a man or woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most. Z'07-4023.
- 32:7 Thy people - Moses was charged by God with the responsibility of that nation. Z'13-5298.
- 32:8 Which I commanded them - Comp. Exodus 20:3, 4.
- 32:14 My presence shall go with thee - His presence, his power and sustaining grace should go with him all the way. The Lord's presence was indeed with the children of Israel in a very marked manner - continually with them from the time they crossed the Red Sea, guiding by blessings or chastisements, as they should need. He was with them in the pillar of cloud by day and the pillar of fire by night, and by his presence in the Shekinah glory which covered the mercy seat in the most Holy of the Tabernacle. Z'14-5548.

EXODUS

It is a common, but erroneous thought that God is actually present in person everywhere, and has led many to think of him as being not a person at all, but merely an influence. Z'14-5547. But by his various powers and agents, and by his intelligence and knowledge, he can be as if present everywhere - through his angels his messengers. (Matt. 18:10.) Z'14-5387. We have these powers to a very limited extent - the telegraph, the telephone, the telescope, etc. Z'14-5547.

And I will give thee rest - Mental rest is not what is here meant. The Israelites were going from the land of Egypt into the land of Promise, which was to be an everlasting inheritance to them, if they would keep their covenant. But of all the adults who came out of Egypt, only Caleb and Joshua entered into Canaan. (Num. 3:11, 12). The majority failed to enter in because of their lack of faith. The 40 years wandering in the desert was because of their fearfulness and consequent rebellion. Z'14-5387.

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God, - in this Gospel Age. (Heb. 4:3,9). By faith we rest in God - we rest in his promises. The antitypical rest into which the Lord's people enter has two phases. We who believe enter into rest now, but our true rest will be that glorious, perfect condition beyond the veil, which we shall attain through the first resurrection. (Heb. 4:1). Z'14-5388.

The world is not now able to enter into rest. They are like the raging sea. They have not come into relationship with God, but when the antitypical Moses, the great Mediator, shall have been completed, he will lead the people into rest. Deut. 18:15; Acts 3:22. Z'14-5388.

32:19 Cast the tables - (the tables of the Law) out of his hands - indicating that the covenant was broken. Z'13-5298.

34:32 Blot me....out of thy book - Moses was a patriot of the highest order. This was in response to God's proposition that Moses alone seemed to be loyal, and that God would make of him the nation who would inherit the promises made to Israel (v. 10). Such patriotism as Moses here evinced has surely not often been equalled. Z'13-5298.

34:7 Unto the third and fourth generation - See Comments Exodus 20:5.

34:33 He put a veil on his face - This understood to signify that Christ's work as the Mediator, at his second advent, will be accomplished by a veiling of his glory, so that the world will not see Jesus. This he declared, "Yet a little while, and the world seeth me no more; but ye shall see me." He will veil his glory from mankind, and speak to them through the veil, and not directly, from a spirit plane. Instead they will see him represented in the ancient worthies; as He declared, "Ye shall see Abraham, Isaac, and Jacob and all the prophets." - Luke 13:28. Z'13-5299.

40:34 Tent of the congregation - More properly called "the tent of meeting" - Not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God's and in this tent, in the center of their camp, God made his dwelling place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi. Z'07-4029.

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LEVITICUS

Chapter 9: This chapter relates to the consecration of the priests. The service here pictured represents the consecration of Aaron, and was to be repeated in the case of every priest who attained the office of high priest. That is to say, this service was to be repeated only when a high priest should die and his successor in the office should be inaugurated. Thus the ceremony might be performed several times in one year, if several high priests, one after another, died in one year, and successors took their places. Or this ceremony of Lev. 9 might not be repeated for many years; as, for example, Aaron lived nearly 40 years after his appointment to the office, and hence not until his son Eleazar became high priest would this consecration service be repeated. On the contrary, the Day of Atonement described in the 16th chapter recurred every year.

The lines of harmony between the two ceremonies are indicated by the sacrifices, which in both cases were a bullock and a goat. These represented the same sacrifices in antitype - the bullock representing the high priest and the goat representing the under priests; for Jesus died only once - not twice. Why then the two pictures? Because the death of Jesus had two distinct aspects, and similarly the death of the church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the church to attain the heavenly nature, and the office of the royal priesthood - to qualify for the work of Messiah. Thus the "better sacrifices" of Messiah cover two distinctly separate, yet both important, works. It was necessary that Jesus and his followers should suffer and enter into glory. And this is emphasised by Lev. 9. It is also necessary that a sacrifice for sins should be offered on behalf of mankind, in order to permit them to come to restitution blessing; and this is typified in Lev. 16. Z'14-5391.

(Dealt with more fully in Chap. 5 "Tabernacle Shadows")

- 9:23 The glory of the Lord appeared - His glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world. The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wall because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble. Thus the appearing in glory will have various stages. Z'10-4602.

CHAPTER 10

About a year had passed since the Israelites had left Egypt. Z'07-4030.

- 10:1 And Nadab and Abihu - Typifying persons who lose their standing in the antitypical priesthood. Z'07-4030.

Both the Great Company Class (Abihu) and those who will be condemned to the second death (Nadab) fail sufficiently to respect the stipulations of the divine arrangement. Both fail of offer the kind of incense that the Lord directed. (Heb. 13:15, 16). But the latter ignore Christ and the merit of his sacrifice. (Heb. 10:29). Z'07-4031.

Offered strange fire - The crime for which the two sons of Aaron died is described in the same terms yet not with particularity. We do not know whether their transgression consisted in taking an improper kind of incense or in failing to take fire from the altar or burning the incense in the wrong place - perhaps in the court instead of the holy - or whether it may have been the proper incense with the proper fire and in the proper place at the wrong

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time. Some have surmised that the error was in respect to attempting to enter the most Holy on the Day of Atonement, when the High Priest alone was permitted to enter with the blood of the sin offering.

The lesson for us, the antitypical priesthood - "Obedience is better than sacrifice," and that the sacrifice we offer, in order to be acceptable, must be presented in harmony with the divine will. Z'07-4031.

10:3 I will be sanctified - God made use of the circumstances to give a lesson to the people of that time that would hinder them from being careless in the handling of holy things, to the intent that the types and shadows of their dispensation might be handed down to us in their purity, and as a type or illustration to us of the royal priesthood respecting two classes amongst us represented by these two priests. Z'07-4030.

10:7 Ye shall not go out - Awestricken and fearful, Aaron and his other sons would have gladly relinquished all further service of the Tabernacle lest they themselves should similarly suffer death through some transgression of the divine commands. But Moses, the mediator and direct representative of God, commanded that they must not do this - they must not desert their service. He pointed out to them that the holy anointing oil was upon them and that their entire danger lay in deserting and that they were entirely safe so long as they heeded carefully the divine regulations. He forbade that they should even make lamentation over the deceased since their death was a divine judgment. Z'07-4030.

10:9 Do not drink wine - The fact that immediately after this narrative of the death of Nadab and Abihu the command was given to Aaron and his sons that they should drink no wine nor strong drink, etc., gives some ground for the supposition that the two sons who perished had been somewhat intoxicated, or at least stupefied through strong drink. Applying it antitypically, a different kind of intoxication is likely to affect the antitypical priests. "Be not drunk with wine wherein in excess," but be ye filled with the spirit," would, of course, be applicable to all of the royal priesthood. In seeking, therefore, for the antitypical signification of the command, we find it intimated in the declaration of Revelation that great Babylon made all nations drunk with the wine of her false doctrine and confusion of spiritual and political interests. Undoubtedly the confusion of doctrine which prevails is to some extent responsible for the failure of "the great company class" to offer acceptable incense. Intoxicated with the errors of the past, many of us doubtless offer to the Lord "strange fire," strange incense, such as he has not commanded. To continue to do so would imply that we would ultimately be amongst those who would fail to reach the glorious priesthood. Z'07-4031.

16:2 That he die not - See Comments Hebrews 9:27.

16:10 The scapegoat - Represents a class which, after making a consecration and being accepted and spirit-begotten, refuse or neglect to "go to him outside the camp bearing his reproach" - even unto death. As the "scapegoat" remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound. - Heb. 2:15. Z'11-4921
To make an atonement - See comments verse 22.

16:13 The cloud of incense - Represents the satisfaction of justice. Z'11-4868. The offering of the incense originally on the Day of Atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Z'11-4868. - Testifying that he had faithfully fulfilled the conditions. Z'07-4868.

If the type had shown the underpriests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering. We are represented, not individually, but as members of the body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense abode in the Holy and Most Holy. The sacrifice is still appreciated by the heavenly Father, and always will be. Z'11-4868.

But as for the satisfaction of the sins of the Church and of the world, this is accomplished subsequently, not by the incense, but by the blood. Z'11-4868.

That he die not - See Comments Hebrews 9:27.

16:14 Blood of the bullock and sprinkle it - Accomplishing the forgiveness and reconciliation of the members of the priest's body and all of his household, the household of faith. Z'07-4035.

16:15 For the people - Both sacrifices - that of the bullock and that of the goat - were requisite to complete the Atonement for the sins of the people. Z'07-4035. Which, when accomplished, meant the forgiveness of the sins of the people. Z'07-4035.

Do with the blood as he did with the bullock - The type shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must do to him without the camp bearing his reproach, so the hoofs, hide, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned. Z'07-4035.

16:21 Send him away - "Deliver" - but not to the glory, honour and immortality bestowed upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the wilderness. Z'11-4921.

Into the wilderness - Of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go into death. The difference is that the one class endures willingly, while the other endures under compulsion of circumstances. Z'11-4921. 1 Cor. 5:5.

16:22 All their iniquities - The more or less wilful wrongdoings which prevail throughout the world - violations of justice and love beyond the degree of inherited weakness. Z'08-4273.

The class, which we term the great company, must needs die, because it was their covenant that they would do so. But since their death is not applied, as in the death of the members of the body of Christ - in the sacrificial sense, as it was originally proposed it should be - the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the body of Christ throughout the age. And thus the accounts of justice will be in part squared by these; and to a certain extent, therefore, there will be corresponding release granted to those who have committed the wrongs. Z'10-4652.

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In this way, for example, vengeance will be met in respect of the souls under the altar (Rev. 6:10). The cry of justice will be satisfied in connection with the death of these innocent persons of the great company class in the time of trouble.

Z'10-4652. Luke 11:50, 51

- 16:23 Put off the linen garments . . . and leave them there - The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the veil, he is, still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the veil and present the blood of his body, which is the church, at the close of this Antitypical Atonement Day, when the Church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel Age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty - in "the glorious garments," but not with their natural eye; his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world. Z'10-4602.

- 16:27 Without the camp - Signifying ostracism, rejection of men, dishonour. The Apostle says that our Lord thus suffered outside the Camp and that we should arm ourselves with the same mind, with full intention of suffering with him as his members. Heb. 13:11-13. Z'09-4385.

- 18:5 Which if a man do - Since all Jews, like the rest of mankind, were imperfect because of the fall, therefore no Jew could keep that law, and consequently no Jew could ever attain everlasting life. Z'12-5072.

God knew from the beginning what he has taught us by experience, as well as by the inspired words of the Apostle, that "By the deeds of the law shall no flesh (i.e. none of the fallen race, needing justification) be justified in God's sight." Rom. 3:20 Z'12-5046.

- 23:17 Two waveloaves - The two wave loaves offered on the 50th day, Pentecost, represents the presenting of the church before God and its acceptance through the merit of the Great High Priest, indicated by the anointing of the holy Spirit at Pentecost. The church really is but "one loaf" (1 Cor. 10:17), the two loaves represents the same thing as the two goats presented on the day of atonement. It indicated that although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated - the overcoming little flock, and the great company of the consecrated servants of God who do not make the "high calling" theirs by overcoming the world as they might and should do. Z'13-5191.

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25:10-

15- See Vol. 2 "Scripture Studies," Chap. 6. .

26:18 Seven times - These seven times, or seven symbolic years began in the days of King Zedekiah, 606 B.C. (Ezek. 21:25-27) and will expire, according to our reckoning in Oct. 1914. (see SS. Vol. 2, Chap. 4) In other words, the period of Gentile times, of Gentile supremacy in the world, is the exact parallel to the period of Israel's loss of the kingdom and waiting for it at the hands of Messiah. Z'09-4497.

More - The Hebrew word rendered more, according to Strong's translation, would properly be rendered "continuously" - not seven times as much punishment as they should have.

The word more or continuously, would signify that this period of 2520 years would not be the sum of all their various years of chastisement at various "times," but their experience of 2520 years of national chastisement would be one continuous period. Z'09-4497.

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NUMBERS

10:11 The cloud was taken up - A continual reminder of the Lord their God, of his covenant with them, and of their covenant with him. Z'07-4037.

10:12 Sinai - Type of the kingdom of God. Z'07-4037. Moses spent 40 years in the Sinai wilderness with his father-in-law, Jethro. Z'07-4038.

During their stay at Sinai (nearly a year) the priesthood was organized, Tabernacle constructed and its religious services instituted. The wilderness of Sinai possessed rich though small valleys, and while there the people and their flocks and herds evidently prospered. See Num. 1:2. Z'07-4037.

Wilderness of Paran - "A great and terrible wilderness" (Deut. 1:19). It must have seemed great to the people after traversing it for 40 years. Z'07-4037.

10:18 According to their armies - Their organization now was a combination of political and military arrangement under judges and officers over thousands, hundreds, and tens. (Ex. 18:25, Deut. 1:15). Besides this they had a general council of 70, supposedly the original Sanhedrin. (See Ex. 24:1; Num. 11:16). Z'07-4037.

10:29 Raguel - Jethro is supposed to have been the title and Raguel the proper name. Z'07-4038.

Hobab - Moses' brother-in-law, who belonged to what is known as the Kenites, an Arab tribe of Midian, east of Sinai. Z'07-4038.

Come thou - etc. What words of faith, and how humble a statement from the leader of 2,000,000 people. We note the utter absence of reference to himself and what he would do, or of his authority or power. Only the Lord's power and blessing. Z'07-4038.

10:31 Leave us not - Hobab went with the Israelites and we have records of the Kenites amongst the Israelites for centuries, down to the time of Saul. (Judges 1:16; 4:11; 1 Sam. 15:6). Z'07-4038.

Be to us instead of eyes - The intimation that he could be of service to the Israelites attracted him from his own country. Similarly some may be attracted to the Lord's people by opportunity for service. The Kenites were never invited to minister as priests. Z'07-4038.

Hobab, more familiar with the trackless wilderness than Moses and the Israelites, could give them many suggestions that would be helpful respecting water courses, pastorage, wells, etc. Z'07-4038.

Moses was ready to make use of every human instrumentality that would aid in the carrying out of the divine programme. Z'07-4038.

10:35 Rise up, Lord, and let thine enemies be scattered; and let them
36 that hate thee flee before theeReturn, O Lord, unto the many thousands of Israel. - The morning and evening call of the Israelites, on this their second journey. In other words, "Abide with us." Z'13-5313.

11:31 Two cubits high - from the ground. - To come within their reach. Z'13-5307.

And they gathered the quails - The spirit of discontent looks away from the heavenly manna of divine provision, longing for other food of their own provision or of other earthly supply. The Lord grants such an opportunity of feasting to the full of what they are desiring, and as a result, the murmurers cease from being members of the Lord's family and have no further opportunity of partaking of the manna he provides in sufficient quantity. Some crave the flesh pots of Egypt- the World's

theories. Then he allows these to come within their reach, and as a result perish as new creatures, cease to be the people of God, cease to walk in the Master's footsteps. They are consumed by the fire, or fever, which the errors they crave produce. (vv. 33 & 34).

The most happy condition of mind conceivable is the one of full rest and confidence in the Lord - satisfied with God's appointments and provisions. And this is especially appropriate to the spiritual Israelites, and particularly the royal priesthood, who have made a full surrender to the Lord, a covenant by sacrifice, which includes all earthly rights and interests. Happy is it for such if they can sing with the spirit and with the understanding also:

"Content whatever lot I see,

Since 'tis my God that leadeth me." Z'13-5306-07.

- 12:1 Miriam and Aaron spake against Moses - We may safely conclude that while the two participated in the sin, Miriam's was the leading spirit. Z'13-5308.

An Ethiopian woman - Or Cushite woman. We know not if this was the first wife, whom he had married in the land of Midian, and who only now joined him as the Israelites were about to start on their journey toward Canaan. Some have surmised that Moses' first wife had died, and that Zipporah was his second wife. Z'13-5308. Previous to this Miriam had undoubtedly filled the office of chief lady.

- 12:6 If there be a prophet among you - God did, indeed, declare that Miriam and Aaron had to some extent occupied the place of prophets in that God had been pleased so to use them. Z'13-5308.

- 12:8 With him will I speak mouth to mouth - Not through dreams and visions, but in plain language. Z'13-5308.

- 12:10 Miriam became leprous - Leprosy, practically incurable, except by Divine interposition, was a type of sin. Z'13-5308.

- 12:14 Seven days - Representing a full and complete period of tests as respects a putting away of sin, a cleansing, a return to harmony with God. Z'13-5308. See 10:11, 13).

- 12:16 The wilderness of Paran - a waste, barren wilderness, scorched by the sun, very different from Sinai's valleys, in which they had recuperated and rested. The journey to Kadesh-Barnea (their objective point) on the border of the land of Canaan, was approximately 160 miles. It was beset with unknown dangers - serpents, wandering bands of Arabs, lack of water, etc. The Israelites, including women, children, household goods, cattle, sheep, etc., necessarily journeyed slowly. Apparently one or two months were spent on the journey, as they arrived at the time of the first ripe grapes - July. (Chap. 13:24).

- 13:23 Grapes....pomegranates, and .figs - Fruits of victory. Representing riches of grace and fruitage of the spirit. (Gal. 5:22, 23.) Z'07-4047; 2 Pet. 1:5,6,7; 2 Pet. 1:11.

- 13:26 To Kadesh - (Kadesh Barnea) - a delightful place, well watered, and in sharp contrast with the desert of Paran. Here they rested and refreshed themselves, and looked toward the mountains North of them, their land of promise, for they were on the south border. Z'13-5313.

It was here that Moses smote the rock contrary to the divine command, and today the place has abundant springs and is a regular oasis. Z'07-4045.

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- 13:28 Nevertheless - The spies were cautious men, and gave a truthful report of the land. Z'13-5313.
Walled - Difficult to overcome, especially without up-to-date military equipment. Z'13-5313. Representing depraved appetites and sinful desires. Z'07-4047.
The children of Anak - Giants v. 33 - probably some of the families afterwards represented by Goliath, whom David slew in battle. Z'13-5313.
- The reports of the spies represent the different view points from which the promises of God may be seen. To the eye of faith, all things are possible; to the eye of unbelief, all things in the way of the conquest of the flesh are impossible. Let us go up and possess the land! Let us be of good courage and fight the good fight! God will be with us and give us the victory, with the proper exercise of faith. Z'13-5314.
- 13:30 Let us go up - Caleb and Joshua emphasised the favourable features. Their report was backed by faith, while the adverse report was backed by fears, which forgot the divine providences and leadings. Z'13-5313.
- 13:31 We be not able - The spies really should have considered themselves a committee on ways and means for entering the land of Canaan rather than a committee to decide whether it was possible to enter or not. The possibilities were already determined by God's promises. Z'13-5314.
- "Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always perfering them, dwelling on them, pitting them against its own resources. Faith, on the other hand, though it never minimises the difficulties, looks them steadily in the face, turns from them and looks into the face of God, and counts on him. This is what the people failed to do, and for this they lost Canaan." F.B. Meyer (Quoted Z'07-4046.)
- 13:33 Giants - Representative of opposition and despair. Z'07-4046.
- 16:3 Gathered themselves together against Moses - "The gainsaying of Korah" (Jude 11) and his associates, claiming that they were just as well qualified as were Moses and Aaron to represent the Lord and his people in all religious functions, was severely punished, because of representing in the antitype those who would fail to recognize divine institutions in spiritual Israel. The perishing of some for despising Moses' law was intended as a type or picture of the everlasting destruction of those who would despise the antitypical Moses and the redemptive work accomplished through him, and who consequently shall be destroyed in the second death. Z'07-4037.
- 20:1 Abode in Kadesh - It was in April of the 40th year that; by divine command through Moses, they assembled at Kadesh, prepared to enter into the land of promise. Z'13-5315.
- 20:6 Moses and Aaron went - Not complainingly, but inquiringly. Z'13-5315.
- 20:8 Take the rod - Presumably "Aaron's rod that budded." and that was kept in the ark of the Most Holy. That rod would be a reminder to the people of the Lord's special acceptance of Aaron as the high priest and assistant of Moses. It would be a sign to them of the divine favour which hitherto had guided their nation, and which still would continue to guide all who would trust in the Lord and in the power of his might. Z'13-5315.

20:10 Must we fetch you water out of this rock? - The Lord particularly directed that Moses should speak to the rock (v. 8). On a previous occasion, about 38 years before, in a similar experience near Mount Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit somewhat akin to pride, self sufficiency and anger to control him for the moment.

St. Paul points out that the smiting of the rock was symbolic. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's experience was authorized of God. It was necessary that upon Jesus should fall the rod of affliction, even unto death:

(1) "The Lord laid upon him (the death penalty for) the iniquity of us all";

(2) By his stripes we are healed." - Isaiah 53:5,6.

St. Paul's words are, "They did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

Just what was symbolised by the second smiting, which God did not authorize, is not explained by St. Paul. The fact that this second smiting was punished tells us that it was wrong, and that is symbolized some improper course on the part of the professed people of God. Two suggestions come to us, either or both of which may be applicable:-

(1) This second smiting, at the end of the 40 years and just as the people were about to be led into the promised land, may symbolize a smiting of the people of God - the body of Christ which is the church.

(2) Any denial of the Redeemer on the part of his consecrated followers would signify a crucifying afresh, a putting to open shame, a smiting of the rock a second time. Z'13-5315. Heb.6:4-7.

20:11 The water came out abundantly - Representing the blessings which flow from Christ's sacrifice. Z'13-5315.

Under the Lord's providence blessings flow from the wrong course, yet no greater blessing than might have come by pursuing the right course - of speaking to the rock, asking for the water, the Truth, the refreshment, instead of smiting it. Z'13-5315

20:12 Because ye believed me not - It did require faith in God for Moses to smite the rock. Apparently his lack of faith was in the people. Apparently he wished to produce a dramatic effect to impress upon them a lasting lesson. Better would it have been for Moses to have hidden himself - humbled himself - and to have asked for water from the rock in Jehovah's name. Z'13-5315. Ye shall not bring this congregation into the land - Moses got his entire punishment there and then before death, as so all God's saintly ones. The Apostle explains that they are chastened in the present life that they may not come into condemnation with the world by and by. Z'13-5315. (1 Cor. 11:32).

20:14 Thy brother Israel - The various nations inhabiting the promised land, whose iniquity had come to the full and who were to be dispossessed by Israel, were not related to Abraham: but the Edomites, Moabites, and Midianites who dwelt in the south and east of the promised land, were of blood relationship to Israel.

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The Midianites were children of Abraham by Keturah. The Moabites were children of Lot, Abraham's nephew. The Edomites were the descendants of Esau, Jacob's brother. The divine programme was that Israel might leave these related peoples unmolested, except when they made the attack. Z'13-5315-16.

- 20:21 Edom refused to give Israel passage - The nearest route.
In harmony with the Covenant between Esau and Jacob, Israel's host detoured to the south and passed through the land of Moab - the land of the children of Lot. Z'13-5316.
- 21:4 Discouraged - This detour of so vast a company through the desert was discouraging. Z'13-5316.
- 21:6 Fiery serpents bit the people - Representing sinners bitten by sin and suffering from the consequences thereof - the fall. Z'07-4048. Psa. 119:67
- 21:9 Made a serpent - John 3:14, 12:32.
- 22:5 Sent - 400 miles distant. Z'13-5322.
Balam - He was known far and near as one whose messages either for good or for evil were sure to come to pass. In other words, he was considered an oracle. Z'13-5322.
Pethor which is by the river - Euphrates - in the country which Abraham left when he came to Canaan. Z'13-5322.
- 22:39 Balaam went with Balak - The double-mindedness of the prophet Balaam was abundantly manifested by his course. He wished to be a prophet of the Lord and to speak his Word in his name; but he also wished riches, and the honour which would accompany them. Z'13-5322. "Where your treasure is there will your heart be also."
- Balaam's only safe course was in heart-loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein, and should to the fullest have rejected every overture looking in an opposite direction. Balaam's heart was wrong. He still continued to be a prophet, but was ceasing to be a holy prophet every minute that he toyed with the tempting wealth, the reward of unrighteousness. Z'13-5323.
- 23:1 Build me here seven altars - He would have a form of godliness, even while desiring to do contrary to the divine will, which he already knew. Z'13-5322.
- 23:9 And shall not be reckoned amongst the nations - Surely we see fulfilled the declaration that Israel shall be separate from all other nations. What other nation of that day remains a people of preserved identity? Z'13-5323.
- 24:9 Blessed is he that blesseth thee, and cursed is he that curseth thee - Every nation which has dealt harshly with Israel has received severe chastisement or blight. On the contrary, Great Britain and the United States, nations which have blessed the Jew have in turn received great blessing. Z'13-5323.
- 24:17 A star out of Jacob - Of Jacob's posterity according to the flesh. The one who is to have the dominion of earth as the bright and morning star is leading on to a glorious sunrise - the dawning of the Messianic day, which is to scatter earth's night, and to bring blessings instead of a curse. Z'13-5323.
- 25:1 The people began to commit whoredom - Guided by Balaam, King Balak communicated with the leading people of the Midianites, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous

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religious rites practiced by Midian. In proportion as they would succeed in ensnaring the Israelites into sin and idolatry, in that proportion the curse of Israel's law would fall upon Israel. Z'13-5323. Forthwith a plague started amongst the Israelites, according to their covenant with God at Sinai, Ebal and Gerizim.. Z'13-5323.

- 25:9 And those that died of the plague were twenty and four thousand -
The whole penalty for their sin. They did not drop into a hell of eternal torment, but merely fell asleep to await the better day of Messiah. Z'13-5323.
- 31:8 Balaam also they slew - Who, to secure the rewards of his nefarious advice, had evidently remained to oversee the work of iniquity. Z'13-5323.

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DEUTERONOMY

The Title of one of the most important books of the Bible. From it David and the other prophets of the Old Testament drew considerable of their inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a summary of the whole Law of God. It presents to us a number of the orations of the great man of God and leader of Israel - the Mediator of the Law Covenant. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was apparently reserved until shortly before his death, and about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the promised land.

The preparation and delivering of this oration to Israel reminds us the words of the Apostle Peter in connection with his epistle when he says, "Wherefore I will not be negligent to put you always in remembrance of these things though you know them, and be established in the present truth." 2 Pet. 1:12.

Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterwards, when the nations had fallen into idolatry, when the Temple of Solomon was practically abandoned, and the religious worship of the people was at a very low ebb, the finding of this book, of Deuteronomy, in the rubbish of the Temple, and the reading of it first in the ears of King Josiah and afterward at his command in the hearing of all the people, awakened one of the greatest revivals in the history of that nation, and led to the destruction of idols throughout the land and the re-establishment of divine worship. 2 Kings 22:8-20. Z'07-4051.

The Book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death. Z'13-5334.

The first Address - Begins with Chapter 1:6 and concludes with Chapter 4:40;

The second Address - Begins with Chapter 5 to the end of chapter 26. - Z'13-5334.

6:1 Now these are - Generally recognized as the second oration. (Deut. 5:11). Some surmise that at the close of this oration the "Book of the Covenant" - the Law contained in Deut. 12 - 26 - was recited or read. Later the book was placed beside the Ark of the Testimony in the Holy of Holies, as described in Deut. 31:24 - 29. Z'07-4051.

Statutes and judgments - Summary of the divine commandments, which the Lord commanded to be taught and to be performed in the land of promise.

The word "judgments" here, as in many other places in the Scriptures, signifies decisions as to right and wrong. The object of these is stated (v.2): "That thou mightest fear Jehovah thy God, to keep all his statutes." Z'07-4051.

6:2 Fear the Lord - The Apostle counsels us that perfect love casteth out fear, but the Scriptures also show us that the "fear (reverence) of the Lord is the beginning of Wisdom." Nor are the two statements in disagreement, for a proper reverence carries with it a fear to displease or offend one who is loved and revered. Moreover, it is only the perfect love that fully casts out all fear, and the perfecting of love is a gradual matter. Z'07-4051.

- 6:3 Be well with thee - The Lord sets before Natural Israel earthly prosperity as a reward for obedience and loyalty to him and his laws. Earthly prosperity in the present age does not attend the spiritual Israelites, but rather, as the Apostle expressed it, "Yea, all who will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12). The promise to natural Israel that they would be blessed in basket and in store, in flocks and in herds, in long life and many children, finds its counter part in spiritual Israel on a higher plane - the "exceeding great and precious promises", the heavenly glory, honour and immortality as members of the new creation, spiritual. Luke 11:13. Z'07-4051.
- 6:4 Our God is one - The most important amongst the doctrines or teachings of the Lord's Word.
- As respects fleshly Israel, they soon forgot the words of Moses, and time and again they were punished on the score of idolatry - for recognizing other Gods. Z'07-4051.
- Nothing in this need hinder us from recognizing our Lord Jesus as a god also, a "mighty God." (John 5:30,36; 14:28). (1 Cor. 8:6). The Bible teaching of the relationship between the Father and the Son honours both, does violence to neither Scripture nor reason, but leaves the teachable in a happy frame of mind, the more ready to be taught of the Lord on all subjects. Z'07-4051.
- 6:5 Thou shalt love - This is the summary of the first great commandment as approved by our Lord himself. (Matt. 22:37). It is not in conflict with this that we love our Lord Jesus also, for the Apostle declares "Every one that loveth him that begat, loveth him that is begotten of him." (1 John 5:1). He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. Z'07-4052.
- 6:6 Be in thine heart - It is not sufficient that we should make a profession to be his people, for the "Lord looketh upon the heart." The complaint of the Lord through the Prophet against spiritual Israel of today is the same as against Israel of old - "This people draw nigh unto me with their lips, while their hearts are far from me" - not all, but apparently the great majority. (Isa. 29:13; Matt. 15:8). Z'07-4052.
- 6:7 Teach them diligently - Not mere nominal professions of love. Z'07-4052.
- 6:8 Thou shalt bind them - The Jew did recognize a grandeur in the Mosaic law, but it was so far above him and all his abilities that he gradually drifted into mere outward and formalistic observance of its propositions. But the Apostle explains that the highest attainments under this law may be made by spiritual Israelites during this Gospel Age. Rom 8:4. Z'07-4052.
- Between thine eyes - The phylactery - in which are placed parchments containing four passages of Scripture in four columns. (Ex. 13:1-16; Deut. 6:4, 11, 13-21). They grasped with fervency an outward form, but, as the Lord pointed out, they missed the real kernel of the law, namely, love out of a pure heart for God and for their neighbour. Z'07-4053.
- 6:9 Posts of thy house - It is doubtful if the Lord meant this to be understood and practiced literally, but that they should consider the divine laws as overshadowing everything that they saw and as affecting everything that they did with their arm (strength) and as affecting every affair of life, in the home and outside it.

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They complied with the letter by fastening in a prominent place in the doorway what they termed "mezuzah". This is a square piece of paper or parchment inscribed with Deut. 6:4-9; 11:13-21. It is rolled and placed in a small cylinder usually of wood or tin. It is the custom of the pious Jew to touch this with his finger on each occasion of his passing it, and say in Hebrew (Psa. 121:8), "The Lord preserve thy going out and thy coming in" etc.

The real thought is that everything pertaining to us who are the Lord's, especially everything pertaining to the church, which is the house, the family of God, is sacred to him and under his blessing, and we must confess him in every matter - "in all thy ways acknowledge him, and he shall direct thy paths." Z'07-4053.

6:12 Lest thou forget the Lord - We, as spiritual Israelites, especially we who at this time are enjoying so much refreshment at the Lord's hand in spiritual things, should never forget while enjoying these, that they have all come to us through the Father. Z'07-4053.

13:3 Proveth you - To test, demonstrate. Z'15-5799.

After 40 years testing as a people, why should God prove them? - Their fathers had rebelled against God, and now Moses explained that God wished to prove to what extent the covenant would be kept by these his children. Z'14-5527.

Is God's knowledge limited? - "All things are naked and open unto the eyes of him with whom we have to do." We know that God proves his professed people and demonstrates their heart attitude just as if he did not know - perhaps only as a proof to angels and men. Z'14-5528.

The character of the testing is shown in the context - by permitting false teachers, false prophets, to be amongst them. Z'15-5799.

18:15 Like unto me - The real Deliverer of Israel and the world from the bondage of Satan, sin and death. Heb. 2:14, 15. Z'13-5333. Acts 3:22, 23.

25:17 (See Comments 1 Sam. 15:2 - Amalek).

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Third address - Chapters 27 & 28.

Fourth address - Ratification of the Covenant. Chapters 29 & 30.

Chapter 31:1-8 - Joshua appointed as Moses' Successor.

Chapter 32 - The Song of Moses - "The Rock of Israel" - delivered on the very day in which his summons came.

Chapter 33 - The blessing of the Tribes on the same day.

34:1 Pisgah - The culminating peak of Mount Nebo. Z'07-4053.

From it Moses got a glimpse of the promised land, toward which his eye of faith had looked for 80 years and toward which he had labourously guided the nation of Israel for 40 years. This grand old servant of God, fully resigned to the divine will and arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there. Z'13-5333.

Shewed him - The mental vision of Moses probably took in more than was visible to his natural sight. He understood that the Lord's blessing upon the nation, including that upon himself, was all a part of the great Abrahamic promise. He understood that the coming of Israel into this land which God had given them was merely one step in the development of the divine plan. Z'07-4053.

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It was part of this great leader's reward, which doubtless greatly comforted his heart, enabling him to see that his labour for the Lord had not been in vain, but was destined to bring forth great fruitage. Z'07-4053.

34:1 By the Lord's direction the living representatives of the body of Christ, the antitypical Moses, are already on Mount Pisgah, and looking beyond, are getting the antitypical vision of the glories of the Age to come. Z'07-4054.

34:4 Not go over - After so many years of patience and long-suffering and loyalty to God, in an unguarded moment, Israel's great mediator, "the meekest man in all the earth", failed in meekness and in loyalty. Z'13-5333.

As we look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it, having "provided some better thing for us." (Heb. 11:40). The glorious vision shown us is merely for our comfort and strengthening in connection with the closing scenes of this Age. Z'07-4054.

34:5 Word of the Lord - In the Hebrew language, this expression would literally be, "By the mouth of the Lord," and Jewish rabbis have given this a poetic turn and say, "by the Kiss of the Lord." It is a beautiful thought, for while Moses was about to pass to the extreme limit of the curse - death - he was recognized of the Lord and dealt with as faithful servant; and in view of the fact that the divine plan had arranged for his redemption from Sheol, the grave (Hosea 13:14) his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep, and the other picture of the glorious morning of the resurrection, in which the antitypical Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness. Z'07-4054.

34:6 No man knoweth - The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint that Satan desired to have this corpse to use it for the further misleading of the people, but that the Lord, through the arch angel, Michael, prevented this, and kept the burial place a secret from the Israelites. Z'07-4054.

34:10 Knew face to face - Not that he really looked into the face of Jehovah, but signifying that he enjoyed a closeness of fellowship and favour with the Lord. "No man can see my face and live." (Ex. 33:20). "Whom no man hath seen or can see." (1 Tim. 6:16). It may be that our Lord Jesus as Michael especially represents the Father. We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father. Again, respecting the Church - "Their angels (messengers) do always have access to the face of my Father." Again, we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the truth by the holy spirit granted to us. "Let me die the death of the righteous - let my last end be like his." (Num. 23:10.) Z'07-4055.

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JOSHUA

- 1:1 Joshua - (In his 83rd year). His name was originally Hoshea, the same as the Prophet Hosea, signifying salvation. To this was prefixed Je (Num. 13:16) - an abbreviation representing the word Jehovah. Thus the name became Jehoshua, signifying Jehovah's salvation. This was shortened to Joshua and Jeshua (Neh. 8:17). The Greek form of this word in the Septuagint is Jesous - Jesus.
- For 27 years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city, but he divided the land amongst the tribes and governed the people with great acceptance, dying at the age of 110 years. Z'13-5335.
- The fact that Moses was vigorous at 120 and Joshua at 83, speaks loudly to us in confirmation of the Bible's teaching that Adam was created perfect, and that the entire race has since been fallen in sin and death - sharing Adam's penalty. Z'13-5335.
- 1:2 Arise - The intimation is that Joshua, like Moses, was a meek man, humble-minded, and that instead of attempting to grasp authority he needed rather that the Lord should encourage him to undertake the responsibility of the position of leader. Z'07-4061.
- 1:3 The sole of your foot - Nevertheless this promise implied that nothing was theirs except as the soles of their feet claimed possession. The exceeding great and precious promises are ours only in proportion as we take them and appropriate them and act upon them. Z'07-4061.
- We may reasonably suppose that had their faith and courage been equal to the task they would have been capable of taking possession of that land promptly, but as it was they took possession of only a portion, and Amalekites and Canaanites still dwelt with them in the land, and subsequently gave them trouble. Z'07-4061.
- 1:4 From the wilderness Here the Lord outlined the promised land and practically gave the very boundaries which subsequently marked the possessions of Israel at the close of David's reign and throughout that of Solomon. Z'07-4061.
- 1:5 I will be with thee - God's encouragement of Joshua was not along the lines common amongst men. He did not say to him, "Remember your age and long experience and previous success as a general," etc. Z'07-4061. Is not the Lord's message a similar one to all the body of Christ - "I will be with thee. I will not fail thee nor forsake thee?" - "I can do all things through Christ who strengtheneth me." (Phil. 4:13). We must remember, however the limitations, "Without me ye can do nothing." and again, that what we are to do is clearly indicated in the divine Word. Z'07-4061.
- 1:6 Be strong and of good courage - The Hebrew word here rendered strong is one which rather implies strength of arms and of the shoulders, and thus gives the thought of aggressive warfare, while the word rendered courage has an association with the lower limbs, and thus implies defensive or resistive power, steadfastness. Z'07-4061.
- There is a difference between being strong and being courageous. One might be strong, invulnerable in the position he has taken, and yet not be courageous for further conquests. Z'13-5296.

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- 1:8 Shall not depart - the foundation of his success, and its neglect would mean his failure. So spiritual Israelites similarly are informed that their success in making their calling and election sure will be proportionate to their loving, zealous obedience to the divine message. Z'07-4062.
- 1:10 Then Joshua commanded - The promptness and zeal here displayed are worthy of emulation. Z'07-4062.
- 3:2 Went through the host - The Israelites were encamped along the eastern side of the river Jordan for several miles, a mighty host. Z'07-4063.
- 3:4 Two thousand cubits - About 3/4 mile. Z'07-4063.
- 3:5 Sanctify - Similar instructions were given to the Israelites when they approached Mt. Sinai at the time of the giving of the Law Covenant. The word "sanctify" means "set apart," and the specific instructions given at Mt. Sinai show that this meant that they should purify themselves from sin, and in general from all earthly things, and abstain from all except necessary food, with a view to being in a heart condition which would enable them to best appreciate their dealings with the Lord, and his personal interest in them. Thus they were prepared to realize that the mercies and favours coming to them were not by accident but of divine providence, and to be strengthened in heart and faith accordingly. Z'07-4063.
- 3:10 Drive out from before you - These people, like the remainder of the race, were all under death sentence, also, our Lord's declaration is that their wickedness had come to the full, and he chose not to allow them to live longer, but to take from them the land and to give it to Israel, his typical people. Z'07-4064.
- The Canaanites, etc. - To spiritual Israel, representing the sins with which we must content earnestly and over which we must have a victory of extermination. Z'07-4064.
- 3:15 Were come over Jordan - The Jordan River, as usual at this season was overflowing its banks. Ordinarily, about 90 ft. wide, it is supposed to have been about 500 ft. wide at this time. Z'13-5345.
- Jordan represents consecration. Z'13-5351.
- 3:16 The people passed over - The marvel of the story is that the divine marching orders were so timed as to suit the circumstances and conditions exactly. Z'13-5345.
- 3:17 Passed clean over - St. Paul, in Heb. 4:5-8, gives us the suggestion that Israel's entrance of Canaan under the leadership of Joshua typified the entrance of the church into the rest of faith and special privilege under the leadership of the anti-typical Joshua, Jesus. Following the Apostle's lead, we perceive that the experience of Israel up to the time when Moses died, represents the law dispensation, which ended at the Cross. The gospel dispensation, beginning at Pentecost, is typified by the crossing of Jordan and the taking possession of the land Canaan signifying rest. "We who believe do enter into rest" - in proportion to our exercise of faith. Those lacking faith entered not at all into Canaan, but died in the wilderness. So we read: "Israel hath not obtained it, and the rest were blinded." Z'13-5345.
- The fact that nothing is mentioned respecting doubts or fears or murmurings, implies that their experiences in the wilderness had taught them valuable lessons of faith in God and trust in divine appointments. Z'13-5345.
- 5:2 Circumcise - See verse 7.

- 5:6 Forty years - While it might have been accomplished in as many days. The object of the long delay was their instruction in righteousness, especially in faith. Z'07-4010.
- 5:7 Joshua circumcised - None could fight against Jericho until they had been circumcised, typifying the circumcision of the heart, the putting away, the cutting off, of the love of sin from the hearts of the true Israelites. Z'07-4070.
- 5:10 Jericho - A walled city situated about five miles from the Jordan. Its wall was a necessity owing to frequent invasions from Syria on the one side, and Egypt on the other; and because it was situated on one of the main lines of travel leading to a mountain pass. Z'13-5343.
- Jericho represents: (1) Sin entrenched in the world. (Jericho in a sense is made to represent all the cities of Canaan as their capital) - Z'13-5344. Typifying (2) For the Royal Priesthood - the weaknesses and shortcomings of the flesh. Z'07-4070.
- 6:3 Compass the city six days - The six days of quiet marching around the city, with nothing accomplished except the witnessing, represents (in the first application) the six great days of the larger week - each day, 1,000 years long. Z'13-5344.
- 6:4 The seventh day - Representing (in the first application) the thousand years of Messiah's reign. In it the citadel of evil will be surrounded seven times, or completely. Z'13-5344.
- Blow with the trumpets - First application; Give forth the Bible message that ultimately sin shall be destroyed. Z'13-5344.
- Second application: The blowing of the trumpets by the priests may well typify the proclamation of God's word against sin and his assurance to his people that he is willing to give the circumcised new creatures victory over their carnal propensities. Not until we understand the assurance of the Word of the Lord and have faith therein are we able to blend the shout of victory with the shout of trumpets and see the obstacles to self mortification full before us. Z'07-4071.
- 6:5 Fall down - The translation of our Common Version, "down flat," seems too strong a statement to represent properly the original. The walls of the city crumbled and fell immediately in front of the ark. But not all the wall fell; for the account tells us that the portion of the wall where Rahab's house was built did not fall. (Cf. Joshua 2:15-19). The wall fell to such a degree that Israel's soldiers were able, easily and quickly, to surmount it and accomplish the work of destruction which the Lord had commanded. Z'13-5343.
- With a great shout - (In the first application) The shout of victory will go up; and the strong walls of sin and error, of Satan's falsehood, of human deception, will fall. Z'13-5344.
- 6:17 Shall be accursed - Destroyed, as no longer advantageous in the conditions in which they were living, either to themselves or others. According to history, they were continually at war with each other, and atrociously corrupt; after the manner of the Sodomites. Z'13-5343.
- (In the Second Application) - Everything in Jericho was accursed, condemned or devoted - every living creature must be put to death. This represents that every active influence and principle of the fallen nature must be destroyed. "Mortify (kill), therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence (desire), and covetousness (greed), which is idolatry." - See Col. 3:5-10.

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Only Rahab shall live - The deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honour of being one of the ancestors of Jesus) shows in type that some of our members, once enemies of the new nature, may be transformed that instead of becoming the servants of sin they may become servants of righteousness, through full consecration. For instance, talents for speaking, writing, teaching, etc., once used in the service of Satan and sin, may be reckoned dead and quickened into newness of life and activity in God's service. But as such a transfer could only be through a reckoned death and a quickening through faith in the great sacrifice for sin, this too must be illustrated in the type. And it was illustrated in the act of faith which displayed the scarlet cord. Z'07-4070

- 6:19 But all the silver - etc.....are consecrated - These were not to be appropriated by the Israelites to their own use, but were consecrated in advance to the Lord for the furnishing and adornment of the Tabernacle and the Temple. Z'13-5343.

(In the 2nd application) - With the truly circumcised Israelites indeed, not only are all carnal powers to be destroyed as servants of sin, but all they possess is to be consecrated to the Lord's service, their treasures of gold and silver and their ordinary possessions, represented in the vessels of brass and iron. All must now be considered as belonging to the Lord: and any appropriation of these to their own selfish uses brings a curse, as was illustrated by the sin of Achan. Z'07-4071.

- 6:21 fell down - Quite probably, by earthquake tremor. Z'13-5343.

Utterly destroyed all that was in the city

(In the 2nd application) - Showing how the "old man" of our fallen nature is to be utterly destroyed by us as new creatures under the lead and instruction of the real Joshua - Jesus.

The slaughter of the Jerichoites, then, represents the victory of true Israelites over self-will, self-love, self-indulgence, and over every enemy of the new nature - for the two are contrary to the other and one or the other must die. (Comp. Gal.5:16,17) Z'07-4070.

- 7:1 Achan - Who represents the class who would steal back that which they had given to the Lord. Z'13-5351.
Took of the accursed thing - According to the Lord's arrangement, all the spoils were devoted in advance. Z'13-5350.

- 7:3 Let not all the people go up - From the experiences at Jericho, they anticipated that none of the Israelites would be killed - that their enemies would be so terror-stricken as to render little or no defence. Z'13-5350.

- 7:21 The spoils - All the spoils of our warfare are consecrated to the Lord. Z'13-5351.

- 7:25 And all Israel stoned him with stones and burned them with fire - The burning indicated, symbolically, that there was no hope of a future life for him. But Achan, as a member of Adam's family, will ultimately have a share with all the remainder of the race, in the redemption provided through Jesus' death. None can die the second death without being first released in some manner from the condemnation of the first death - Adamic death. Z'13-5351.

When we remember that the conquests of Canaan represent the spiritual battles of the consecrated and the subjugation and possession of the citadel of the heart, the sin of Achan has a new force and meaning. Z'13-5351.

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24:15 Choose you this day - Every day we should renew our covenant with the Lord. Z'll-4780.

The entire consecration which the Christian makes leaves nothing out, but we need to have some touchstone which will enable the mind to reach a decision quickly, and this touchstone should be God's will. Z'll-4780.

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- 1:19 Could not drive out the inhabitants of the valley - Like the Israelites of old, in too many cases the Lord's people make a truce with their own fleshly weaknesses. They fail to drive these out, and fail to overthrow the altars of passion, avarice, etc.. Thus the lives of many Christian people are a succession of battlings and defeats - captivities. The battle should have been fought out at first. The will should have been fixed firmly on the side of righteousness, truth, obedience to God.
- It is the duty of the new creature to drive out these earthly hopes, ambitions, weaknesses, perversions, and oppositions to the Lord and his righteousness. If the work of exterminating were carried on thoroughly, the result would be a ripened character, strong in the Lord, full of faith, obedience, joy, peace and blessing. Z'14-5598.
- 4:2 The Lord sold them into the hand of Jabin - The Canaanites whom they had not conquered, conquered them. The conquest was permitted by God. It had its insipient state when the Israelites neglected the divine direction that they should live separate from all other people. Instead they had begun to intermarry with the Canaanites. These, in turn, had enticed their husbands and their children to the heathen gods of worship. Z'15-5604.
- 4:4 Deborah, a prophetess - This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter. Z'15-5605.
- She judged - She was respected. Her counsel was appreciated. Her advice was sought. In this sense, she judged - admonished, guided, assisted, Israel. Z'15-5605.
- 4:6 Mount Tabor - Under divine guidance, Barak made this his base. In Jesus' day this became known to his followers as the Mount of Transfiguration, where the coming kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future - the association of the vision of the kingdom in proximity with the Armageddon field of disaster picturing the overthrow of present institutions. Z'15-5604.
- 4:15 Discomfited Sisera - See Comment Chap. 5:20.
- This is the first of the great battles in the Valley of Megiddo. Z'15-5604.
- 4:18 Turn in, my Lord - It is still the custom of the Arabs of Palestine that any man intruding into a woman's tent is worthy of death. Z'15-5605.
- 4:21 Jael - Let us remember that Jael was not a Christian woman, not begotten of the holy spirit, not taught in the school of Christ. Z'15-5605.
- 5:20 The stars in their course fought against Sisera - The slaughter was a great one. Sisera's army was discomfited so that it scattered. A great storm and cloudburst swelled the river, making quagmires of the lower valleys, rendering useless the chariots of Sisera. His soldiers, fleeing for their lives were cut down by the Israelites, while other thousands were swept by the freshets down the river to the sea. This interference of God on behalf of his people Israel, in figurative language is styled the fighting of the "stars of heaven" against Sisera's army.
- Similarly, in the great Armageddon near at hand, it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things, for "every man's hand will be against his brother

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and against his neighbour." (Ezek. 38:21; Zech. 8:10; 14:13). It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe - which the Lord will overrule for the blessing of the world. Z'15-5604.

- 6:11 Angel of the Lord - "The angel of the Lord encampeth around about them that fear him, and delivereth them." "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" Doubtless the angels of the Lord are as present with his people as ever - indeed more so during this Gospel Age since Pentecost than ever before, because now God's people are the Spirit-begotten ones specially precious in their Father's sight. - Psa. 34:7; Heb. 1:14. "Their angels do always have access to the Father." These messengers, no less powerful, are invisible throughout the Gospel Age because the Lord would have the members of the house of sons walk by faith and not by sight. 2 Cor. 5:7. Z'15-5606.
- Threshed wheat - A few sheaves - fearing to have a customary threshing lest the Midianites should rob them of all their possessions and increase their levy. Z'15-5606.
- 6:13 Befallen us - The Lord's protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to him. Thus, it was not that God was unfaithful to his Covenant, but that the Israelites had been unfaithful. Z'15-5605.
- 6:15 My family is poor....I am the least - Note his humility. Surely a mistake had been made in the selection, and a more capable person should be found! Z'15-5605.
- 6:25 Night - The work was accomplished in the night because his father, his brethren and the men of the village would have stoutly resisted the work had they known it. Z'15-5606.
- Altar of Baal that thy father hath - Gideon's father had the charge or was caretaker of the groves of Baal and Ashtaroth. Their images were near his home - apparently his property. Z'15-5606.
- 6:34 Was gathered after him - See Chap. 7:1.
- 6:40 And God did so - We are not to think that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. The Lord would have us walk by faith in the lessons already taught us, and not by sight and signs of our own time. Z'15-5606.
- 7:1 The host of the Midianites - See Judges 8:10.
- Well of Harod - The name signifies "Coward." Z'15-5606
- All the people that were with him - (See Chao. 6:34, 35.) Gideon's call resembles the Gospel call for volunteers on the side of righteousness - of right against wrong, truth against error. Z'15-5607.
- 7:2 People with thee - 32,000 - See Chap. 7:3- One to four of the enemy.
- 7:3 Let him return - Before those purposing to become soldiers of Christ are fully accepted, the voice of Jesus calls to them, saying, Sit down and count the cost; it is better not to put your hand to the plow and become a servant of the Lord than afterward to look back and wish that you had not become one. Z'15-5607. The sight of the enemy, the "fear of death" (Heb. 2:15), causes them to walk not with the Master, because it is too much. Z'15-5607.
- 10,000 - Fearless in the presence of an enemy, many times their own strength. They must have been men of faith in the Lord. Z'07-4083.

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- 7:5 Everyone that lappeth everyone that boweth down - If water here, as elsewhere in the Bible, be understood to represent the Truth, these two companies of Gideon's army would represent two classes who love and appreciate the truth. Both classes drink of the water of truth, but one class more for their own satisfaction. The other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of divine providence at all times. Z'15-5606.
- As a dog lappeth - An ox drinks by putting his mouth into the water and sucking it, and, when thirsty, gives his entire attention to the sucking of the water, and even resisting the use of the rod upon his flanks. The dog, on the contrary, while lapping the water with his tongue, is all alert, with his eyes watching in every direction, seeing everything about him, and ready to quit the water at any moment in pursuit of obedience to duty. Z'15-5606.
- 7:7 By the three hundred - Christ, like Gideon, is called of God to lead a "little flock" of "called, chosen and faithful." (Rev. 17:14. Z'07-4083.
- All the other people - The remaining 9,700, however, would later join in pursuit of the enemy. Z'15-5606.
- 7:14 Nothing save the sword of Gideon - The incident shows the Midianites were fearful and apprehensive. Gideon was confident; his faith was strengthened by this little experience which the Lord permitted him to have. Z'15-5607.
- 7:20 Brake the pitchers - Representing how the Lord's people present their bodies living sacrifices, holy and acceptable to God, in his service. (Rom. 12:1). Z'15-5607.
- Held the lamps - The Lord's spirit is represented by the light of the lamp shining from the broken vessel. Z'15-5607.
- 7:21 All the host ran - "Not by might, nor by power, but by my spirit, saith the Lord." Z'15-5607.
- We are doubtless near the time when the great victory, the antitype of Gideon's, will be accomplished, when the hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. The present war amongst the nations of Europe is the beginning of this, but not its end. According to the Bible, the climax will be a temporary reign of anarchy, which will fully prepare the world for Messiah's glorious reign of righteousness. Z'15-5607.
- 13:1 Delivered them into the hands of the Philistines - With the proper faith one might have chased a 1,000, and two have put 10,000 to flight. Z'07-4088.
- 13:5 A Nazarite - All Jews who took a certain vow were styled Nazarites. No one should confound these people with the residents of Nazareth. Jesus was a resident of Nazareth, but he was not under the vow of the Nazarite. The vow of a Nazarite was that he should avoid spiritual liquor in every form, and that his hair would not be cut. Samson from his birth was under this vow, which, by the direction of the angel of the Lord, was adopted for him by his parents. In some sense the vow seems to have signified the full, complete consecration of the individual to God and his service. - Numbers 6: 2-6 Z'15-5612.
- To deliver Israel - The need of deliverance is evident from the context. Z'15-5612

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- 13:9 Come again - Twice before Samson's birth, an angel of the Lord communicated with his parents to the intent that the mind of the mother should be impressed with the importance of abstemiousness, and that her child should be born under a favourable endowment. Z'15-5612.
- 13:24 The Lord blessed him - According to the law, Samson was rated as a very faithful servant of God. His faithfulness consisted in his loyalty to the divine requirements, to the cause of God and to Israel, the covenanted people of God. His faith was continually manifested in all that he did; and his whole life was used in serving his people. Hence he was rated in amongst the ancient worthies by St. Paul, in Heb. 11:32, when enumerating those who through faith gained victories and had the testimony that they won the divine approval. Z'15-5613. But in a hundred ways, Samson was not an example to Christians. Z'15-5613.
- 13:25 The spirit of the Lord - We should remember, however, that he was never begotten of the spirit of the Lord as "new creatures in Christ." We are to bear in mind the distinction and wide difference in the Spirit of the Lord coming upon the prophets and other ancient worthies for the accomplishment of divine purposes. Such a mechanical operation of the holy Spirit is wholly different from that which applies to the Christian during this Gospel Age. We are to receive the Spirit of adoption, the Spirit of sonship, the holy Spirit, which, more and more permeating our lives, will make us more and more like unto our Father in heaven. In all these spirit-begotten ones will be exemplified growth in grace, knowledge and love, by their development and manifestation of the fruits and graces of the holy Spirit - meekness, gentleness, patience, long-suffering, brotherly kindness, love. Z'15-5613.
- 15:12 May deliver thee - The abject servility of the Israelites is manifested by the fact that, instead of co-operating with Samson and with him claiming the divine promises for the possession of the land of Palestine and the overthrow of all opponents, they so feared the Philistines and had so little faith in God that they were even willing to deliver Samson to the Philistines, and did deliver him, bound. Z'07-4088.
- 15:15 Slew a thousand men - Consider the activities of the early church and the victories they gained in the name of the Lord. Z'07-4088.
- 16:5 Entice him - Consider how the Adversary entangled and seduced the church, and how for a considerable time the stupor and drowsiness and ease and worldliness were upon those who vowed to be faithful to the Lord and his service. Z'07-4088.
- 16:19 Made him sleep - Consider how the strength of the Gospel message was lost while in that drowsy condition in the "dark ages". Z'07-4088.
- Upon her knees - It was when Samson rested his head upon the lap of Delilah that he was shorn of his hair and his strength - a condition of his vow being broken. Similarly, those who are strong in the Lord and in the power of his might through their faithfulness to the vows of consecration as followers of the Lord Jesus are in danger of going to sleep in the lap of the modern Delilah, Churchianity. A spirit of drowsiness is their spirit, of rest from the activities and self-sacrifices of their vow, a spirit of slumber; and with that spirit goes their strength. Z'07-4088.
- 16:20 The Lord was departed from him - The Philistines directly and indirectly planned the seduction of their powerful enemy, using as a decoy the beautiful Delilah, and the man who was so strong in

- other respects was found vulnerable from this point of attack. His undoing by a woman carries with it a great lesson. Z'07-4088.
- 16:21 Put out his eyes - Consider how the eyes of our understanding were put out in the "dark ages." Z'07-4088.
Bound him - Consider that even since the Reformation time the church has been to a large extent under the blinding influence of the adversary, a slave to churchianity and the world, even as Samson was the slave of the Philistines. Z'07-4088.
He did grind - As their slave Samson was used instead of a horse to turn a great wheel for grinding food; and thus, indeed, the church has been grinding food of a certain kind for many while still a slave to the world and under its blinding influences. Z'07-4088.
- 16:25 When their hearts were merry - Have we not come to the time when the worldly-wise are feasting and rejoicing and giving honour to the god of Evolution, and through their Higher Critics denouncing the true Israelites and their hopes and divine testimony. Z'07-4089.
He may make us sport - Have we not come very near the time when those who are still faithful to the Lord and the principles of his Word are made sport of the the worldly-wise? Z'07-4089.
- 16:29 Took hold of the two middle pillars - Have we not come to the time when some at least of the Lord's true people are ready to put forth all the strength of their power through the volunteer work and the colporteur work, the pilgrim work, and a thousand other energies, to move the pillars of error which upheld Churchianity? "Be strong in the Lord and the power of his might." (Eph. 6:10) Z'07-4089.
- 16:30 Let me die - It is appointed for the church to die, to die in sacrifice, to die in the interests and service of the truth - to lay down their lives for the brethren, the Israelites indeed, for their deliverance from the bondage of the world. Z'07-4089.
 With the death of the last member of the church, the body of Christ, will surely come, as the Scriptures point out, the downfall of Churchianity and the present system of world power, and all this will but make ready for the glorious Kingdom of God's dear Son, though the incidentals shall signify a time of trouble upon the great ones, the mighty ones, the chief captains of earth. Z'07-4089.
With all his might - Eph. 6:10. Have we not come to the time when the Lord's people are recovering a little of the strength of the early church? Z'07-4089.
And the house fell - Modern buildings in many respects differ from those of ancient times, so that to us it may be difficult to imagine the truthfulness of this description. However, we have items of history which somewhat correspond. Pliny describes two theatres built of wood by L. Curio, which he says was large enough to contain all the people of Rome, and were supported by a single hinge; and if this were to give way, there would have been a greater slaughter than at the battle of Cannae. Z'07-4089.
More than they which he slew in his life - And more, therefore, for the deliverance of his people, in that one act than in all the other experiences of his life. Z'15-5613.
- 16:31 Judged Israel 20 years - Samson judged Israel after the proper meaning of that word "judging" in the original, but not according to the usual acceptance of the word today. He judged Israel in the sense of avenging wrongs that they sustained upon the enemies who committed those wrongs. Z'07-4088.

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RUTH

The story of Ruth and Naomi is an interesting one as an item of Jewish history. It has its lights and also its shadows; for the characters were but samples of our fallen humanity coming gradually under the influence of divine grace. All that was noble in them, therefore, calls forth our admiration and esteem, while the blemishes are to be deplored. Z'07-4089.

- 1:1 Of Bethlehem - The "city of David," where centuries later Jesus was born, David's son, and David's Lord. Z'15-5614.
To sojourn in Moab - In doing so they were leaving the special privileges of association with God's people, and failing also to contribute their part toward their comfort and encouragement and godly counsel in time of general distress. They were also exposing themselves and their children to the unhallowed influences of an idolatrous people. This was the part they chose merely for temporal advantage, rather than to share the hardships at home and trust in the Lord to supply their needs. Z'07-4089. It is never good policy to sacrifice our religious interests for our temporal interests. Z'15-5614.
- 1:2 Elimelech - Meaning, "My God is king." The religious sentiment of the family is shown by the import of their names. Z'15-5614.
Naomi - Said to mean, "The pleasure of Jehovah." Z'15-5614.
Mahlon - Meaning, "Sickly One." Z-15-5614.
Chilion - Meaning, "Pining One." Z'15-5614.
- 1:4 Ruth - Though a Gentile by birth, Ruth was a sincere Jewish proselyte, incorporated into the commonwealth of Israel, and as such she was recognized of God as one of his chosen people, and not only so, but she was honoured with a place in the line of our Lord's human ancestry, being the great-grandmother of David. Ruth 4:21, 22.
- Manifestly the chief object in the brief narrative of Ruth and Naomi was to reserve an authentic record of a link in the chain of our Lord's human ancestry. Z'07-4089.
- 1:6 With her two daughters-in-law. - Naomi must have been a beautiful character. This is evidenced by the deep affection manifested toward her by her two daughters-in-law. They both preferred to join her and to go to her homeland, to leave their own home associations. Z'15-5614.
- 1:13 Hand of the Lord against me - The hand of the Lord against her was really in her favour. It had a proper influence upon her and brought her back to the land of promise. Z'15-5614.
- 1:16 Thy people shall be my people - We who by nature were Gentiles (as Ruth was a Moabitess) have by God's grace become spiritual Israelites; and should determine that henceforth former conditions, interests, pleasures and relationships are gone forever. To us, "old things have passed away and behold all things have become new." "Forget also thy father's house and thine own people." (Psa. 45:10, 11). Z'07-4090.
- Thy God my God - A testimony to the faithful living of Naomi. Z'15-5614.
- 3:5 All that thou sayest unto me I will do - The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not disreputable character. And that Boaz feared such reproach is also clear from his request - Chap. 3:14. In advising such a course, Naomi again betrayed the weakness of her trust in God. But God in kindness had mercy on her weakness; and, their hearts being free from evil, God overruled all for good. Z'07-4090.
- 4:17 The father of David - Ruth was honoured of God in the line of our Lord's ancestry. Z'07-4090.

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2:29 To make yourselves fat - The inference is given that Eli's sons misused their position as under priests, taking more of the sacrifices than they were properly allowed in the divine arrangement. Z'15-5615.

2:30 Them that honour me, I will honour - This is a principle that holds good always. Those who are seeking merely self-honour may obtain some of that honour, may glorify themselves to a certain extent; but it will not be the Lord that will glorify them. James 4:6, 1 Peter 5:5.

The way to honour God is to seek to know his will and do it from sincere hearts, to have God first in all our affairs, to show forth his praise. We are never to mind ourselves, our own honour. Z'15-5703.

3:1 Ministered unto the Lord - He was a servant of the Lord by virtue of his being a servant of Eli, who was the Lord's representative and priest. Z'15-5615.

Precious in those days - It was seldom that the Lord sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of his people Israel. Z'15-5615.

There was no open vision - Visions and revelations were not then being given. The divine plan was hidden. The Urim and Thummim answers of the Lord to the inquiries of the people had ceased. Z'15-5615.

3:2 When Eli was laid down - It is supposed that Eli at this time was about 70 years of age - some think nearly eighty. Z'15-5615.

3:3 The temple - The Tabernacle of the Lord - located at Shiloh, a few miles North of Jerusalem. Z'15-5615.

3:18 Every whit - Thus it is often with the Lord's faithful servants; their tenderness of heart, their sympathy, might prompt them to hide, to cover matters which their sense of duty may require them to speak boldly. In every case the individual's conscience must be educated, and, of course, the Word of God is the educator. Z'15-5615.

It is the Lord; let him do what seemeth him good - It was quite remarkable that Eli should manifest no resentment against the channel the Lord had used!

If Eli was weak in some respects, he was strong in others, as is shown in his humility and submission. Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in dealing with others who are properly under their control.

A specially important thought is that Eli was submissive to the calamity. Thus, not striving against the divine will, but meekly bowing to it, he showed that his trouble was merely that of weakness of the flesh.

To Eli, this message that his family would be cut off from the priesthood was a severe blow. And so our message about the Royal priesthood is not a palatable message to nominal Christendom. But some of the Lord's people among them today are not in sympathy with the trend of affairs. These are the ones who will say, "It is the Lord," etc. This will be the attitude of the Great Company. They are weak in standing forth for the Lord, and yet submissive in the time of trouble, and loyal to the Lord's cause and the interests affiliated therewith. Z'13-5297.

4:3 Let us fetch the ark of the covenant of the Lord - The Israelites doubtless had read how the ark went before them in the wilderness

journey, how it was in the midst of the River Jordan when the people crossed over dry-shod, and how it was in the procession that marched around Jericho when the walls fell. And so they determined to bring up the ark of the Lord and put it in the battle with the people of Israel; and thus they thought they would insure victory. Their reasoning, apparently, was that God would not permit the Ark of the Covenant to be captured; and hence they would be safe and victory would be bound to come to Israel. Z'15-5626.

The usual customs under such conditions today are the same as then; namely, an attempt to bring God into the war, an attempt to invoke the assistance of religious symbols, etc. Z'15-5626. Shouted with a great shout - Today, as in the days of Eli's sons, the people give a shout as they couple the cause of God with their national projects. Again, they forget that the two are entirely separate; that God's cause is under divine direction; and that his cause will prosper best by the permission of a great defeat to all these systems of men, preparing incidentally for the establishment of Messiah's Kingdom after the Armageddon of the Bible shall have humbled the world and made them ready to acclaim the new King Immanuel and his Kingdom - "the desire of all nations." Z15-5626.

The people forgot that they had been living irreligiously, in violation of their covenant with God; and that that covenant called for punishment upon them at the hand of their enemies. They forgot that the two representative priests by no means represented God and his righteousness - that they were thieves and robbers, garbed as the priests of God; that they were immoral, impure, posing as the representatives of the divine holiness. They forgot that God's blessing was not to be expected under such conditions. Z'15-5626.

The Ark of God was taken, etc. - Some 20 years after God's prediction of the calamities. In all those 20 years, apparently no re-formations had taken place - the aged Eli, now 98 years old, had not purged the servants of the service of the Lord. He had allowed matters to continue in the hands of his sons, notwithstanding their continual dishonesty in the things of God and their immortality and pernicious example. Z'15-5626.

Brought it to the house of Abinadab - Where it remained for 70 years. Z'15-5679. - See 2 Samuel 6:3.

Prepare your hearts - The first lesson of all for those who realize their being in sin is repentance, and definite vows to the Lord respecting faithfulness in petition to him for his mercy unto them. Z'15-5627.

He will deliver you - Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; because this was God's standing agreement with them by the covenant he entered into with them; namely, that if they would obey his laws and be loyal to him, he would be their God and they would be his people, and he would guide their interests to their highest welfare, both as a nation and as individuals. Z'15-5627.

Baalim - Plural name for Baal. The word Baal signifies overseer, caretaker. The Israelites had been distinctly forewarned not to make any kind of idols, and to keep themselves separate from all idols. Z'15-5627.

Astaroth - Plural for Ashtoreth, a female deity. She was the goddess of fertility and the sexual relations; and connected with

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- her worshipers many licentious services supposed to promote fertility - the propagation of the human species. Z'15-5627.
- 7:6 Drew water and poured it out - The water poured out may be viewed from various angles. One suggestion is that it represented the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as water was drawn from the depth of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out. Z'15-5627.
- We have sinned - The confession of sin was not only credible to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back into covenant relationship with himself. Z'15-5627.
- And Samuel judged the children of Israel in Mizpeh - That is to say, as a judge, a counsellor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject. Z'15-5627.
- 7:7 The Philistines went up against Israel - As though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness. Z'15-5627.
- Our Philistines that come up upon us and enslave us are our passions and weaknesses, and the oppositions of the world and the adversary. These are our foes and against these only divine power can enable us to fight a good fight and come off victorious. Z'15-5627.
- 7:8 Cease not to cry unto Jehovah - They were learning to look for help in the right direction. This cry coming to the Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in a very different attitude toward him from that of twenty years previous, when they had called for the Ark of God to lead them in battling against the Philistines without any reformation of character, without repentance for sins. Z'15-5627.
- 7:9 Took a sucking lamb - A lamb of the first year. He knew it not, but it was a type of "the Lamb of God, which taketh away the sins of the world." Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great antitypical sacrifice, and in the name of merit of that sacrifice, as people of God in covenant relationship with him, having put away sins and weaknesses, to the best of our ability, we may be sure of divine help, deliverance. Z'15-5627.
- 7:10 The Lord thundered - The deliverance came in the shape of a great violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. Z'15-5627.
- 7:11 And smote them - The place of the victory was the very spot where, 20 years before, the ark of the Lord had been captured by the Philistines. Z'15-5627.
- 7:12 Ebenezer - Every Christian should have his Ebenezers, his monuments of victory, as it were, of divine assistance over his foes, the world, the flesh and the adversary and he should rejoice in these. Z'15-5628.
- 7:16 In circuit - The prophet Samuel established a new order of things, which we see was the outgrowth of this reformation work amongst the people of God, his nation. He did not do as others before him had done - have his place of residence, to which all the

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people must go to ask advice, his counsel, his judgments; but he introduced the circuit judge system, and went from place to place holding court, not so much to condemn anybody, but rather to advise those who desired advice. Z'15-5628.

8:7 That I should not reign - Israel's government was a theocracy; that is to say, God was their King, his law was their government. Z'15-5636.

8:11 This will be the manner of the King - The Lord had forwarned them through Moses of what would be the result if they should at any time choose a monarchical government rather than the one he had arranged for them. (Deut. 17:14-20). Z'08-4193.

Be it noticed also, that in the Lord's promise of future blessings he declares, "I will restore your judges as at the first, and your lawgivers as at the beginning," thus clearly intimating that the republican form of government under divine supervision was superior to the subsequent kingly regime. Z'08-4193.

9:19 I am the Seer - The difference between Samuel and his occult powers, and the occult powers of others today, is this: Samuel's were manifested under divine direction at a time when God was pleased to use such powers amongst his people Israel - powers which doubtless will be in exercise also to some extent during the Millennial Age for the world's guidance. But the Scriptures recognize evil occult influences; and the Israelites were warned against necromancers, those who claimed to have communion with the dead, and those that peeped and muttered and had mediumship, etc. The Bible explains that the fallen angels personate the dead. Z'15-5637.

During this Gospel Age, St. Paul declares, God has "spoken to us through his son," and has given us his Scriptures, "that the man of God may be thoroughly furnished unto every good work." Z'15-5637.-

10:1 Samuel took a vial of oil - Respecting Samuel's moral heroism in promptly assisting to incorporate the Kingdom, which would displace himself as the Lord's representative, and judge in their midst, Professor Elmslie well says, "I think that one of the most magnanimous and majestic and heroic deeds ever done in our world's history was done by Samuel, when convinced that it was the will of God, he set himself to do what no other man could do - to forsake all his past, to abandon all the lines of action on which he had worked thorough the best years of his life, and to put into other men's hands fresh possibilities. I call that conduct magnificent." Z'08-4193.

10:6 And the Spirit of the Lord - An invisible power from God. (II Pet. 1:21). Let us not forget the clean-cut distinction which the Bible makes between the holy Spirit in its operations upon men before Pentecost and since. Since Pentecost, the impartation of the holy Spirit generally signifies the begetting influence which the Lord gives to consecrated believers in the Lord Jesus Christ; by which begetting and anointing they are brought into the family of God as sons, and are able to have discernment of mind to more and more appreciate the mind of God as expressed in the Bible, by the prophets of the past. But previously, the holy Spirit simply signified a holy energy, and meant no begetting to sonship; for, as the Scriptures declare, the holy Spirit (in this sense) was not given until Jesus was glorified. (John 7:39). Z'15-5637.

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- 10:9 God gave him another heart - In the sense that he no longer had the mind, purpose, "disposition," to be a farmer, but a divine "disposition," will, ambition, judgment and wisdom granted him especially qualifying him to the office to which God had chosen him; namely to be a statesman. In other words, God's holy spirit, qualifying Saul for his position as king, was a mechanical one, much after the same manner that we read that God qualified certain workmen in preparing the Tabernacle. (Ex. 31:1-6) Z'15-5637.
- Saul's experiences gave him practical demonstration of a divine power outside of himself, and thus tended to fix his mind upon the more sober things of life and God's relationship to these.
- Similarly, those who believe God's message and accept the anointing of the holy Spirit, typified by the oil poured upon Saul, also find new aims, new impulses, new hopes, new desires, and are also disposed to join themselves to a school of the prophets, to associate with those who are studying the divine Word and will. (II Cor. 5:17). Z'08-4197.
- 10:17 Unto Mizpeh - All the people were represented, not only as 12 tribes, but by persons representing the different tribes, proportionate to the number of persons in the tribe. Z'08-4198.
- 10:20 Was taken - The fact that they used this method of casting lots should not be considered as an endorsement of such a method today; for we are living under different institutions; and neither the natural nor the spiritual Israelites are in that relationship with God in which he proposes to guide their affairs by the casting of lots. Z'15-5637.
- 10:22 He hath hid himself - As much modesty of heart, even though differently expressed, should be found amongst all the Lord's dear people, especially amongst those who are chosen to serve the Lord's flock in any capacity - hiding himself rather than aspiring to the position of service, however much he may appreciate the honour of being a servant of the Lord and of his flock. Z'08-4198.
- 10:23 Higher than any of the people - This is another characteristic which belongs to those whom the Lord is now choosing to be kings and priests unto God. They must be taller than their fellows in respect to character as new creatures, even if not according to the flesh; but they must be humble, "little in their own sight." (I Sam. 15:17). Z'08-4197.
- 10:25 Laid it up before the Lord - Probably in the ark. The book probably set forth the rights and prerogatives of the King and the rights and duties of the people, with a view to having each recognize the responsibility. God, in his book, the Bible, has set before us the laws of his Kingdom, the laws which will be in force when the Millennial Kingdom shall be established. (2 Sam. 23:3) Z'08-4198.
- 10:26 Saul also went home - Saul's modesty is further evidenced by the fact that after being chosen he did not assume a dictatorial spirit and authority, but reasonable, properly went to his own farm to attend to its interest until such time as the Lord would indicate some forward movement on his part - until the Lord would bless him with the kingdom. And it is so with us; we are to do as the Apostle tells us. "Let every man abide in the same calling wherein he was called, "not necessarily for ever, but until such time as the Lord's providence should open the door and call him forth to service for the Lord and his people. If the matter

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is of the Lord at all, he will give the opportunity and the wisdom to use it properly. If it is not of the Lord, the service would better never be entered upon in any degree. Z'08-4198. Whose hearts God has touched - The whole account reminds us of our Lord after his anointing, when a band of the people were drawn to him, "Those whose hearts God had touched." These became his disciples and followers, and the Apostle tells us that the number of them was about 500. Z'08-4198.

God's directings and touchings in the present time are mainly through the truth, "Thy word is truth;" "Sanctify them through thy truth." Z'08-4198.

- 10:27 The children of Belial - There were certain sons of Belial who withstood Jesus, of whom the prophet tells us saying, "We hid, as it were, our faces from him; there was no beauty that we should desire him." They said, in effect, "How can this man save us?" There was nothing desirable in him in their estimation. Z'08-4198. So there have been since, sons of Belial, contentious, unwilling to be guided by the Lord's providences and the words of his prophet. Z'08-4198. The recognition of this should make us very careful respecting every step we take, "Lest haply we be found even to fight against God." - Acts 5:39. Z'08-4198.
- 11:2 Thrust out all your right eyes - We also know of an enemy who has blinded some of the Lord's people and who is threatening others with blindness. The circumstance would become to us a call, and we should go forth in the name and the strength of the Lord, and with all the assistance we can command in harmony with his arrangement for the delivering of our brethren from the power of the blinding forces. Whoever sees such an opportunity and fails to avail himself of it, gives evidence that he is not in a proper condition of heart for one of the royal priesthood; he needs more love of God and for his people. Z'08-4198.
- 11:6 His anger was kindled greatly - The disgrace of the situation struck home to Saul's heart. Israel, to whom God had promised the possession of the land and his assistance, lacked faith and leadership. Z'15-5635.
- 11:11 Slew the Ammonites - Going into the great prison-house of death, the tomb, there to sleep until in God's arrangement Christ would die as the world's Redeemer - and more, until at his second advent the Redeemer should take his great power and reign, begin his work of calling back from death all that are in their graves. John 5:28, 29. See R.V. - Z'15-5635.
- 11:13 There shall not a man be put to death - The shame that will come upon all who resist the Lord's choice for his Kingdom class will be sufficient penalty. Z'15-5636.
- 12:2 The king walketh before you - The time had come for his coronation. The present King of England was not crowned for nearly a year after he had assumed his office. The interim had given time for the development of an appreciation for their king on the part of the people by reason of his prompt action and good success in dealing with the situation of Jabesh. Z'08-4199.
- 12:3 Witness against me - Samuel chose the occasion of Saul's coronation for a public rendering up of his own accounts. Z'08-4199. Whom have I defrauded, etc., - Few, if any of the saints of God of this Gospel Age have occupied or are occupying positions of special political influence, nevertheless, the principle here set forth should be appreciated by all of God's saints under all

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conditions. The person who would be loyal in the family would be loyal to his nation, which is merely a larger family. Z'08-4199.

12:7 The righteous acts of the Lord - The prophet recounted God's faithfulness to the people of Israel, and their ingratitude in return. Z'08-4199.

12:9 He sold them - He reminded them that their chastisements were sent upon them not in anger, but in love, because the Lord desired to have them as his people, and because the chastisements were necessary for their good. Z'08-4199.

Through Isaiah, the prophet, the Lord reminds the people that he used these enemies as "The rod of his anger" (Isa. 10:5); and through the Psalmist he reminds them of how he had cleansed them from their defilements and brought them back to himself, saying, "Moab is my washpot." (Psa. 108:9).

12:13 Behold the king whom ye have chosen - The Israelites had not been rightly appreciated of the favour they enjoyed, rather they forgot, ignored the Lord in their affairs; and taking worldly wisdom on the subject, they concluded that their disasters had not been punishments from the Lord and blessings in disguise, but merely the result of their failure to be organized as a Kingdom under an earthly head. See Verse 12. Z'08-4199.

Fallen human nature in considerably the same at all times and in all places; and so we find that amongst those who have named the name of the Lord during this Gospel Age, there have been similar tendencies to overlook the Lord as the great Head of the church, the great protector of its interests, the great governor of its affairs. Z'08-4199.

12:14 If ye will fear the Lord - He would, nevertheless, bless them as much as would be possible according to their course under the new arrangement which they desired. He would overrule the further experiences they would have under their kings, so that they might from these learn a great lesson in respect to the wisdom of God. Z'08-4200.

12:15 If ye will not obey - Under the new arrangement the king of their choice represented them, and a sin on his part, a deflection from obedience to the Lord would mean a national sin, for which the people as well as the King would be punishable; whereas, before, under the judges whom the Lord had raised up, if the judge was faulty, he was the Lord's agent and was punished as such; and if the people were faulty, the punishment was theirs.

In harmony with this note how the sin of David was esteemed a national sin and brought a national penalty. I Chron. 21:21-27. Z'08-4200.

12:17 I will call unto the Lord - As a sign to corroborate his declaration that their calling for a King was a rejection of the Lord as their King, and a sin on the part of the People. Z'08-4200. Thunder and rain - A thunderstorm in the midst of their harvest time - an occurrence said to be very rare in southern Palestine. Z'08-4200.

12:23 God forbid that I should sin against the Lord in ceasing to pray for you - Although they had rejected him after his faithful service of many years. Also, he would consider the matter from the very best standpoint, Viz., that it was a part of his duty. Z'08-4201.

12:24 Consider how great things he hath done for you - Their delivery from Egypt, their guidance through the wilderness and their

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entrance into the land of Israel. If we apply these words to Spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He had led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into their mouths, even the loving kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or fortaste through the Holy Spirit, an earnest of our inheritance. Z'08-4201.

- 13:2 Saul chose him 3,000 men - The army which had gathered to Saul (See Chap. 11) was disbanded; and subsequently the King had a standing army of 3,000 men. Z'15-5638.
- 13:3 The garrison of the Philistines - Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. Z'15-5638.
- 13:5 The Philistines gathered themselves - Increased their army of occupation. Z'15-5638.
Thirty thousand chariots - Supposed to have been a copyist's error for 3,000; for the number of horsemen, two of each chariot, is given as 6,000. Z'15-5638.
- 13:8 According to the set time that Samuel had appointed - Apparently with the intention that the people should thoroughly feel their impotence and cry onto the Lord for succor. Z'15-5638.
The people were scattered from him - Saul's army of 3,000 dwindled to 600. Z'15-5638. (Chap. 14:2)
- 13:9 Bring hither a burnt offering to me - Very few kings or generals of our day would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards, and explained why they attempted to offer sacrifice to God. Z'15-5638.
- 13:13 Thou hast done foolishly - Because God had made a specific law to the effect that only the priests might offer sacrifices. St. Peter says of the church in general, and not of the clergy in particular, "Ye are a royal priesthood." Z'15-5638.

Had King Saul been obedient and the results disastrous, he would at least have had a clear conscience; he could have said that he had been obedient to God and was not responsible for results. Let us hearken to the Word of the Lord and keep close to it, not fearing the results, but have faith that he who keeps us never slumbers nor sleeps and is too wise to err, as well as competent to meet every emergency that could possibly come upon us as a result of our obedience. Z'15-5647.

Unless the Lord accepts our sacrifice it will amount to nothing, and he accepts sacrifices only from those who are first obedient. Z'15-5647.

- 13:17 Camp of the Philistines - The Philistines exercised a kind of overlordship in Palestine, presumably collecting taxes as the consideration for permitting the people to have a measure of peace and possession of the country. Apparently they had fortified cities in various parts of Israel's territory, and from their representatives in these the word came that the Israelites

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had anointed Saul to be their king, a circumstance which was understood to imply the throwing off of the Philistine yoke, a declaration of Independance. Z'08-4206.

14:2 Six hundred men - Saul's army of 3,000 (13:8) dwindled to 600, yet the word which reached him from the Prophet Samuel was, to wait seven days for his arrival. Z'15-5638.

15:2 Amalek - The Amalekites, as one branch of Esau's family, were related to the Israelites and to the Arabs of today. Like the latter, they were horsemen, and a kind of brigand, who flourished by pillaging their neighbours. Not strong enough themselves to injure the Israelites, they associated themselves with others of the enemies of Israel, either directly participating in war or indirectly, following after battles to gather up the spoils. It will be remembered that they fought against the Israelites in the wilderness when on their way toward Canaan. (Ex. 17:8-16). It will be remembered also that they again opposed the Israelites in conquering the land of promise; and that the Lord had declared through Moses that they should be utterly destroyed, and had given Israel this command. (Deut. 25:17-19). Z'08-4207.

15:3 Smite Amalek - (See previous comment). The fulfilling of these commands was deferred, probably for two reasons. First, the Israelites had no cavalry and would have found it difficult to cope with these marauders, who would swoop down upon them and be off. Secondly, it is possible that the Lord permitted the Amalekites to continue as a thorn in the side of the Israelites for their chastening. Z'08-4207.

We are not to draw the inference that today God gives any command to any nation to blot out another people. We are to remember that Israel was a type nation. Z'08-4207.

Why did not God send Saul and the Israelites with the Gospel to preach to the Amalekites? Why did he send Israel to destroy their lives, and thus to end their probation and thrust them into eternal torment? - God has made no such threat and inflicts no such penalty for their sin, nor for any sin. "The wages of sin is death." (Rom. 6:23). The Israelites preached the Gospel to nobody, because no gospel could be preached until first of all Christ had come and paid the penalty for Adam's sin. On the basis of the work of Christ, God commands all men everywhere to repent, because he has appointed a day of trial, a day of judgment. (Acts 17:3). God did not end their day of trial; for it had not yet come to them.

The Amalekites were all redeemed by the provision of God's love, by the death of Jesus. In due time they are all to have the testimony that Christ died for their sins, and to have the opportunity during the Millennial day, the world's judgment day, to return to full harmony with God and to live. Z'08-4207.

If applying the principles of this lesson to the Lord's people today, we think of the Amalekites as representing sins, and remember that the Lord's command comes to us to put away sin entirely. Z'15-5648.

15:4 Two hundred thousand footmen and ten thousand men of Judah - That a good many years had passed, and that King Saul had made good use of his opportunities as an organizer of the Kingdom, is evidenced by the fact that such a large army was assembled in harmony with the Lord's command to the prophet. This army was evidently so disposed of as to intercept any of the Amalekites who might flee. Z'08-4207.

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- 15:9 Spared Agag, and the best of the sheep, etc. - Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the King, whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. Z'15-5647.
- Like Saul, many are disposed to destroy the vilest things connected with sin, but to save the King sin, merely making him a prisoner. Many are disposed, also, to seek out the things which they realize to be condemned of the Lord to destruction - such things as would be choice and desirable to their taste; and frequently, like Saul, they claim that even these sins of the less obnoxious kind are held on to for the purpose of sacrificing them in order thus to honour God. Z'15-5648.
- 15:13 I have performed the commandment of the Lord - The general narrative - Samuel's indignation and the Lord's positive statement - clearly indicates that King Saul had not misunderstood his instructions, but had with considerable deliberation violated them. Consequently we must understand his words addressed to the Prophet Samuel to have been to a great extent hypocritical. Z'15-5648.
- 15:14 What meaneth then this bleating of the sheep, etc. - The Prophet understood at once that the work of destruction had not been complete - that King Saul and the Israelites were anxious to take a spoil. This was wholly contrary to the divine direction. They were not to destroy their enemies to their own advantage, but to act simply as the agents of the Lord in thus executing his decree, the sentence of justice. They were not to take booty and thus to become like the nations about them - a robber nation, profiting by the troubles which they inflicted upon the enemies of the Lord. Z'15-5648.
- 15:15 To sacrifice unto the Lord - Incidentally, this would have meant a great feast for the Israelites; for the flesh of animals so sacrificed was eaten by them. Z'15-5648.
- Saul's difficulty and tests may represent some of ours:
- (1) A selfish spirit, a desire for some of the best of the things which the Lord has condemned; a willingness to spare these because they appeal to us from a selfish viewpoint, the fleshly viewpoint.
 - (2) A man-fearing spirit. As Saul feared to bring upon himself the reproaches of the people, fearing to be thought too narrow on the one hand and too wasteful on the other, so a temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. (Prov. 29:25).
 - (3) Too slack an appreciation of the Lord's word; and this is the difficulty which specially besets nearly every one of the Lord's followers who strays away into error of doctrine or of conduct. Z'08-4208.
- 15:16 This night - The Prophet stopped the King in his explanation, and told him of the Lord's words of the night preceding, which in Jewish reckoning would be "this night" because their day began in the evening. Z'15-5648.
- 15:17 Wast little in thine own sight - The intimation is that he had grown more self-confident, and therefore less reliant upon the Lord and less attentive to the Lord's commands. Z'15-5648.
- 15:22 To obey is better than sacrifice - Let us be sure that service rendered in any other way than as divinely directed will not be acceptable and will not bring blessing upon us, but, on the contrary, bring us the Lord's proportionate disfavour. Z'08-4207.

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No one could offer an acceptable sacrifice unless he was obedient in his heart and unless the sacrifice represented that obedience. Z'15-5648.

It is not so much of ill-gotten wealth that we may sacrifice to the Lord; it is not so much the proceeds acquired directly or indirectly by wrong doing that we may sacrifice acceptably. Our sacrifice must be from the heart. First of all it must be the will. He who gives his will, his heart, to the Lord gives all; he who gives not his will, who comes not into heart obedience unto the Lord, can offer no sacrifice that could be acceptable to the Lord. "Behold to obey is better than to sacrifice."

It is also necessary to have the spirit of obedience. Whoever has that spirit will not only obey the divine will, but will seek to know the divine will more and more that he may obey it. It is of this class that the Scriptures declare, "Thy words were found, and I did eat them;" and again, in the words of our Redeemer, "I delight to do thy will, O my God; thy law is written in my heart." Z'15-5648.

15:35 Samuel came no more to see Saul - God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. Z'08-4209.

Samuel mourned for Saul - Again showing us the beauty and the strength of the Prophet's character. He was ever ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way - not a compassion which would make them his friends and lead him to co-operate in their wrong course, but one which would have been glad to co-operate with them at any time in a righteous course. Z'15-5648.

16:1 Fill thine horn with oil - So, sometimes, when our hopes and aims have failed us, the Lord bids us look in another direction and to behold that he is not dependent upon any, but is supervising his own cause, working his sovereign will. He has sent us a message which rightly appreciated should give us comfort amongst all the discouragements that might come to us. Isa. 55:11. Z'08-4209.

I am come to sacrifice - It would not have been proper to say that he was going to sacrifice if there had been no intention to sacrifice, but merely to anoint! As a matter of fact, the sacrifice was the whole purpose of the visit, so far as the people of Bethlehem were concerned; the matter of anointing being purely the Lord's business and that of Jesse and his family. Our Lord followed the same course during his ministry, telling facts only in part. Mark 4:11, 12; John 16:12. It is a great mistake, therefore, to suppose that it is wrong to withhold part of the truth, if it is withheld for the benefit of the hearer; if the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. Z'08-4209.

16:4 Comest thou peaceably? - Does your coming mean judgments of the Lord upon us or blessings? Z'08-4209.

16:5 Sacrifice - The sacrifice represented an acknowledgment of sin and thankfulness to the Lord for his mercy in respect to it, and in general a consecration of obedience to the Lord. A certain portion of the sacrifice was usually burned unto the Lord and another portion of it was eaten by the participants, as representing the reception of the blessings. Z'08-4209.

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- 16:7 The Lord seeth not as man seeth - What a wonderful message is here applicable to every member of the human family! The Lord Jesus used nearly similar language, saying, "That which is highly esteemed amongst men is an abomination in the sight of the Lord." (Luke 16:15). Saul in outward appearance was handsome, and head and shoulders above the majority of the people of Israel. The Lord permitted him to be chosen king and gave an exhibition of the fact that outward appearance is not always a sure token of the attitude of heart pleasing to him. Z'08-4201.
- 16:12 Anoint him - Subsequent history shows that David's brethren did not understand that he had been anointed to be king. Samuel may have let Jesse into the secret, and may subsequently have whispered something to David on the subject; but most evidently the matter was kept a profound secret, with the understanding that David's anointing would give him no authority of kingship until in the providence of God the authority should be fully taken from the hands of Saul and put into David's hands; and with the full understanding also that David himself was to have nothing whatever to do with grasping the power. His anointing was a prophecy respecting his future, and also a type of the anointing of Christ. David's brethren may have thought of the anointing as signifying that their brother was designed eventually to become a prophet of the Lord instead of Samuel at the death of the latter; or they may have understood it as meaning some special blessing in connection with the sanctifying and sacrificing in which they themselves had participated. Z'08-4201.
- 16:13 Anointed him - The name David signifies beloved, and as such well represents the Christ, Head and body. Of him it is written "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7). When in due time God sent forth his Son to be the world's Redeemer and anointed King and Restorer, divine Providence ordered that he should be born in the same city of David - Bethlehem. He also had a humble position amongst all those of his time; his brethren of the Jewish nation considered him one of the least fitted to be the Deliverer - "They hid, as it were, their faces from him" in shame. He was anointed of the Lord, however, to be the Deliverer; not only were the angels of heaven passed by, but also the great ones of earth. Neither did he begin his reign immediately after being anointed with the Spirit; rather he needed first various testings, trials, provings such as came to the typical David. And the same principle obtains in respect to all of the church, his body. Little known, not highly esteemed amongst men, not many great, wise or noble, the Lord is anointing all of the David class, the beloved class in the present time. They do not at once begin to reign, but do at once enter a school of experience designed by their Father to be helpful in preparing them for the duties and privileges of the kingdom.

The world knoweth us not, saith the Apostle. Very true. They know not that we are anointed. Indeed, even many of our brethren who perceived the anointing know not what it signifies; they perceive not that we are anointed to be kings and joint-heirs with our Redeemer. However, the matter is communicated to us: "Ye have an unction from the Holy One, and ye all know it." (I John 2:20). Z'08-4201.

And the Spirit of the Lord came mightily upon David - Not begotten of the holy Spirit, as are the members of the body of Christ, the

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Church, during this Gospel Age. The Spirit, influence, power of God upon David was similar in its operation and effect to what it had been upon Samuel and the prophets. Undoubtedly it gave him wisdom, strength and courage, and enabled him to wisely appropriate to himself the various opportunities for the learning of the imperfect lessons in connection with his daily experiences, all of which were a schooling or preparation for his future work as King. Z'08-4210.

The blessing of the Spirit given at Pentecost and enjoyed by the church since is peculiarly the Lord's blessing for the bride class and has been possible only since their Advocate appeared in the presence of God for them in the merit of his own sacrifice. Z'08-4218. Whose anointing is not of man, neither recognized by man. Z'08-4219.

- 17:1 The Philistines gathered together their armies to battle - Not long after David's anointing he became the hero of a most remarkable battle. The Philistines, residing on the seashore of Palestine, were the enemies of the Israelites from the earliest times, and, as we have already seen, held mastery over them at the time of Saul's coronation. Subsequently the victory gained over them by Saul was not complete, and they still occupied the city of Gath and considerable territory in the land given to Israel. Z'08-4215.
- 17:4 Goliath - A descendant of the giants of Anakim, whose sight terrified the spies of Israel when they first essayed to enter the promised land. Z'08-4215.

The Philistines thought that with this champion and leader they might gain another victory over the Israelites. As a result they organized an army and marched northwesterly toward Jerusalem. Z'08-4215.

The first giants mentioned in the Bible were those who had human mothers, but whose fathers were materialized fallen angels, as recorded in Gen. 6. These, however, all perished in the Deluge of Noah's day. From time to time since then, there have been human giants found in Asia. Og, King of Bashan, had an iron bedstead 13 feet long. In their report on Canaan, the spies told of seeing giants there - the sons of Anak. Goliath, the giant of Gath, was probably a descendant of this family. Z'15-5662. Six cubits and a span - If estimated on the 16" cubit, would represent 8 ft. 8 inches, or counted by the 18" cubit, would represent 9 ft. 9 inches. A cubit is the length of a human arm from the elbow to the tip of the little finger; a span is half a cubit. Z'15-4216.

All who are anointed for the coming glory as kings and priests, as new creatures, have a Goliath in their own flesh to be fought, and fought to a finish! Gal. 5:19-21. Z'08-4217.

- 17:5 Helmet of brass - etc. The giant was elaborately armoured, and practically invulnerable. Z'08-4216.

- 17:8 Battle in array - The two armies faced each other on opposite slopes of the valley Elah. Evidently the opposing forces were fairly well matched and neither cared to make the attack. Z'08-4215.

Am not I a Philistine? - By naturalization, not by birth. Z'08-4215.

Choose you a man - The Philistine, resorting to a method already known in history, proposed that a war be averted and that the issues between the two armies be decided by a personal battle. Z'08-4215.

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- 17:10 I defy the armies of Israel - Goliath defied not only the nation of Israel, but its God. Z'15-5662. Endeavouring to shame them and drive them to an unequal contest, of which he felt sure he would be the victor. Z'08-4216.
- 17:12 David - Whose name signifies beloved, in many respects typified the Christ, Head and body. Z'08-4216. At this time he was a youth of probably twenty years. Z'15-5662.
- Of Beth-lehem-judah - Jesse at Bethlehem was only about 20 miles distant from the camp of the army. Z'08-4216.
- 17:32 Thy servant will go and fight - His faith in the Almighty was such that he accepted the divine promises implicitly. He wondered at the lack of faith manifested by his brothers and his countrymen. He intimated that, backed by God's promise, he himself dared to meet Goliath. Z'15-5662.
- As members of the David class, we must have the overcoming spirit, and its supporting faith and trust in God's promises and power. Z'15-5662.
- 17:34 Thy servant kept his father's sheep - A faith gradually developed in previous victories over lesser foes, as in David's case, helps to give courage and strength for battling with the most terrifying giants we may encounter.
- Remembering this, each Christian should be daily on the alert to overcome the little weaknesses, the little frailties to become conquerors in the little battles with selfishness, anger, malice, envy, evil-speaking. Victories over these, and experiences gained with God's help in overcoming these, give preparation step by step for the greatest trials and the grandest victories. Z'15-5662.
- David had the courage, and above all he had the faith in God. As God had blessed him in his daily duties of the past, he would give him strength for victory in the duty of the hour, the meeting of the defiance of the giant and his insult to Jehovah. Z'15-5662.
- 17:39 I cannot go with these - The natural thought in connection with such a contest is to put on armour similar to that of the opponent, as Saul offered his armour to David. It is for each of the Lord's people, however, to learn that victory cannot be won along worldly lines. We cannot fight evil with evil, wrong with wrong, boasting with boasting and slander with slander, hatred with hatred, etc. Z'08-4216.
- 17:42 He disdained him - Who is sufficient for these things? For such an unequal contest with the prince of darkness and all the hosts of sin? Surely the one who would have confidence in himself would be unwise. Z'08-4216.
- 17:45 I come to thee in the name of the Lord of hosts - David's reply was characteristic - full of that faith in God which marks his entire history from the first to the last, and on account of which the Lord speaks of him as a man after his own heart. Z'08-4216.

In addition to the inherited weaknesses of the flesh we must contend against the active works of the Adversary - not only his temptations to ourselves but his intrigues through mankind in general, for he is indeed the "one who now worketh in the hearts of the children of disobedience." Z'08-4217. Hence our assailants are manifold, and in many of their assaults upon us they have at least the sympathy of our fallen flesh, however antagonistic our hearts, our minds as new creatures in Christ. Z'08-4217.

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17:46 The Lord deliver thee into mine hand - Thus the issue was seen by both Philistines and Israelites to be between the Lord, his people, and their enemies. Z'08-4216.

17:49 A stone, and slang it - Representing the sling and pebble of Truth. If we cannot conquer along these lines, we cannot conquer at all. Z'08-4216.

Shortly a sling-stone of truth is to smite down the great opponent; and the antitypical David will begin the Millennial reign, which is to lift up the world and bless it. Z'15-5662. And smote the Philistine - Nor was such marksmanship with the sling an unusual thing. In those times, for we read how on another occasion 700 men of the tribe of Benjamin threw stones "to a hairs breadth." (Judges 20:16). Z'08-4216.

David's experiences with Goliath illustrate:-

(1) Our Lord's conflict with the Adversary during the 40 day's temptation in the wilderness.

(2) Our Lord's victory over Satan on that occasion. "Fear not, I have overcome the world." In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He hurled at the adversary the pebble of truth - "It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declares, "I beheld Satan fall from heaven." and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name to similarly battle in his strength and to come off conquerors and ultimately share with him in his kingdom, which is to bless all the families of the earth; to walk in his steps as he set the example - a warfare against sin, its great representative and leader Satan, and all the hosts of deceived humanity who are on his side. (Eph. 6:12). The Apostle helps us to get a view of the great enemy and the influence he is bringing to bear against us on every hand and every day:- Gal. 5:19-21. Z'08-4216.

Mortify, therefore, your members that are upon the earth the downward tendency of your flesh. It must be killed, it must be beheaded, as was Goliath; but there can be no complete putting away of the earthly mind, the fleshly mind and its influence until first we, in the name of the Lord, have conquered by smiting it with the pebble of truth. Z'08-4217.

Each Christian should be daily on the alert to overcome the little weaknesses, the little frailties - to become conquerors in the battles with selfishness, anger, malice, envy, evil speaking. Victories over these, and experiences gained with God's help in overcoming these, give preparation step by step for the greatest trials and the grandest victories. Z'15-5662.

17:50 So David prevailed over the Philistine - The works of the flesh and the devil are all rooted in selfishness; the fruits and graces of the Spirit are reversely centered in love. In proportion, therefore, as the new creature lives, grows, and thrives in love, the old creature, the works of the flesh, will perish with its selfishness. Z'08-4217.

17:51 Took his sword - "The weapons of our warfare are not carnal." "Not by might, nor by power, but by my spirit." (2 Cor. 10:4; Zech. 4:6.)

18:4 Jonathan - The eldest son of Saul; thus heir apparent to the throne of Israel. Z'15-5664. Stripped himself of the robe - A sample of disinterested love.

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Jonathan may be considered to be one of the grandest characters in the world; for he loved much and against his own interests. Z'08-4223. The purity and unselfishness of his friendship demonstrates a nobility possessed by some in those days - quite contrary to Evolution theory. Z'15-5664.

18:7 Saul hath slain his thousands, but David his tens of thousands. It would have required a man of very large calibre in Saul's place not to be offended at this, not to feel jealous of such honours given to the hero of the hour, implying that he had entirely eclipsed the King. Z'08-4218.

18:8 Saul was very wroth - "Marvel not if the world hate you." Perhaps, too, Saul represented those of the present time who in the nominal church system, the nominal kingdom of God, affect to be reigning now. Z'08-4219.

Jealousy is the bitter fruit of selfishness gone to seed. It unbalances reason, extinguishes happiness. It subjects its possessor to horrible melancholy, so that when it is in control he is really crazy. Z'15-5662.

18:10 The evil spirit - Not necessarily obsessed of a demon, but rather an evil mind, a perverse mind or disposition, an unhappy or melancholy mind.

The Apostle tells us that anger, malice, hatred, envy and strife are works of the flesh and of the devil, and hence to whatever extent Saul or anybody else came into sympathy with these works of the Adversary, to that extent he would have, would be controlled by, an evil spirit, an evil disposition, the Adversary's spirit; and, as a matter of fact, those who come consciously into accord with the adversary in spirit become thereby exposed to obsession, to the intrusion of the evil spirits themselves. Z'08-4218.

from God - Not from the Lord in the sense that the Lord exercised this evil influence upon Saul, but in an entirely different sense, signifying not of, contrary to: "An evil spirit (apart) from the Lord." Z'08-4218. An evil spirit opposite from the Lord's - the reverse of the Lord's spirit of kindness, justice, love. Z'15-5663.

And he prophesied - This would seem more like an obsession, or, as Dr. Merrine suggests, in Bibliotheca Sacra, Saul had psychic epilepsy. Z'08-4218.

Saul's coming under an evil influence, by which he prophesied, seems to correspond thoroughly with the power of evil spirits exercised at various times in the past. Z'08-4219.

18:11 Saul cast the javelin - Speaking of the power that Babylon will exhibit in the near future, the Lord tells us that the image of the beast will become so alive shortly that it will call down fire from heaven upon all opposed; that is to say, it will apparently in the name and power of the Lord, express imprecations and fiery vengeance from the Almighty upon all who are not in full sympathy and accord with it. It may even seek to destroy us with the javelin of bitter words, misrepresentation and slander, as Saul threw his javelin twice at David. But as the latter was not smitten with the javelin, so we shall not be injured as new creatures, no matter what the Lord may permit to come against us according to the flesh. Psa. 105:15; Luke 10:19, Rom. 8:28, Z'08-4219.

18:14 David behaved himself wisely - We may be sure that it was nothing less than faith in the Lord and in his divine providence that enabled David to continue to serve the king as his musician.

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The natural disposition of an evil course toward us would be to arouse an antagonistic spirit in return, render evil for evil, railing for railing, accusation for accusation. The result of such a course would be our own injury as well as the possibility of further injuring our opponents. Z'08-4219.

So with all those who now have the Lord's spirit in still greater measure and power for the illumination of their minds, their hearts and their guidance in the right way. All these under their heavenly influence and as sons of the Most High, should behave themselves wisely, prudently, in a manner to glorify their Father in heaven, to honour the Lord Jesus, to make themselves helpful to all the household of faith, and to let their light so shine before men that the latter may take knowledge of the fact that they have been with Jesus and learned of him. Z'08-4219.

18:16 All Israel and Judah loved David - As each step of opposition on the part of Saul worked out a blessing for David, giving him wider experiences and fitting and preparing him for his future usefulness as the King, so all the trials and difficulties and the disappointments that the Lord will now permit to come upon us from the world, the flesh and the adversary - all of these will prove but preparations for his glorious kingdom privileges, if faithfully used. Z'08-4219.

18:19 Merab, Saul's daughter was given to Adriel - In various ways did Saul seek to arouse in David a spirit of antagonism; not only did he make an attempt to assassinate him twice, but he kept back from him a part of the promise he had publicly made, that the one who would gain the victory over Goliath should become his son-in-law. How foolishly shortsighted was Saul's course even up to this time! By having David as a son-in-law, his own family would ultimately come in possession of the kingly authority, as the Lord had ordained. But jealousy and hatred are usually blind to their own best interests. Z'08-4219.

It seems that Saul was intent upon drawing David into a quarrel which might be construed as traitorous and justify his death. Z'15-5663.

18:23 Poor man - Lacking wealth for dowry. Z'15-5663.

18:27 Slew of the Philistines 200 men - It was in full accord with the divine instruction to the Israelites that the Philistines, and all other occupants of Canaan should be utterly destroyed. Z'15-5663.

Our entire world is a world of convicts under death sentence. This accounts to us for God's permitting various death-dealing circumstances to have control - famine, pestilence, earthquakes, cyclones, etc. Z'15-5663. (See Comments I Sam. 15:2,3.)

The Lord's people of this age, the church, are under new orders and by word and by example are to illustrate the principles of mercy as in previous times the Jews were commanded to illustrate the principles of Divine justice. Z'15-5663.

19:6 He shall not be slain - The King was not without some noble sentiments, but they were not deep enough. Z'15-5663.

19:12 Let David down through a window - Possibly the house was built upon a wall, as in the case of St. Paul's similar deliverance. Z'15-5663.

20:2 Will shew it me - Jonathon was at a loss to believe that his father would break his word. Z'15-5664.

20:12 O Lord God of Israel - Jonathan displayed great faith in God; and his religious nature was apparently as fully developed as

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was that of David. Evidently these elements of honesty and devotion and reverence for God which these two men perceived in each other, constituted the basis of the great friendship which so spontaneously knit their hearts together in a wonderful bond of friendship - love. Z'08-4223.

- 20:27 Son of Jesse - As though he hated the very name "David." z'15-5664.
- 20:33 Cast a javelin at him - Probably not with the intention of striking him, but merely of venting his ferocious jealousy." Z'15-5664.
- 20:34 Grieved for David - It is a beautiful friendship which in stress forgets self and thinks only of the interests of the friend. As though in contrast with all the human loves and friendships, we read of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." Nevertheless, in the case of Jesus, it meant more than any earthly love or friendship; for "while we were yet sinners, Christ died for us." The Apostle declares that the Lord thus set an example to all Christians, that they should "lay down their lives for the brethren," be ready to die one for the other. This is the heavenly love, the divine friendship, of which the love of Jonathan may be taken as a sample, next to the example of our Lord and the Apostles. Z'15-5664.
- 20:38 Make speed, haste, stay not - Words, while appropriate to the arrows, were really intended for David, that he might know the urgency of the situation. Z'08-4224.
- 20:40 Go - Jonathan concluded he must risk a few moments with his friend. Z'08-4224.
- 20:41 David arose....bowed himself three times - An eastern custom, expressive of humility and appreciation. Z'08-4224.
- Wept one with another - Although confident in the Lord, David was leaving his home to be an outcast - an outlaw. He was not only losing the companionship of his dear friend, Jonathan, but he would be considered by many of the people of his own nation as a traitor, because of the King's opposition and the necessity it would put upon him of becoming a kind of brigand. Z'08-4224.
- Jonathan's friendship, love was not of the effervescent kind. It was the genuine article. He did not love merely in word, but in deed and in truth - not merely when his father favoured his friend and when the public acclaimed him and when he would thus have favour with others. Z'15-5664. Jonathan had the love the Lord admonishes his followers to have - the love which in honour prefers one another. While other loves have been great, this one doubtless stands preeminent above earthly love, especially because it was founded on a religious basis. Z'15-5664.
- 20:42 The Lord be between me and thee - Indicating his faith in God's providence in respect to David. Bible history shows that David never forgot the obligation he thus undertook to be a friend of the family of Saul. The custom in the East at this time was that a new dynasty coming into power should utterly destroy all the males of the dynasty which was being overturned. But this was not so in David's case. It was on the occasion of Jonathan's death with his father on the field of battle shortly after, in conflict with the Philistines, that David expressed the beautiful words recorded in 2 Samuel 1:25, 26. Z'15-5664.
- Arose and departed - They parted, according to record, and never met again except once, a year or two later, when David was pursued by Saul. 1 Samuel 23:16. Z'08-4224.

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- 22:1 Cave of Adullam - There are many caves in the limestone region. The one credited as the cave of Adullam has several apartments and space for a small army; it is located not far from the place where David encountered Goliath. Associated with its name are three items of considerable interest: - 1 Chron. 11:15-19; 1 Samuel 22:3,4; 1 Samuel 24; Z'15-5672.
- 22:2 There were with him about 400 men - A class of unfortunates justly or unjustly ostracised from society - more or less armed, more or less desperate. It was a great training for him in preparation for his kingdom work later on. It gave him an inside view of the conditions of the Ne'er-do-wells of society. Amongst those who came to David were three of his nephews, sons of his sister. These afterwards became very prominently identified with King David in all his work. One was Joab, who became the captain of the host, or general. Abishai and Ashael were the two others, men of ability, who afterward became renowned in the Kingdom.
- It is greatly to David's credit that he refused to plunge his nation into civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. How blessed it would be if all of God's people would thus remember to wait upon the Lord! Z'15-5672.
- Joseph Parker, commenting says, "There is no straining of the meaning in discovering in all this picture a type of the position of Jesus Christ in the world. He was despised and rejected of men; he had not where to lay his head; and the people who immediately surrounded him were characterized by unaccountable expectations, personal inferiority, social degradation, and also by needs of every description; surely it was no valiant or brilliant host that gathered around the Son of God while he tenanted this Adullam cave which we call the earth." Z'15-5672.
- 23:6 With an ephod - The priestly ephod. One of the prophets had also joined David. All this helped to make David's position the more secure, and to convince Saul all the more that God's favour was departed from him. Z'15-5672.
- 23:13 About 600 - Under the circumstances David's forces gradually increased. Bishop Wilberforce remarks, "A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David the unwilling head of such a following, learned in mastering them the secret of governing men and of knitting together their discordant hearts into an harmonious unity." Z'15-5672.
- 23:14 Abode in the wilderness - Doubtless subsisting upon foragings, collecting a toll in the nature of a tax from the farmers. In offset to this toll, or tax, David doubtless defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. Evidently up to that time no adequate police protection had been provided by King Saul's government. Z'15-5672. 1 Samuel 25:4-9, 15, 16, 21.
- 24:3 David and his men remained in the sides of the cave - Kitto tells us that some of these caves are quite large enough to shelter fifteen hundred men. Another writer remarks, "A traveller indeed tells us that in one of them, which lies some 20 miles from En-ge-di, no fewer than 30,000 people once hid themselves. These caverns are dark as midnight. One can see outward clearly, but to see four paces inward is impossible." Z'15-5672.
- 24:4 Cut off the skirt of Saul's robe - As a demonstration that the King had been fully within his grasp, and that he could have killed Saul had he chosen - as a demonstration, too, of his

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- loyalty to the King. Z'15-5672.
- 25:7 We hurt them not, neither was there ought missing -He claims that he had performed all the duties of a government in protecting Nabal from the incursions of the bordering tribes; so that the tribute he asked was not more than just taxation of established authority. Z'08-4225.
- 26:8 Let me smite him - And rescue the country from the rule of a partially demented sovereign, and for the ratification of his own wrongs and those of the company of faithful men with him. Z'08-4225.
- 26:9 Destroy him not - Taking the proper view of the situation, David considered King Saul the divine appointee for the place and position he occupied although the anointing oil had come upon himself as Saul's successor. He properly reasoned that when the Lord's due time should come for his accession to the throne, the Lord could and would bring it about in his own way; and that it would be sin on his part to connive at the King's death on any ground. Not only would he not kill Saul, but he would not sanction another's doing it, not even by a half-hearted protest. Z'08-4225.
- 26:19 If the Lord hath stirred thee up - David did not attribute Saul's enmity to his own evil passions and selfishness. Z'08-4225.
- 26:20 As one doth hunt a partridge - He suggested that for the King to be pursuing him as an enemy and thinking of himself and his associates as foes to the empire, was as ridiculous as to think of a hunting expedition against a partridge as being war. Z'08-4225.
- 26:23 The Lord shall render to every man (according to) his righteousness and his faithfulness - How wonderful this expression! In it there is no appeal to Saul for mercy, no expression of dependence upon him, but an appeal to the Lord, an expression of absolute confidence in the willingness and ability of the Lord to deliver him. Moreover, David seems to have learned a lesson which many dear Christian people have not learned, even though possessed of education and advantages in the school of Christ which David never enjoyed. David's course and language show that he understood that portion of the Lord's prayer which says, "Forgive us our trespasses as we forgive those who trespass against us" - have mercy upon us as we have mercy upon others. This is the essence of David's statement, As I have shown mercy to you, King Saul, so may the Lord show mercy to me. Z'08-4226.
- 26:25 Blessed be thou, my son David - David won a great victory over Goliath; but a still greater victory over self. As a natural man he certainly exhibited wonderful self-control. To the average man, eight reasons would appeal for a contrary course for killing his enemy:-
1. It was legitimate warfare, as between the King and his army and David and his handful. In an army today such a surprise would be considered entirely justifiable.
 2. His own self-preservation seemed to demand the King's death; and such preservation is recognized generally by the world as the first law of nature.
 3. His desire to escape from his wandering life and to live quietly and peaceably as one of God's chosen nation, appealed strongly for action.
 4. The fact of his anointing to be king and Saul's successor, and the prospect of soon coming to the throne would be a powerful reason with many.

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5. Revenge for the things he had suffered from Saul would no doubt suggest itself.

6. His patriotism - his love for his country and his nation, and his appreciation of the fact that Saul was rapidly becoming unfit to be king - was another reason for Saul's death.

7. An opportunity for accomplishing the deed thus coming to his hand might have been construed as of divine providence; and a wicked heart and guilty conscience would have so decided.

8. The interests of all his followers, amongst them those who had risked their lives for his comfort and defense, demanded that the King should be slain; and furthermore doubtless many of them would be unable to comprehend David's motives in sparing the King's life. To such his course would appear foolish almost to madness in letting escape such an opportunity. Thus he might alienate from himself his associates in tribulation. Z'08-4226.

To what extent are we like David of old, so reverent toward the Lord that we dare not touch, harm one of the members of the Anointed, nor even an enemy who seeks our life, who does us injury and who says all manner of evil against us falsely, as Saul did against David?

Our Lord seems to imply that at the end of the Age, there will be special trials coming upon his people along these lines. He declares that brother shall deliver up brother to death, and parents shall deliver up children; and that his faithful ones under such conditions may become hated of all men. Matt. 5:22; 1 John 3:15. Z'08-4226.

28:6 The Lord answered him not - He had sufficient knowledge of God to have faith in him, but equally well, for years he knew that he had been cut off from special divine favour, and that he had been vainly striving against God in opposition to David. He had done every thing he could to cut himself off from God's favour, even though he realized his need of it. See v. 15. Z'08-4234.

28:7 Behold a woman - Said by some to have been the mother of Abner. Z'15-5673.

A familiar spirit - In his vexation of heart he desired some superhuman counsel. Z'08-4234.

28:8 Bring me him up - The fallen demons, even back in Saul's time, sought to personate the dead, to hold communion with the living by representing themselves as their deceased friends. The Lord distinctly forbad such communications with demons. Z'08-4234.

28:9 Cut off those that hath familiar spirits - With a view to driving them out of the land of Israel and thus to put away temptation from the Israelites. Z'08-4234.

28:10 There shall no punishment happen to thee - Evidently he had come under the delusion which was very rapidly making headway throughout the world, namely, that the dead are not dead, but merely disembodied. Z'08-4234.

28:12 Saw Samuel - (1) An evil spirit may have personated Samuel and told the results of the battle on the morrow. Doubtless it would have been easy for any one of mental acumen to forecast the predicted results. Besides, we know not what facilities for information upon such matters the demons may possess. Many of the things which today they tell through mediums are remarkable for their accuracy. (2) It is not said that Samuel saw anything nor that he heard anything. His communications were through the witch; she saw; she heard, she told. Saul perceived from what the witch said that it was Samuel, recognizing the prophet from

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the description of his mantle, etc., which she gave him. But his boldness in still attempting to ascertain his future is remarkable. What the Lord is not pleased to give us through the proper channels we should realize we would be better without. Saul's proper course would have been to throw himself completely upon the Lord's mercy, assured that he is able to make all things work together for good. This should be our course. Faithfulness to the divine will is the only secure and happy course for us. Z'08-4234. I Tim. 4:1.

28:17 Rent the kingdom out of thine hand...given it...to David - David was a man after God's own heart, not because of his perfection of the flesh, but because of his perfection of intention and heart desire. Z'08-4233.

28:18 Because thou obeyest not - His failure, on the whole, was the result of a double ming. Jas. 1:8. Z'08-4233.

In our journey through life, almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favouring humility and obedience to God at any cost; the other urging self-will backed by pride? Z'08-4233.

31:1 The Philistines fought against Israel - Saul's insane jealousy undoubtedly weakened him personally and also the resources of the people, so that the Philistines considered it an opportune time for an invasion of the land of Israel. Z'08-4234.

31:11 The inhabitants of Jabesh-gilead - At the very beginning of Saul's reign, forty years before this, the Ammonites, having made an attack upon the city of Jabesh, overpowered it and demanded the surrender, and would have no better terms than that the right eye of each Jabeshite should be destroyed. Then King Saul went promptly to their deliverance and rescued them. It is worthy to note that the men of Jabesh, forty years after, had not forgotten Saul's energy of their behalf. Z'08-4234.

31:12 Burnt them there - So that they might not putrify or be devoured by vultures. Z'08-4234.

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- 1:1 Ziglag - Given to David by the Philistines, who desired him as a friend rather than a foe. While residing there, David's conquests were over the Amalekites, and never against the Israelites. He could not willingly battle against the Lord's people. Z'15-5673.
- 2:1 Shall I go up ...? - When David heard of the death of Saul, instead of determining what he should do according to his own judgment, he inquired of the Lord. It seems remarkable to us that a young man, driven from home, an exile, hunted as a bandit, and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. Z'08-4235.
- He realized that the Lord was directing him and that the holy anointing oil had already been poured upon him and that it was only a question of time when the Lord would point out the next step. Nevertheless, he recognized it to be his duty to wait on the Lord and not attempt to grasp and take hastily the things which were his by promise. He had waited for more than ten years. He could afford still to wait patiently on the Lord. Z'08-4235.
- "Wait, I say, on the Lord."
- Into any of the cities of Judah? - David wisely estimated that the people of his own tribe knew him well and understood why he was persecuted by King Saul. Z'08-4235.
- Whither shall I go up? - Which city shall be my headquarters or capital? Z'08-4235.
- 2:4 There they anointed David - In his 30th year. See Chap. 5:4. David's experiences in waiting for the Kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate, all serve to illustrate a great lesson to the Gospel Church. Z'08-4236.
- 2:6 I also will requite you - He wished them to know that he did not regard this as an act of enmity to himself, but rather as an act of decency and loyalty in which he himself would be glad to have had a share. Z'08-4235.
- It may be contested by some that David's course was a case of policy and that he was too wise to antagonize the men of Jabesh in giving Saul and his sons decent burial. Even if this were the case, it would reflect credit on David instead of discredit. It would show that he had the spirit of the Lord, the spirit of a sound mind. But we think it unnecessary to attack the motive of any person who wishes to do a kind act. Instead of attributing the motive to evil, we should "think no evil." Z'08-4235.
- 2:7 Have anointed me king over them - David's adverting to the fact that he was now King of Judah was an intimation to the men of Jabesh that they would perhaps like to have him king over them, as he was now king in the place of Saul who had hunted him for ten years. Z'08-4235.
- 2:8 But Abner ... took Ish-bosheth - King David had plenty of opportunity of wondering whether or not the Lord intended to carry out the programme instituted in his coronation.
- Banished from Saul's court through envy, hunted by the King as a wild beast, David's experiences were far from what have been considered ideal. Chased as a grigand and looked upon with distrust on the part of the majority of the people, who would know little about him except while once high in the King's favour and having been the king's general, he was now in disfavour, it would be difficult for some to consider him otherwise than with mere

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envy. Others again, failing to consider that God appointed the rulers of Israel, might think David a usurper, seeking to profit himself at his master's expense. Z'08-4234.

- 3:1 Long war between the house of Saul and the house of David - Civil war; instead of an entrance upon a reign of prosperity. Brothers fought against brothers - one party of God's favoured people against another. And this continued for two years; gradually, however, bringing success to David and his army. In considering the period of civil war and how one section of the Lord's people sought to injure others, we are reminded of spiritual Israel and the fact that brethren in it sometimes become so estranged and so out of the leading of God's providence that they also become antagonists to each other. Alas, that this should be so! - that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that we would not only turn from his love and fellowship, but that the sword should be used to smite down the brethren! Get the picture impressed in our minds and sealed in our hearts of coming days with spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the kingdom. (2 Cor. 10:4). Z'08-4235.

- 4:1 His hands were feeble - We carefully note that David had no complicity in the matter, and that so far as the sons of Saul were concerned, David's oath of friendship with Jonathan was quite sufficient protection to them. Z'08-4235.

- 5:1 Then came the tribes of Israel to David - The death of King Ishbosheth and his general Abner opened the way for the people of Israel to consider matters further and, as they considered, they perceived that God's favour was with David; that he was a man after God's own heart, and that as a ruler he was doing valiant service to the people who had accepted him as their King. Z'08-4235.

No doubt the Lord could have brought to pass such a condition of things before. And so it is with all of life's affairs, if we only knew it. God, who knows the end from the beginning, is wisely guiding for the good of his people and particularly of those who are individually his of the anointed class. Z'08-4235,36.

- 5:3 King David made a league (or Covenant) with them - By this is signified that he agreed to serve as King with a limited monarchy, under a constitution. He made a covenant, a constitution which was explicit as to what constituted the rights of the people and a delineation of what were the rights of the King. This institution in Israel indicates that they were the most advanced people in the world, for, so far as we can learn from history, the kings of that time were despots, who governed according to their own ideas, trampling upon the rights and liberties of the people. The interesting ceremonies connected with the exaltation of David as King over all Israel and the joy amongst the people in connection with David is amply recorded in I Chron. 12:23-40. Z'08-4236.

King David was thirty-seven years old when finally the eleven tribes sent a delegation to confer with him, indicating that they would appreciate having him as the King over all Israel. This was 7 years and a half after the death of King Saul, and probably about 17 years after David had been appointed first by Samuel. Faith and patience mark every step of those years and show us King David's character as we could not otherwise have known it. Its grandeur was chiefly shown in that it manifested a devotion to God and a submission to the divine will. Z'15-5674.

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- 5:6 To Jerusalem unto the Jebusites - The city of Jerusalem had for centuries been an impregnable fortress, held by the Jebusites. Z'15-5679.
Except thou take away the blind and the lame - They claimed that even the blind and the cripples could defend it against any foe, so advantageously was it situated. Z'15-5679.
- 5:12 For his people Israel's sake - So, too, we should remember that God has a purpose in the selection or election of the church. As the Apostle says, "We are chosen for a purpose." God's purpose is a Kingdom which shall bless the world. Z'08-4256. 1 Cor.1:26-29.
- 6:1 Chosen men of Israel - Priests, Levites, tribal princes and religious people. Z'08-4259.
- 6:2 Ark of God - The Ark of the Covenant wherein was deposited the tables of the law, the basis of God's covenant with Israel, and Aaron's rod that budded, and the golden pot of manna, was the most sacred article of typical Israel's religious emblems. Its lid, consisting of a golden plate surmounted with two cherubs, constituted the mercy-seat - the meeting place between God and the officiating priests, who acted as mediator between God and the nation of Israel. When in the Tabernacle, the divine presence was manifested upon the mercy-seat between the cherubim by a miraculous light called the shekinah glory.
For 70 years prior to this the ark had been neglected and in considerable degree the religion of the nation had likewise been neglected.
It will be remembered that the ark was in the Tabernacle of the Lord at Shiloh when Samuel was a boy and Eli was high priest, and that later, when the latter was aged and Samuel was grown, in a battle with the Philistines the sons of Eli, who were disreputable self-seeking, grasping characters, took the ark into battle as a talisman or mascot, believing that the Lord would protect the ark and that thus the army of Israel with it would have success. But the iniquity of Eli's sons had reached its full and God willed that they should fall in the battle and that the ark should be captured by the Philistines, and that Eli himself should die of heart-failure upon hearing the news of the disaster, and that Samuel should occupy the place of judge, prophet, and priest of the Lord. It will be remembered that while the ark was with the Philistines it brought them no blessing, but on the contrary sickness, trouble, etc.; or "bad luck," as some would say. It was thus sent from one Philistine city to another, each being glad to get rid of it until finally they put it upon a cart and started it eastward to the land of Israel. Then it was received by the priest Abinadab and lodged in his own house. There it had remained for several years, up to the time when David had become King of Israel. Z'08-4258-59. (See 1 Sam. Chapters 4 - 7:1).
- 6:3 They set the ark of God upon a new cart - A serious error was made in that the divine order in connection with the matter was neglected:-

(1) God had made no such arrangement of transferring the ark on a cart, however honourable that may have seemed to David and to the priests.

(2) It was not the business of the priests at all to transfer the Ark, for, although they ranked high in the Lord's service, it was the Levites who were commissioned to bear the ark by its staves on their shoulders. In neglecting these divine provisions, an opening was made for all kinds of irregularities in connection with the service of the Tabernacle, which the Lord designed

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should not be reinaugurated. Z'08-4259. (See Numbers 4:5 - 15). And brought it out of the house of Abinadab - King David, intent upon honouring God, had nevertheless neglected to look particularly into the divine law regulating the ark and its movement - who should touch it, etc. Divine providence now gave him a lesson in respect to reverence for the Almighty and carefulness in respect to the laws. He had esteemed the ark, but not highly enough. Z'15-5679.

6:6 Uzzah - An underpriest - Z'08-4259.

6:7 And God smote him - A lesson that would not soon be forgotten respecting the importance of carrying out every detail of the divine law in respect to the worship and services of the Tabernacle. Z'08-4259.

One of the first lessons necessary for every Israelite, natural and spiritual, is reverence - "The fear of the Lord is the beginning of wisdom." Z'08-4259.

And there he died - All he lost was of God's purpose and in God's time will be made good to him, in his awakening in the resurrection of the judgment - when he shall come forth from the tomb to more favourable conditions than those under which he was living the antitypical jubilee of restitution to all who will receive it. Z'08-4259.

Spiritual Israelites must learn this lesson that in handling the holy things of the divine Word, the divine plan, the services of the truth, the ministry of the church of Christ, they are not at liberty to do as they please, merely assuring themselves that their motives are good. It is their duty to note carefully the divine will and to follow out the programme in the order of the directions of the divine Word. Furthermore, it is for us to learn, too, that God designs that not all the services are to be performed by one or two persons, but that there is a part in the service of God for all the consecrated and that each is to be granted the opportunity for such service, as the Lord has planned. Some may occupy the priestly service, which others may not enjoy, and some may occupy the Levites' service and their opportunities are not to be taken from them. Again, another important lesson to be learned by Spiritual Israelites is that God is guiding his own affairs; and that he is as much interested in them as we are and more, too, and that he is fully capable of their management. Z'08-4259, 60.

6:10 So David would not remove the Ark - If we think of David's course in refusing to bring the ark to Jerusalem, as at first intended, as a mark of petulance and anger against the Lord for spoiling the gala day, we shall make a great mistake. David's character was too reverential for anything of this kind. He was the man who could fight Goliath, but not the man who could fight against God. Z'08-4260. David feared to bring it too near to him, lest it should do other injury. Z'15-5679.

Into the house of Obed-edom - the Levite, possibly a priest. Z'15-5679.

6:12 Into the city of David - That it might also be the City of God, God's dwelling place, as represented by the presence of the Ark and the Shekinah glory-light which shone between the two cherubim, indicating the presence of God with his people, Israel. In some respects the City of God is the church - not the nominal system, but the true church, whose "names are written in heaven." According to the Apostle the justified believers can enter into this city only by consecration. (Rom. 12:1) Z'08-4260.

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As the Ark represented Christ, in whom are hidden all the wisdom and power of God and in whom center all of God's blessings for men, so the bringing of the ark into the city corresponded in a measure to our receiving of Christ. Z'15-5680.

Evidently David made investigation as to the handling of the ark and concluded that the mistake was that of himself and the priests and that God's blessing and not a curse would go with the ark. Z'08-4260. A description of the festival procession may be found in 1 Chron. 15 & 16. Z'08-4260.

6:13 With gladness - In the joyous procession, the King apparently led, playing upon the harp, while with him the singers and the musicians were divided into several companies which sang parts in alternation. See Psalms 105, 96 & 106. The 24th Psalm is supposed to have been sung as a marching accompaniment as the procession was entering Jerusalem, where a tent or a tabernacle had already been placed for the reception of the ark. Seven choirs formed part of the procession according to Josephus. Z'08-4260.

6:17 When they that bare the Ark - The ark was borne on the shoulders of the Levites. But this time, in harmony with the lesson taught, there were no innovations, no cart driven by priests after the manner of the heathen, but instead a strict adherence to the divine directions. Z'08-4260.

6:17 In the midst of the Tabernacle - Representing not its glorious resting place, but its present dwelling. The condition of the church in glory is represented by the Temple of Solomon.

As David desired to be near to the Tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness of his arrangement of the mercy-seat - Christ Jesus. This will signify a desire to be near to the members of his body, the church, to have fellowship with them, because this condition of things is represented by being the "holy" of the Tabernacle, with only a vail between this and that glorious condition beyond the vail. Z'08-4260.

9:1 That I may show him kindness - Presumably this was about the middle of his reign; and quite possibly it was David's serious sin with Bathsheba and his hearty repentance therefore that now quickened his mind in respect to his responsibilities to those about him, including the family of his deceased friend. Z'08-4268.

9:6 Mephibosheth - See 2 Samuel 4:4.

9:7 Fear not - It was the custom at that time that when one king succeeded to the dominion of another all the heirs of the throne should be sought and killed, lest they should give trouble later to the new dynasty. This was evidently expected of King David, and hence the secrecy in respect to the whereabouts of Jonathan's son was kept so that the king knew not of him. Z'08-4268.

Eat bread at my table continually - We are not to consider this a light matter, for David had two wives and their children were hopeful of being his successors to the kingdom; and this bringing of a stranger into the family might properly be considered as a menace to their interests, especially as that stranger already, according to the usages of nations, had a prior claim to the throne, superior even to that of the King.

The entire operation shows us the fearlessness of the King and confidence that the Kingdom should not be taken away from his posterity; and it shows us also the confidence which all the members must have felt towards him and respect to his judgment as to the affairs of the home and his headship in his home. This head-

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ship we cannot suppose was used in an austere and arbitrary manner, but with lovingkindness and generosity and in the interests of his entire household. He who could be thus kind to the son of a friend, certainly could be kind and generous also to the members of his own family. Z'08-4268,69.

LESSONS FOR SPIRITUAL ISRAELITES:

1. A friend in need is a friend indeed. Jonathan had been David's friend in his time of need. David's friendship came in time of need.

2. We should not merely wait until circumstances force upon our attention the troubles of others and their need of assistance. "Blessed is he that considereth the poor." "Be ye kind even as your Father in heaven; for he is kind unto the unthankful and the evil and the good." Z'08-4269.

9:9 I have given ... all that pertained to Saul - David's justice and generosity are both manifested in the course he pursued. Instead of coveting Saul's possessions and using his power to attach these to his own, he deliberately settled the matter that the profits of Saul's estate should all go to his son, who at the same time would be continually partaker of the King's bounty at his table. Z'08-4269.

11:15 That he may be smitten and die - We may be sure, however, that King David did not get into so sinful a condition of mind and heart suddenly. The narrative shows that the matter must have gone on for months, gradually reaching a culmination. Nor would it be fair to the King to assume that his heart was as wrong as his conduct. Rather, we must assume, from subsequent manifestations, that his heart was still loyal to God and to the principles of righteousness, but somehow his heart and conscience had gone to sleep and his flesh had become very much alive. He was awake to sin, asleep to righteousness. Z'15-5681.

12:7 Thou art the man - Whoever has a message from the Lord must needs have the courage to deliver it. Z'15-5681.

12:13 I have sinned - Instantly King David's heart was aroused; immediately his conscience was quickened. He saw his own conduct, not from the standpoint of other Kings and what they did, but from the standpoint of the divine law of righteousness, truth, kindness, mercy. He beheld himself a sinner. Indeed, under the law, both the adultery and the murder were punishable by death.

The words of Psalm 51 assure us that the King was overtaken in some kind of fog which for months obscured his mental vision. Earthborn clouds and fleshly weaknesses arose like a veil between his soul and the Lord, shutting out the light of the Lord's countenance. Z'15-5681.

12:14 The child shall surely die - Here we perceive a principle of the divine government in respect to those who are the people of God and are in covenant relationship with him. Justice would have been required in respect to the sins; but to the repentant soul the Lord's favour would, nevertheless, still be granted. Many Christians have had experience along this line. God does not continue to treat them as sinners, but, accepting their heart contrition, he forgives them in that sense of the word; yet true to his arrangement, "Whatsoever a man soweth, that shall he also reap." In this divine arrangement there is nothing to encourage sin, but, on the contrary, everything to encourage righteousness; if sin be fallen into, everything to encourage the sinner to accept divine forgiveness and to reform his life, even though he

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shall be obliged to bear some severe penalty - perhaps to his tomb. Z'15-5681.

12:31 Put them under saws and harrows of iron, etc.

Ferrar Fenton renders this verse as follows:-

"He also brought out the people and settled them in Megreh, and at the iron works, and to manufacture iron, and distributed them through his dominions, and did the same to all the cities of the Beni-Amnon. After that David returned with all the forces to Jerusalem."

Revised

The new (American) Standard Version reads, "And he brought forth the people who were in it, and set them to labor with saws and iron picks and iron axes, and made them toil at the brick-kilns; and thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem."

13:1 Absalom - At this time presumably nearly 30 years of age. Z'08-4275.

It will be of value to look backward along the life of this young prince, and to note some of his failures. In the first place, he was not well-born. His mother, David's wife, was the daughter of a heathen king nearby. He had the disadvantage of being a member of a royal family and not being required to labour with sweat of face. Z'15-5700.

Amnon - (David's eldest son)

13:23 After two years - King David, sorely vexed at the matter, appears to have been at a loss as to what manner of punishment he should properly mete out for the offence, so that two years passed without any being inflicted. Then Absalom took upon himself to be his sister's avenger. Z'08-4275.

13:28 Kill him - The authority and responsibility for meeting out justice is not in our ambitions, but with the Father. Z'08-4275. "Vengeance is mine; I will repay." We are not to wait what seems to us a proper length of time, and then, if we see no divine punishment for what we consider to be no longer tolerable, to take the matter in our own hands - to murder one another. "A new commandment I give unto you, that ye love one another, even as I have loved you." See to the beam in thine own eye, rather than put thyself to too much inconvenience examining the mote in thy brother's eye. To his own Master, he standeth or falleth.

Where the Absalom spirit is - the spirit of hatred, anger, envy, bitterness - strife is also. There is a method of assassination by the use of slanderous words, by insinuations, by the shrugging of the shoulders, etc. Z'08-4275

13:29 Did unto Amnon as Absalom had commanded - By the murder of his elder brother he had put himself next to the throne of Israel, heir-apparent, and this possibly, was considerably his inspiring motive in the crime, although he affected that the crime was committed in defense of justice, and principle. Z'08-4275.

13:34 Absalom fled - From fear of Justice, which, under their code, centered in his father, the King. Z'08-4275.

13:38 And went to Geshur - To the protection of his grandfather. He was thus till further removed from any good influences associated with his father and with the true religion. Z'15-5700.

14:2 Joab sent to Tekoah - Absalom realized that as an exiled prince his chances for acceptance as King of Israel would be comparatively small, in the event of his father's death. He therefore instituted this ingenious scheme by which his case was brought to his father's notice under most favourable conditions, and fin-

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- ally a respite or forgiveness or an invitation to return to his homeland was sent to him. Z'08-4276.
- 14:24 Let him not see my face - As a continued showing of disfavour - his father loving him the while. Z'08-4276.
- 14:25 None so much praised as Absalom for his beauty - It is worthy of note that those who are highly favoured by nature, richly endowed in appearance or mental ability, are subject to temptations to a far greater degree than their fellows who are less talented, less handsome. Their besetting sin is apt to be pride, self-esteem, to which ambition is apt to lend a helping hand. Thinking of Absalom and his beauty and his high position in the kingdom reminds us of Lucifer and the glorious description given of him in the Scriptures - his high position and honour and his pride and ambition and the downfall to which they led. (Heb. 4:1) Z'08-4275.
- 15:2 Absalom rose up early - Contrary to the usage of princes and those in influential positions. Z'08-4276.
- 15:4 Oh that I were made judge - Overlooking entirely the fact that God was the King of Israel; and that, as the Bible says, King David merely sat upon the Throne of the Lord. I Chron. 29:33. Z'15-5700.
- 15:5 Put forth his hand - Lifted them up - with affected modesty. Z'08-4276.
- 15:6 Absalom stole the hearts of the men of Israel - By feigning extreme humility and extreme zeal for justice, and by careful attention to his personal appearance, and by attention to those in influential positions. Z'08-4276.
- 15:7 After forty years - Scholars are agreed that this is a copyist's blunder and should read "four years." Some ancient authorities read this "four years"; so does Josephus. Z'08-4276.
- Let me go and pay my vow - Continuing his practice of hypocrisy. Z'08-4276.
- In Hebron - Which had been the capital before Jerusalem was taken. Z'08-4276.
- 15:8 Vowed a vow - Desire to do sacrifice there in fulfilment of a vow. He affected to be very humble and very religious, while his heart certainly was far from the Lord. Z'08-4276.
- 15:10 Sent spies - To create a stampede in his favour. Z'08-4276.
- 15:11 With Absalom went 200 men - The King granted the request, which included the privilege of taking a certain number of companions and chief people from Jerusalem, without anything amiss being thought of it. Z'08-4276.
- 15:12 Sent for Ahithophel - King David's most valued counsellor was drawn into the conspiracy; whose presence with the prince as one of his friends on the occasion would mean a tower of strength to his position and the attainment of his ambition. Z'08-4276.
- The people increased with Absalom - Many of the people, deceived for years, were drawn into this conspiracy. Besides, Absalom had carefully appointed men throughout the various tribes and various parts of the land district. Z'08-4276.
- 15:13 Came a messenger to David - Who was completely taken by surprise - "To the pure all things are pure." David's heart was guileless towards his son, it was far from his thought to imagine such deceit and treachery as had been practiced against him in a cunning and underhand manner for two years preceding the opening battle. Z'08-4277.

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- 15:14 Let us flee - Doubtless several motives combined to lead up to this decision to retreat:- (1) He wished to avoid, especially in his capital, the horrors of civil war; (2) He was overwhelmed with grief that his antagonist, his enemy, was his own son; (3) The evidence were plentiful about him that Absalom had stolen the hearts of the people and that his former friends had become his enemies, who now jeered at his discomfiture, and anticipated with evident pleasure the oncoming of Absalom and the establishment of his kingdom. So evidently the people of Israel failed to think of what would be the Lord's will in the matter, and this was their great mistake. (Psa. 10:4). Z'08-4277.
- 15:16 And the King went forth - That must have been the darkest day of King David's eventful life. Accompanied by his bodyguard, most of whom were foreigners - and of his own nation comparatively few with him - he fled from his own family and the capital city of his kingdom, which he had established, and from the people in whose interests he had given the best years of his life in harmony with the divine anointing. He fled from the face of the people who some years had sung his praises as their deliverer from the hand of the Philistines. Z'08-4277.
- 15:17 And tarried in a place that was far off - It is supposed that the fourth Psalm and portions of the third were written from the standpoint of David's experiences as an exile from his capital. Dean Stanley says, "It has been conjectured with much propriety that as the first sleep of that evening was commemorated in the 4th Psalm, so in the 3rd is expressed the feeling of David's thankfulness at the final close of that 24 hours." The king's objective point was a fortified city, Mahanaim, on the east side of Jordan; but the little army camped on the west side for the night. Z'08-4277.
- 16:5 Shimei - One of Saul's sons to whom David had shown great kindness, sparing his life and providing for his maintenance and comfort. Z'08-4277.
- 16:11 Let him curse - "The cup which my father hath poured for me, shall I not drink it," were our Masters's words in his dying hour (John 18:11), and we can see his spirit exemplified in King David, who typified him in some respects. Z'08-4277.
- 16:15 Came to Jerusalem - Starting from Hebron with 200 men, Absalom's army made rapid increase, the population evidently rising on masse to share his sedition. Alas for the weakness of humanity. This scene reminds us of our Lord's experience, of his triumphal entry into Jerusalem, and multitude shouting Hosanna to the Son of David, and five days later shouting, Away with him, crucify him, release unto us Barabbas. Z'08-4277.
- 18:3 Thou shalt not go forth - Because of his age (about 62 years) and because of his grief, and because of his love for his enemy, he would not be so competent as others to have charge of the battle. Z'08-4277.
- 18:6 The battle was in the wood of Ephraim - Where their smaller forces would have the advantage over the attacking party. Z'08-4277.
- 18:7 Twenty thousand men - The size of Absalom's army can be conjectured from this fact. Z'08-4277.
- 18:27 He is a good man and cometh with good tidings - What a lesson there is in that very expression! As our Lord said, "A good man, out of the good treasure of his heart, bringeth forth good things." (Matt. 12:35). On the other hand, from the bitter heart proceed bitter words, evil speaking, injurious arrows. Our lives should

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be so that all our friends and acquaintances would be ready to say to us, He is a good man; his message will have something of consolation in it. He is never a strife-breeder, nor a heart-wounder, nor a betrayer of confidences. Z'08-4277.

- 18:29 Is the young man Absalom safe? - Some may consider that the King had a love for his son to the extent of weakness. We will not dispute that, but we will hold that if he must err on the one side or the other, it was far more pleasing to the Lord that he should love his enemy too much rather than too little. That loving expression gives evidence that the King had under divine discipline learned considerable of the "Love divine, all love excelling." If King David loved and pitied Absalom in his rebellious condition, how much more intently he must have loved him when he was in harmony; and so, if God so loved us while we were yet sinners that he gave his Son to die for us, how much more does he now love us since we are no longer aliens and strangers, but brought nigh by the precious blood and begotten of his holy Spirit through consecration, sanctification! Rom. 5:8.

We may safely surmise that to some extent he misrepresented the sentiments of his own heart during the two years after Absalom had been permitted to return from his foreign exile. The King refused to see him during that time, and thus possibly encouraged Absalom's defiance and hatred. Frequently, for some reason, parents are disposed to treat their children much more harshly than they really feel, and thus misrepresent to their children their real heart attitude of affection. Z'08-4277, 78.

- 18:33 Oh my son Absalom, etc. - Of these words one writer says, "There is not in all the Old Testament a passage of greater pathos than this. The simple beauty of the narrative is exquisite; we are irresistibly reminded of him who, while he beheld the rebellious city of Jerusalem and thought of the destruction it was bringing upon itself, wept over it." Luke 19:41. Z'08-4278.
Would God I had died for thee - Finds two parallels in Scripture. Ex. 32:32; Rom. 9:3. Z'08-4278.

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- 1:5 Adonijah - David's next oldest son, whom the death of Absalom had made heir apparent to the throne. Z'15-5701. I will be king - "God is not in all their thoughts," writes the Prophet. This was true of Absalom's conspiracy, and again of Adonijah's. They did not consider that the Kingdom of Israel was the special institution of the Lord, different from other kingdoms, so that, as the Scriptures declare, it was God's kingdom. Thus we read, "Solomon sat upon the throne of the kingdom of the Lord in the room of his father David." Had the conspirators realized that they were really attempting and interference with the divine arrangements, surely neither attempt would have been made. God's people of today should be on the alert to discern in all of life's affairs, the will of the Lord. Z'08-4286.
- 1:6 Had not displeased him at any time - Evidently a spoiled child, and one that probably felt glad that his father had not put him under the tutelage of so religious an instructor as the Prophet Nathan, as was Solomon. Z'08-4286.
- 1:7 Joab - For a long time the head of David's army, must have been well advanced in years, too, and probably was on the retired list, not merely on account of age, but because he had deeply wounded King David's feelings in disregarding his instructions that Absalom's life should not be taken. Z'15-5701.
- 1:10 Solomon - Whose name signifies peaceful. Z'08-4286 - (Surely a prophecy of his wonderful life, in which there was no war. Z'15-5701.)

Nathan, the prophet, who was his tutor, called him Jedidiah, which signifies "beloved of Jehovah." Apparently he inherited certain natural traits which were much to his advantage, and under special divine blessing gave him properly the title, "the wise man." Z'08-4286.

A writer says of him:- "His parental inheritance was remarkably strong in several directions. His father David was in the maturity of his age; his mother was the grand-daughter of the Prince Ahithophel, whose advice "was as if a man had inquired at the oracle of God." He thus inherited from his mother sagacity, quickness of judgment. Judicial insight and perhaps some sensual weakness; from his father, thoughtfulness, literary taste, the skill of ruling, and an interest in religion. Z'08-4286.

Solomon was the son of Bathsheba after she had legally become David's wife. Somehow, not explained, the Lord had revealed to David that Solomon was to be his successor, and David had promised Bathsheba to this effect. Solomon was born at a period when King David's activities as a warrior had very nearly closed and when the great double sin of King David's life and his repentance from it had, we believe, wonderfully moderated and chastened him. His loyalty to God in this serious matter, his earnest prayer for forgiveness and his realization of peace from God, apparently had made a new man of King David. Even though before this he had been loyal to God, he apparently was now still more devoted. The peace which he craved and which was a mark of divine forgiveness, may have had something to do with the gentle and thoughtful character of King Solomon, and something also perhaps to do with his name. It may have been given him as signifying that his birth marked peace with God on the part of his parents. In any event, in Solomon we perceive a different character from that manifested by any of his brethren whose histories are recorded. Z'15-5701.

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- 1:25 God gave King Adonijah - The others of his company were expected to echo the sentiment; and thus the movement would seemingly be a popular one and not a rebellion. Z'15-5701.
- 1:38 Caused Solomon to ride upon King David's mule - As a sign that the King had approved him as his successor. Z'15-5701.
- 1:39 God save King Solomon - He was about 20 years of age when his reign began. His father, King David, was about 70 years old and quite feeble. Z'08-4286.
- He reigned jointly with his father David for some six months until the death of the latter. Z'08-4286.
- 1:50 Adonijah feared - It seems to have been the custom of that day amongst other Kingdoms that as soon as the king was installed in office, others who might become his rivals and opponents were put to death. Adonijah probably judged Solomon by himself, and concluded that his life would be in danger, and laid hold upon the altar in the tabernacle court as a place of safety until he would get a message from the King assuring him that he would suffer no harm for the rebellion he had inaugurated. Z'08-4287.
- 1:53 Brought him down from the altar ... Go to thine house - In other words, no punishment of any kind was to be inflicted for the past and for the future, he was on his good behavior. Generosity is always a good sign wherever it is displayed, and in the children of the heavenly Kingdom it is an indispensable quality. Luke 6:35. Z'08-4287.
- 2:10 David slept - The Scriptures speak of the ancient worthies as asleep. The same statement is made of all the Kings of Israel, whether good or bad. Z'13-5166. Acts 2:34; 7:60; John 3:13; 1 Thess. 4:14 - 16; John 5:28, 29; John 11:11-14.
- 3:4 To sacrifice - By sacrifice, confessing the Lord before all the people as the real Ruler of Israel, the young king was in just the right heart attitude to receive a blessing. Z'08-4290.
- A thousand burnt offerings - This does not signify that a thousand animals were burned entire; but rather that certain portions of them, particularly the fat, were burned as an offering to the Lord, while the food portions became the basis of the feast. The feast for the people signifies figuratively the good will of the king and his desire to make his reign one of prosperity, blessing, rejoicing and helpfulness to all. Z'15-5714.
- 3:5 In a dream - God has otherwise provided for spiritual Israel, for their guidance - in the Bible. Additionally, we learn that he wishes us to walk by faith and not by sight; and to direct us continually by dreams would be to interfere with this walking by faith. Z'15-5714.
- St. Paul gives us the key to the matter, saying, "the Word of God is sufficient," that the man of God may be perfect, thoroughly furnished unto every good work. (2 Tim. 3:16,17). But there is nothing to hinder God from using a dream as a means of instructing his spiritual children if that should seem at any time to be the appropriate course. Nevertheless, there is but one sure way of receiving dreams; namely to interpret them only in full accord with the Scriptures. Z'15-5714.
- Ask what I shall give thee - So God is asking of all who would become his children. He desires to do them good, but he wishes them to realize their needs and to make requests accordingly. James 1:5. Z'15-5714.
- 3:6 And Solomon said - Solomon's answer in his dream shows us a beautiful simplicity of character for a young prince just come to the throne. Z'15-5714.

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- 3:7 I am but a little child - This reminds us of the Apostle's words, "When I am weak, then I am strong." This was readily the strength of Solomon's character; namely that he was meek, was teachable, like a child - not boastful or self-confident, not blind to his privileges and obligations. Z'15-5714. "Except ye become as little children ye can in no wise enter the Kingdom of God."
- How beautiful an ornament is humility! The fact that few possess it should make it all the more estimable to us. It is like salt to our food. It adds a blessing to every other grace and talent we may possess. Z'08-4290.
- We note the wide difference between Solomon's attitude and that of his two brothers who had sought the throne of Israel in an ambitious spirit and in a traitorous manner. Z'08-4290.
- We have nothing to indicate that Solomon ever became very haughty, proud, although he certainly would have been a marvellous man had his great wisdom, honour and wealth not affected him in some degree. Z'15-5714.
- 3:9 An understanding heart - Not that he might be reputed the wisest man in the world, nor for any other selfish purpose or ambition, but that as God's servant he might faithfully and wisely administer the duties of his office, and honour God and bless his fellow Israelites. Z'08-4291.
- 4:21 Unto the border of Egypt - He extended the boundaries of his Kingdom to the full limits set by the Lord prophetically - long before. (Gen. 15:18). Z'15-5722.
- 6:1 The house of the Lord - There might be room for dispute amongst the Lord's people on the subject of costly church edifices, until we get to see the subject in the divine light of God's Word. Thereafter there should be no room for discussion. That divine light shows us the temple at Jerusalem as more than a house of worship for its time, as a type of a greater temple to be built by a greater than Solomon. The greater temple, the New Testament assures us, is the church, the body of Christ, of which he is the Head. This is the temple of which St. Peter declares that himself and all of the Lord's consecrated followers are antitypical, the living stones or members. This is the temple of which our Lord declares, "Him that overcometh will I make a pillar in the temple of my God." This is the temple of which our Lord again said, "Destroy this temple and in three days I will rear it up;" he spake of the temple of his body, not of his own flesh, for that was but a tabernacle and was not reared up by our Lord. Z'08-4296.
- From this standpoint we can readily see that God's temple, built by Solomon, represented so glorious a class and such rich blessings of God to men that it was very appropriate that the type of these riches of grace should be costly, ornate, beautiful in the highest degree.
- But now, these living stones are undergoing the process of chisling and polishing, and the stone-yard and surroundings are not gorgeous and beautiful. Z'08-4296.
- 6:7 Without sound of hammer - Without need for chiseling or for other labour upon them at the time of the construction. So St. Paul says, the church is God's workmanship. (Eph. 2:10) And his work will be so perfectly accomplished that there will be no need of rectification beyond the veil. Z'15-5713. The work of the first resurrection is very quiet, so quiet that the world is not aware that it is now in progress. Z'08-4296. See Comments 1 Chron. 17:14.
- 6:38 Was the house finished - Strange to say, it was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson, which we may some day more fully understand. Z'15-5713.

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Seven years in building - Actually seven and a half years.
Z'15-5713.

To dwell in for ever - 1 Cor. 3:16: 2 Cor. 6:16.

- 10:1 Queen of Sheba came - It is supposed, a journey of 1,500 miles, and about the middle of his reign - after he had been manifesting his wisdom for 20 years. (1 Kings 9:10). Z'15-5722.

Jesus remarked, and marvelled there were no more to appreciate himself and the wonderful lessons which he set forth respecting the kingdom of God. (Matt. 12:42). For people to travel a long distance merely to know about the wisdom of God such as King Solomon possessed, would imply that if it were known that a still wiser one could be conferred with, he would be sought; and if it should be known that this wiser one was heir to the world, and that he was seeking a bride for his joint-heirship, how many might be expected to hasten to him and to accept the generous proposal! Z'15-5722.

- 10:5 His ascent - The corridor which led from his house to the Temple. Z'15-5722.

- 11:4 Turned away his heart - In Solomon's experiences we have a most remarkable lesson of a most remarkable man; illustrating the tendencies of wisdom and riches to lead the imperfect children of men away from God, the Source of wisdom and riches, and away from all the highest ideals. Z'08-4297.

- 11:7 Build a high place .. etc. - Not that the King believed in these or worshiped them himself, but through a mistaken view of broad-mindedness and a mistaken form of generosity to his wives and their sentiments, he violated his highest sense of responsibility to his own Lord, Jehovah. Z'08-4297.

- 11:43 King Solomon slept - Leaving the Kingdom to his son Rehoboam - a kingdom extending from the wilderness on the South to the Euphrates on the North, in all nearly as large as England and Wales. Z'10-4722.

- 12:1 Rehoboam - Who was about 20 years of age when he came to the throne at the death of his father Solomon. His mother was a princess from a nearby heathen kingdom and apparently she never renounced her heathen religion. Z'10-4722.

- 12:4 Our yoke grievous - The two tribes, in whose territory was the capital city, were satisfied with the great improvements which had come to them. Israelites of all the other tribes had shared in a general conscription of labour at a comparatively small compensation. For these reasons, the coming of King Rehoboam to the throne was the signal for a protest and for a demand that the King guarantee the people against oppression - a demand very similar to that of the British public in connection with the Magna Charta. The demand of the Israelites was made at the time of the king's coronation - a time when all the tribes were supposed to participate in acknowledging their loyalty to the king. Z'15-5723.

- 12:11 Add to your yoke - Their thought therefore was that the people should be intimidated, threatened. Z'15-5723.

The answer of King Rehoboam to the ten tribes reminds us of the present attitude of many of the learned and wealthy towards the masses. Z'15-5723.

- 12:16 So Israel departed - Only the representatives of the two tribes, Judah and Benjamin, remained loyal to the king. Thereafter the ten tribes maintained the title, Kingdom of Israel, and the two tribes were called the Kingdom of Judah, for over 500 years -

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until the time of the return from Babylonian captivity of so many of all Israel as had respect to the divine promises. Since the captivity, the name Israel has stood for the entire twelve tribes, as at first, being so used by Jesus and the Apostles; and the name Jews was similarly used for all in covenant relationship with God. Z'15-5723.

12:20 Made him king - It should be remarked that one of God's prophets had specially foretold to Jeroboam that he was to be the king of the ten tribes. It was doubtless this that led him to head the insurrection. He should have followed the example of King David, who was anointed king of Israel several years before the death of King Saul. Z'10-4723.

None followed the house of David, but the tribe of Judah - The defection of Jeroboam and the majority of the nation had the effect of separating from the ten tribes, and of driving into the territory of the two tribes, the most faithful and loyal of the Israelites. To these the idolatries established by Jeroboam were properly repulsive. They were willing to forsake their earthly interests. They refused the opportunities of the politician, remained loyal to God and his institutions, and were thus a disadvantage. This continued for years until in God's providence the ten tribes went into captivity to Babylon, at which time, more and more of the people gravitated towards the territory of Judah and Benjamin, known as the Kingdom of Judah. Later on, God overthrew the Kingdom of Judah and allowed these people also to go into Babylonian captivity; but they preserved in a large measure their religious sentiments and interests while in the land of Babylon.

Later, when the Lord delivered the people from Babylon through the instrumentality of King Cyrus, matters had so changed that there were only a few who considered it advantageous to return to Palestine. The great mass of the ten-tribe Kingdom had become thoroughly incorporated with the Gentiles, and no longer professed the religion of their fathers, or had faith in the promise made to Abraham. Many of the Judean captivity similarly lost faith and became Gentiles. As a matter of fact, only about 50,000 altogether returned to Palestine; and they represented the faithful, who trusted in God and sacrificed all Babylonian advantages and privileges, coming back to a desolate land and the city of Jerusalem.

These became the nucleus of a new people, who, in the days of Jesus, were in wonderful readiness for him as compared with the remainder of mankind. In a very few years approximately 25,000 accepted Christ, with a full consecration unto death, as his footstep followers. The remainder of the nation being then cast off from special favour, the door was opened to the Gentiles, that they might hear the Gospel message and become fellow heirs of the same body, or company, with these 25,000 consecrated of Israel, representatives of all the tribes. If we lacked evidence of the value of the divine dealing with the nation of Israel in preparing them to accept Messiah, we see it in the fact that so many were ready to receive him in so comparatively short a time; whereas it has required 1,800 years to gather from all the other nations of the world the remainder of the elect company, the total of which, according to the Scriptures is 144,000. Z'15-5733.

12:24 This thing is from me - Lest we should suppose that the affairs of Israel's kingdom under divine supervision was neglected and

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allowed to go astray. God had chosen to give Israel the Law Covenant for the very purpose of developing in them as a nation holiness, faithfulness. Their lessons of the past had been to this end, and now the time had come to do a sifting and a separating work. The Kingdom of Judah had been enriched, and to it had been gradually gathered the more religious and the more intellectual of the nation. By the conspiracy of the ten tribes God purposed to humble Judah and to draw that people nearer to himself. Z'10-4724.

- 12:26 Jeroboam said in his heart - Manifesting the spirit of a politician, whatever were the good thoughts of Jeroboam respecting the preservation of the rights and liberties of the people. Z'15-5732. Now shall the kingdom return - The divine arrangement for the nation was that its affairs were all to be under God's care as God's kingdom, with the family of David as God's representatives. Under these conditions the religious interests had gradually gathered more and more about the vicinity of the Temple of Jerusalem. The more religious of the people liked to be near it, especially as it was obligatory under the law that they should go up there at least once or twice a year.

Jeroboam reasoned that the going of the people to Jerusalem yearly to worship would mean that sooner or later they would again be drawn back to the kings of the line of David; and that in order to preserve his own power he must break off the religious connections with Jerusalem by establishing a new religious cult. Z'15-5732.

- 12:29 Set the one in Beth-el, and the other put he in Dan - One near the Northern extremity of his Kingdom and another near the southern line, and the people went from one to the other. Z'10-4723. Thus the people might have the general thought that worship and sacrifice could be performed at one place as well as at another. Z'15-5732.

God explained that the reason for giving Jeroboam rulership of the ten tribes was that Solomon's course of dealing with the nations round about was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind, and should have applied his heart with special fervour to the banishment of idolatry. Z'10-4723.

- 12:31 An house of high places - In these buildings listful practices were carried on in the name of religion and in the manner of heathen peoples; this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious. Z'10-4723-24.

- 12:32 Ordained a feast - Jeroboam arranged for religious festivals, at times different by about a month from the times of celebrations at Jerusalem. This was skilful political wisdom of the kind which would appeal to the majority of rulers not deeply imbued with faith in God. Z'15-5732.

- 14:9 Made thee other gods - The worship of Mammon, the bowing of the golden calf, the sacrificing of lives to the acquirement of wealth, belong to our day as truly as then only on a more refined scale and therefore the more deceptive and insidious. It affects the poor as well as the rich, too. The poor often are merely the unsuccessfully ambitious, hence often bitter and discontented. Z'10-4729.

- 16:23 Omri - A great general. The Omri dynasty of Israel was a successful one according to worldly standards, but a failure from

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the divine standpoint. Omri conquered the Moabites, to the East of the Jordan, putting them under an annual tribute of the fleece of two hundred thousand sheep. Z'10-4729.

16:24 Samaria - As a new capital. Z'10-4729

According to Israel's covenant with the Almighty there was but the one Levitical priesthood and the one holy temple of Jehovah's presence for the whole people of Israel, and it was at Jerusalem. Z'10-4729.

16:26 Walked in all the way of Jeroboam - As worldly wisdom guided Jeroboam to completely separate the ten tribes from the two tribes by establishing new places of worship and simplifying the worship and symbolizing God by a golden calf, so the same spirit of worldly wisdom suggested to Omri a still further departure from God and a still closer approach to the customs and Idolatry of surrounding nations. Z'10-4729.

16:28 Omri slept with his fathers - To awake the morning of the resurrection, when the Redeemer will call all forth from the tomb. (John 5:28, 29 R.V.). Then, as Daniel declares, "Many that sleep in the dust of the earth shall awake:" - a few to glory and honour, the many to shame and age-lasting contempt - from which they will be obliged to purge themselves, to obedience to the divine requirements under Messiah's glorious reign of righteousness. Dan. 12:2. Z'10-4729.

16:29 Ahab - His name signifies "Like his father." And surely he was! Z'10-4729. He typified civil power. Z'10-4730. - Worldly governments, claiming to be Christ's Kingdom. Z'15-5751.

Twenty and two years - Devoting himself to the further undermining of true religion and the introduction of the worse forms of licentious, heathen idolatry. Z'10-4729.

16:31 Jezebel - Her name signifies chaste; yet she used her great influence with her husband and throughout the nation for the furtherance of unchastity, in connection with the orgies known as the religious rites and ceremonies connected with the worship of Baal and of "Ashtoreth," the female divinity worshipped. Z'10-4729.

Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to Jewish law typifies the marriage or union of Church and State. The progress of evil under this union is portrayed in Rev. 2:20-23. Z'10-4730.

Worshipped him - In connection with this worship, human lives were sacrificed, usually those of children - just as was found in Alaska, when, in 1867, it came into possession of the United States - human sacrifices were frequent - particularly in connection with the laying of a foundation for a great house. Z'10-4729.

Only righteousness can truly exalt a nation. Every form of iniquity is injurious, however it may at the time seem contrary to this. Z'10-4729.

17:1 And Elijah - Type of the church in the flesh - the church of which Jesus is the Head, and all his saintly followers are the members. It was of this antitypical Elijah that God declared, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the children to the fathers, and the heart of the fathers to the children; otherwise I will come and smite the earth with a curse. (Mal. 4:5,6).

Jesus and his Apostles, and all of his followers, as the

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members of this greater Elijah, actuated by the Spirit of God, have been delivering a message to the world. They have been reproving sin, and making known to the world the righteousness of God. Z'15-5741.

That God meant Elijah to be a type of the church is confirmed to us by certain statements in the Revelation. The matter is there covertly presented, a great religious system being figuratively described as Jezebel, and the worldly system to which this professed Church of Christ is united being represented by Ahab, the King of Israel. In this figure, as Elijah fled from Jezebel and Ahab's power for 3 1/2 years, so the church is said to flee into the wilderness to a place prepared for her, where she is miraculously sustained of the Lord for 3 1/2 "times," or symbolic years, otherwise explained as 42 months, or 1260 days. Rev. 2:20, 23; 12:6,14; 13:5; 11:2,3. Z'15-5741.

Not be dew nor rain - The reason for such a trouble, chastisement-coming upon King Ahab and the nation of Israel was that it was intended to be corrective, and additionally, prophetic, or typical. Z'15-5741. The 3 1/2 years of drouth, in Revelation are styled three and a half times, and again, twelve hundred and sixty days, and again, forty two months. Rev. 12:14; 12:6; 11:3; 13:5. Z'11-4741.

Not that every drouth, famine, pestilence, etc., should be considered judgment from the Almighty. The whole world is under the divine sentence or condemnation of death, and God permits cyclones, earthquakes, drouth, famine, pestilences, without sending them, except that in a general way they stand related to the present reign of sin and death, as of the curse not yet lifted.

But in the case of Israel matters were different. At Mt. Sinai, Israel entered into covenant relationship with God and he with them. The special terms of the Covenant were that God should deal with their nation differently than with others - that he would treat them as his people and protect them from the evils incidental to the curse, if they would serve and obey him. Under that compact not only were they to receive blessings if faithful but equally they were sure to receive stripes, punishments, if they were disobedient and forsook the Lord and their share of the Covenant. Z'10-4731.

17:3 The brook Cherith - This brook is in the mountainside, on the roadway leading from Jerusalem down to the Dead Sea, near the place where the Jordan enters it. It was a lonely spot, and is now marked by an ancient convent. Z'15-5741.

17:5 Dwelt by the brook Cherith - That long period of time when the true church was eclipsed by the success of Babylon marked the time of great spiritual drouth. As during the time of Elijah's absence at the brook Cherith and in Zidon there was no rain, so with the world, during those 1260 years there was no spiritual rain, no refreshment from on high. During that long period the Word of God, the Bible, was suppressed and neglected. Z'15-5741. It was during that dark time that there was a famine in the land, as mentioned by the Prophet - not a famine for bread nor a thirst for water, but a famine for the hearing of the Word of the Lord. (Amos 8:11,12). According to the Bible, those 1260 years of drouth began with the year 539 A.D., when ecclesiastical power attained persecuting ability, and ended 1799 A.D., as its persecutions came to an end, at the time of Napoleon's great victory, when the pope was taken prisoner to France. Z'15-5742.

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- 17:9 Zarephath - Beyond Israel's border, in the land of Zidon. Z'15-5741.
A widow woman - Jesus referred to this incident, remarking that the woman was a Gentile, and that the sending of Elijah to her implied that she was more worthy of the blessings he accorded than were any of the widows of the land of Israel. Luke 4:25, 26. Z'15-5741.
- 17:14 The barrel of meal shall not waste - Even in our own extremities, we should exercise sympathy towards others in like conditions or worse. The Lord loveth a cheerful giver. Those who give not, and those who give grudgingly, miss therefore, much of the Lord's blessing. We should not be foolish in our giving; but, while we have evidence that there is need, and particularly if the needy one be a child of God, we can divide even our necessities with such. Z'10-4731.
- 17:15 Did eat many days - The Scriptures declare: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty." The widow scattered or divided her slender supply and thereby she increased it for many days. "They that seek the Lord shall not want any good thing." - Shall not lack anything good for them. Z'10-4731.
- The poor widow had but a remnant of meal whereby to make a few cakes to sustain herself and her son; but at the Prophet's suggestion she had faith enough to share her little remnant with him. The result was a miracle. Z'15-5741.
- 18:1 In the third year - This may have been the third year of the Prophet's sojourn at Zarephath, or it may have been the third year after Elijah's announcement to Ahab. The land of Israel may already have been experiencing a six month's drouth when Elijah announced to the King that no rain was to be expected until he, as God's servant, would announce it or bring it. In any event, we have the assurance that the entire period of drouth was three and a half years. Luke 4:25; James 5:17. Z'11-4740.
- 18:4 Obadiah took an hundred prophets, and hid them - If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous; for, in a time when the servants of Jehovah were being persecuted to death by Queen Jezebel, Obadiah hid these prophets evidently at the risk of his all. Z'11-4740.
- 18:17 That troubleth Israel - This is the worldly custom. The fearless minister who tells the truth and relates the divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. Z'11-4740.
- 18:18 Thou and thy parents' house, etc., - Three years before the King would probably have ordered the execution of Elijah; but the fulfilment of his words and the pangs of hunger had humbled him. Z'11-4740.
- 18:19 Prophets of Baal - Priests and religious representatives of the great false institutions pictured by Ahab and Jezebel. Z'15-5751.
- 18:21 How long halt ye - As just before the time of drought in Israel ended, there was a great contest, with the victory on the side of the Lord, so in the history of the church, a great contest took place between Catholicism and Protestantism in the period styled the Reformation. Z'15-5751.
- 18:39 Fell on their faces - The masses of Christendom are deceived to-day, as were the masses of Israel then; and when, by and by, God shall open their eyes of understanding through the agency of Messiah's Kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth. Z'11-4740.

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- The Lord, he is the God - This manifestation resulted in a great exaltation of the Word of God, and a great downfall of the priests of Baal. - Particularly representing how the true church, in 1799 manifested itself before the kings of the world, and stood up for God and the Bible. The Bible was forced upon Jezebel and Ahab, and everybody. The two witnesses were exalted because the people took notice of them. Z'15-5629. Rev. 11.
- 18:40 And slew them there - So, ultimately, after a full opportunity, every false teacher and every wilful sinner will be destroyed. "All the wicked will God destroy." Z'11-4740.
- 19:3 Went for his life - He had the courage to meet the king and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. Z'11-4741.
- 19:4 Into the wilderness - Not for a specified time, however. Z'15-5629. Requested that he might die - Strangely enough, praying to the Lord to take away life which he had run away to protect. Z'11-4741.
- 19:5 Arise and eat - This food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special message now feeding the people of God. Z'15-5629.
- 19:11 Not in the wind - Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. Z'11-4741. Not in the earthquake - Representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless, is a manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the Kingdom of his dear Son. Z'11-4741.
- 19:12 Not in the fire - The fire representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. Z'11-4741. A still small voice - The Elijah class are to understand God through the still, small voice heard by the ears of their hearts, the voice of truth, the voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the Elijah class. Z'11-4741.
- 19:18 I have left me seven thousand ... which have not bowed unto Baal - Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others. Z'11-4741.
- 20:1 Benhadad the king ... and thirty and two kings - Well corresponding to Satan and his various hosts of unrighteousness, political, social, etc. Z'11-4759. Beseiged Samaria - The honest, the holy, the reverential of mankind, who seek peace and righteousness may be likened to Osrael, to God's people. Z'11-4759.
- 20:4 And the King of Israel answered - Recognizing the greatness of the army and his own unpreparedness for resisting them. Z'11-4758.
- 20:13 Thou shalt know that I am the Lord - By this signal victory God would demonstrate his power by protecting the nation with whom he had made the Law Covenant. He would revive their faith and loyalty. Z'11-4758.
- 20:14 Even by the young men - Every man and woman should have positive convictions respecting every question of right and wrong and

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should have the courage to take their stand on the side of right. Z'11-4759.

20:21 Smote ... and slew ... with a great slaughter - As with Ahab, the resistance should not be defensive merely. Z'11-4759.

21:3 The inheritance of my fathers - Naboth, within his rights, refused to sell. As the sequel shows, however, he would have been the wiser not to have stood for his full rights. The Jewish law forbade, indeed, the selling of family inheritances; but he could have given a lease for a time to the king's pleasure and to his own profit.

The Bible suggests to Christians the wisdom of being accommodating in every manner not in violation of conscience. While they have as great rights as others (or greater, perhaps, on account of being God's children), nevertheless it is part of their covenant with the Lord that they will not live for themselves merely, but chiefly for the service of the Lord and their fellows. Z'15-5770.

21:9 Proclaim a fast - In which the people would be in mourning to the Lord for their sins. Z'15-5771. - Thus making a mockery of religion. Z'11-4741.

Set Naboth on high - Thereby acting hypocritically to their neighbour. Z'11-4741.

21:10 Two men, sons of Belial - Presumably, bribed. Z'11-4741.
Stone him, that he may die - The Jewish law provided that any blasphemy against God's name should be punished by stoning. Z'15-5771.

21:13 Stoned him with stones, that he died - Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin. Indeed, covetousness and Jezebel methods, adapted to present-day conditions prevail much more generally than the majority of people suppose. Z'11-4742. - Sharp practices in business - coveting the whole trade - slander, etc.; would not this be covetousness in action - covetousness of the same kind which King Ahab entertained? Z'11-4741.

21:16 To take possession of it - The passive beneficiary of all this wickedness. He was, nevertheless, the accountable person. His course proves that he was not truly great. Riches and station cannot make greatness, but character only can do so. Z'15-5771.

He seems not to have recognized that there is a God of justice to whom he must ultimately account. Z'11-4742.

21:20 Sold thyself to work evil - If God thus denounced Ahab, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge? Z'11-4742.

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- 2:1 Gilgal - Would seem to represent the beginning of the Harvest time, October 1874. That date, prominently marked in the Bible (Dan. 12:12) was looked forward to by many Bible students with deep interest as the possible time when the church would be completed - although nothing in the Bible so declares. Z'15-5772.
- 2:2 Tarry here - Elijah's suggestion that Elisha should tarry at Gilgal implied that Elisha was discouraged and had lost faith in the journey. But no! he went on. Z'15-5772.
Bethel - The spring of 1878 corresponded to Bethel. It was clearly seen to be the time parallel to the Lord's assuming his kingly office in the end of the Jewish age and saying to the Jewish nation, "Your house is left unto you desolate." Luke 13:34,35. Z'15-5772.
- 2:3 Sons of the prophets - May be types. Is so, they would seem to represent a third class, acquainted with Elijah and Elisha yet not particularly associated with them. The fact that the sons of the prophets discussed with Elisha the going of Elijah does not necessarily signify that they believed the matter. They knew that Elijah expected to go, but their own doubts on the subject are intimated by the fact that they subsequently made a search of the land to see if Elijah had not really fallen somewhere, dropped by the whirlwind. Z'15-5772. - Probably representing a respectable class of Bible students - not spiritually begotten. Z'11-4757.
- 2:4 Jericho - Corresponding to 1881. Considerable interest attached to that date on the part of many Bible students because it was the parallel date to the time when the door was thrown open to the Gentiles, and Cornelius, the first Gentile convert, was received into the family of God. We assumed that this might mean a change of dispensation here, and that the glorification of the church was typed. We were mistaken in that supposition, but received great blessing and went on. Z'15-5772.
- 2:6 Jordan - The next point of time Scripturally marked was October, 1914 - the close of the Times of the Gentiles, corresponding to Jordan. 2,520 years from Zedekiah's day ended October 1914 - the end of God's lease of world power to the Gentile nations. Z'15-5772.
- As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. As Elijah went on, not knowing any further place, so the true church is going on without any definite time point before it. Z'16-5824.
- 2:7 They two stood by Jordan - The Lord did not say that the church would be glorified before the conclusion of the Gentile times; yet such a thought was not unreasonable, in view of many Scriptures. Z'15-5772.
- Jordan means testing, or judging down. We believe that the peoples of earth are to be judged by the truth. Z'15-5846.
- 2:8 Elijah took his mantle - Representing divine power operating through him; and similarly God's power operating through his elect now. Z'16-5824.
Smote the waters - In Bible symbolic language, water represents truth, and it also represents peoples (Rev. 17:1; Jeremiah 51:12, 13; Rev. 17:15; 22:1, 2; Ezek. 47:1-12; Eph. 5:26) Z'16-5846. We see no reason to object to its standing for both in this picture - a division of the people through the proper and right dividing of the truth. Jordan also signifies trial, test or judg-

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ment. Taking these three things in combination, we have a forceful picture. If the interpretation proves to be a correct one, it will mean something like this: that God somehow will exercise through his enlightened people a power which will have an effect of causing a division amongst the people in respect to the truth, and which will be a test upon them in this dividing. Z'16-5824. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Z'16-5846.

2:10 If thou see me when I am taken - Continue faithful in co-operation until the last. Z'15-5772.

2:11 Chariot of fire - So, in the close of this world (age) the Lord may take away his people in a fiery trouble - but it will be the chariot to carry them home, to glory, honour and immortality, to participation with Jesus in the divine nature. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." "If we suffer with him, we shall also reign with him." Rom. 2:7; 8:17; Luke 12:32; 2 Tim. 2:12. Z'15-5677. By a whirlwind - Representing more trouble. Z'15-5773. - The great time of anarchy that is coming. Jer. 25:30-33; Jer. 30:23, 24. Z'16-5845.

Into heaven - The aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life. Z'11-4757. Typically representing the final passing of the church from the earthly condition to the heavenly. Z'16-5824. Soon they will be no more in the flesh; for the Lord will take them, will glorify them with himself. As the Apostle explains, they will meet the Lord in the air in the realm of spiritual control of the earth - in kingdom power and great glory. 1 Thess. 4:17. Z'15-5771.

Jesus very positively declares that Elijah did not go to heaven when he said, "No man hath ascended into heaven." (John 3:13). Z'15-5772. (See, also, Acts 2:34; 2 Tim. 1:10; Heb. 11:38-40.)

2:12 He saw him no more - Signifying a division between the little flock and the great company. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord himself will do the dividing. Z'16-4757.

2:13 He took up also the mantle of Elijah - Elisha had the opportunity of becoming Elijah's successor, and appears to have been guided by a proper spirit of zeal in his desire to accompany Elijah and to serve him. Z'15-5711.

2:14 Elisha went over - From which time he became a type of those in whose charge will be dispensing of Restitution blessings during the Millennium. Z'15-5780. Note the several miracles of a restorative character, the most prominent of which is the restoration of a boy to life and health. Z'11-4758.

2:15 The sons of the prophets - See Comments, Chapter 2, verse 3.

2:20 Put salt therein - Ye are the salt of the earth. Matt. 5:13. It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment for a thousand years. Isa. 11:9; Heb. 2:14. Z'15-5780.

2:22 The waters were healed - A purification of the stream at its fountain would well represent what the Lord has promised through the Prophet respecting Messiah's day. Zeph. 3:9. Z'15-5780.

The healing of the stream of Truth. For long centuries, error and superstition, combined with Satan's great falsehood, "Ye shall not surely die," have made the waters of truth brack-

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- ish, unpalatable, unhealthful. Z'11-4758.
- 2:23 Little children - youths - children only in the sense that every person is by the law considered a child until 21 years of age. They were probably young men and boys of Jericho, a hoodlum set ranging from ten to twenty, who had followed the Prophet, taunting him, and doubtless at the instigation of their parents, seemed to destroy his influence. Z'11-4758.
- 2:24 Cursed them - Condemned them. Z'11-4758. Pronounced upon them a punishment. Z'15-5780.
And tare them - Wounded them. There is no suggestion that the bears ate them or kelled them; but the forty two young ruffians all experienced wounds from their conflict with the bears, and this apparently was the punishment for their wrong-doing. Z'15-5780. After some such manner there will be judgments in the world during the Millennium. Isa. 26:9; 2 Pet. 3:8; Acts 17:31. Z'15-5780.
- 4:6 Not a vessel more - Illustrating the blessed rewards of faith. Z'15-5780. Also illustrating the general principle on which the Lord operates. The debt was to be paid. Justice was not to be violated, and any miracle to be performed would be preferably by the blessing of something already possessed. Thus doubtless it will be during the Millennium. The Lord will bless what people may have according to their faith in using it in harmony with his will; and it will increase with that for the full supply of all their needs. Z'15-5780.
- The blessing upon the widow's cruse of oil has symbolical signification, in proportion as we realize the value of the oil to the people of that time. It was not only a part of their food, but their general medicine and furnished them their light. What came through the prophets, therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to the worthy. Z'11-4758.
- 4:7 Pay the debt - See comments above - v.6.
- 4:35 The child opened his eyes - The restoration of life to the dead is to be one of the great features of the new dispensation - Messiah's Kingdom. And this power will be exercised, doubtless, through the "princes" of that time, typified, we believe, by Elisha. Z'11-4758.
- 4:38 The sons of the prophets - See Comments, Chapter 2:3.
- 4:40 There is death in the pot - The death in the pottage will be effectually offset by the blessings of the Lord through his glorified Kingdom. The earth shall yield her increase. The wilderness shall blossom as the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere. Z'11-4758.
- 5:1 A leper - Leprosy is a type of sin, because it is incurable, except by a divine miracle. Z'15-5780. First it is incurable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is destructive; fifthly, it is painless. Z'11-4769.
- 5:2 A little maid - A slave, although doubtless will be treated. Z'11-4768.
- 5:3 Were with the prophet - Instead of rejoicing that her captor and master was suffering. Z'11-4768.
- 5:4 And he departed - What seemed like idle talk was seized upon by General Naaman as a last and only hope. Z'15-5780.
- 5:7 Rent his clothes - His outer garment, as was the custom of the time, in indication of his great distress. The King of Israel

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was appalled. He knew that he had no power over such a disease, and that it was ranked as incurable. He concluded that the Syrian king was trying to pick a quarrel with him, and that this meant war, great trouble. Z'15-5780. Apparently he knew little of Elisha's powers. Z'11-4768.

5:10 Seven times - The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. Z'11-4769.

5:11 Naaman was wroth - Naaman expected great consideration for his rank - that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several day's journey with servants and costly presents, hoping for healing, and he was turned away like a dog with a bone. Z'11-4768.

While Elisha's conduct undoubtedly was proper and directed of God and turned out well, nevertheless it would not be a wise course for the Lord's people generally to follow. In the New Testament the apostles urge that the servants of God should be courteous toward all and render honour to whom honour is due. Z'15-5780.

5:12 Better than all the waters of Israel? - Have we not better rivers in Syria than this river Jordan, which is always muddy. It is not bathing that I need! Z'11-4768.

5:13 Bid thee do some great thing - It could do no harm and might do good. Anyway the Prophet evidently had not been trying to make money out of him, nor to get the costly presents which he had brought, and which he knew he would gladly give for a cure. Z'15-5780.

5:14 Dipped himself seven times - Although fearful that no good would come from the washing, and that he would be made a laughing stock of his own servants, his own people and the Israelites. Z'11-4768.

As only divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servant exhort compliance, so all those who know of a divine power and arrangement for the healing of sinners, may tell the good tidings, even to their enemies. The ministers or prophets of the divine Word may direct as to the proper way to obtain divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the divine prescription, exercising both faith and obedience. Z'11-4769.

5:15 Returned to the man of God - Gratitude is one of the most worthy sentiments of the human mind. He retraced his journey nearly 40 miles in order to thank the Prophet for his recovery. Z'11-4769.

5:16 I will receive none - The gifts of God's grace are not to be bartered for earthly good things. Z'11-4769.

5:18 House of Rimmon - General Naaman inquired as to his responsibility. If he worshipped the true God, what must he do when in the company of the King and the latter wished to go to the house of a false god? Z'15-5781.

5:19 Go in peace - If the General made full profession of his faith to the true God, it would not be improper for him to accompany his master to the house of the false god; for his own adherence to Jehovah God would be recognized. Z'15-5781.

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- 5:22 Of the sons of the prophets - See Comments, Chapter 2:3.
- 5:27 Cleave unto thee - Gehazi had in many respects been a faithful servant to Elisha. As a result, he had blessings of knowledge which the majority of people did not possess. With the knowledge came responsibility; hence the severe punishment inflicted upon the man for hypocrisy and deception. We are reminded of the text which declares that if a good man depart from his well-doing and sin wilfully, his past good deeds shall not be remembered, even as it is with the evil-doer, who, coming to God with full repentance and change of heart, is forgiven and received into God's family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body. Ezek. 3:17-21; 18:20-24; 33:10-16. Z'15-5781.
- So will it be in the coming age. Any disobedience will meet with swift punishment. Z'15-5781.
- 6:1 Sons of the prophets - See Comments, Chapter 2:3.
- 6:8 Warred against Israel - Probably after the death of General Naaman. Z'15-5781.
- 6:9 Pass not such a place - Where the invaders sought to gain an entrance into Israel's army in the mountain passes. Z'11-4769.
- 6:11 For the King of Israel - The Syrian king concluding that there were traitors amongst his counsellors. Z'11-4769.
- 6:12 One of his servants said - Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the King. Z'15-5781.
- 6:16 More than they that be with them - These words sounded strangely untrue to the servant, until the Prophet prayed for him an opening of eyes. Z'11-4769.
- 6:17 And he saw - The lesson to us is that whoever are God's servants, and wherever they may be, divine power, like a mighty army, surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, X-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to his own will. Psa. 34:7. Z'11-4769.
- But we are to remember that only those who are in covenant relationship with God are under this special watch-care and protection. Z'11-4769.
- Just what kind of vision this was makes no particular difference. Undoubtedly, it was merely a vision without any reality; but it served its purpose. God's power surrounds all his consecrated people in an unlimited measure. These powers are exercised by spirit beings, entirely invisible to men. The important thing is to get the right thought - that under all conditions omnipotent power stands behind and completely surrounds those who are his. Nothing can befall this special class except in accord with the divine programme. Whatever may occur in their experience will be of divine knowledge and permission. Rom. 8:28. Z'15-5781.
- 6:18 Smote them with blindness - By a supernatural power. Just what the power was or how it was accomplished we can only conjecture. Doubtless their eyes were wide open; and doubtless they saw the hills, valleys, roads, etc., but eyes of their understanding were closed, apparently in some hypnotic manner. Z'15-5781.
- Doubtless there is an hypnotic power, but as it interferes with the wills of others, none of God's people should have anything to do with it, unless, as in Elisha's case specially commissioned of God. Z'11-4769.

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- 6:22 Wouldest thou smite those ... taken captive - If you had captured them in war at the risk of your life, you would not kill them. Z'11-4770.
- Set bread and water before them - Now, seeing that God's providence has placed them where they are, consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment. After all, love is the great conquering power of the world - love is the greatest thing in the world. It is the "love divine, all love excelling" which constrains or draws us to God. Z'11-4770.
- Prepared great provision - The King caught the spirit of the proposition, and not merely gave them bread and water, such as might be given prisoners, but made them a bountiful feast - treated them royally, treated them as friends. Z'15-5781.
- Sent them away - to their own land, there to tell the strange experience that had occurred and to demonstrate to their king the impossibility of successfully fighting against the Kingdom of Israel under such circumstances. Z'15-5781.
- 9:1 Children of the prophets - See Comments, Chapter 2:3.
- 11:1 Athaliah - Jezebel's daughter, who, on the death of her husband, became Queen Dowager of the kingdom of Judah; her son Ahaziah becoming king. In Oriental lands, the King's mother is still the highest authority in the Kingdom, as, for instance, in China. This was the custom with the Jews. As Queen Dowager Athaliah had exercised a powerful and baneful influence against the true God and his worship and in favour of Baal worship. Here is not the only instance in which the intermarriage of the Kings of Israel with the daughters of foreign kingdoms brought great injury. Her mother Jezebel was another notable illustration. And we remember that it was Solomon's foreign wives who ensnared him.
- In line with all this we remember that the divine command to all Jews was that they should not intermarry with other nationalities. Z'11-4776.
- A proper recognition of the antitype, or spiritual significance of that item of Jewish Law, should be observed by all; it is applicable to Christians, who constitute, from the divine standpoint, "a holy nation, a peculiar people." Christians are not to be unequally yoked with unbelievers. Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class who have made a full consecration of themselves to the Lord. Z'11-4776.
- Destroyed all the seed royal - Realizing that the moment her grandson ascended the throne she must vacate her position in favour of her daughter-in-law. - One lesson for us here is the power of pride. Z'11-4777.
- 11:2 The bedchamber - A room used for the storage of sleeping mats. Z'11-4777.
- 11:3 In the house of the Lord - In one of the rooms connected with the old temple, which was in disuse during Queen Athaliah's reign, as she favoured and upheld the worship of Baal.
- For six years - Judah must have been considerably sunken in the qualities of patriotism and manhood to allow the Dowager Queen to usurp the throne by murder, for six years. Z'11-4777.
- 11:5 On the sabbath - With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. Z'11-4777.

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11:8 Compass the king round - Likewise the guards were so disposed as to give every protection to the young king and leave the palace without protection. Z'11-4777.

11:12 Put the crown upon him - When the crown was put upon the young King's head, on top of it was laid the Testimony, the parchment scroll of the ten commandments. Thus was indicated that the divine law was superior to the crown. Such should be the estimation of the matter in every well-balanced mind. Divine law comes first; human laws second. And human laws are usually up to as high a standard as the people who make them are worthy. Z'11-4777.

11:14 Cried, Treason, treason! - So it is that injustice sometimes becomes intrenched and fortified in human minds, so that an attempt to establish righteousness is considered treason, rebellion, outrage. The lesson to all the Lord's consecrated children is, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. Z'11-4777.

12:5 Repair the breaches of the house - Which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal. Z'11-4777.

Viewing the spiritual temple we perceive that, outwardly, as represented by the magnificent metropolitan cities, nothing more could be desired than what is now enjoyed. (Rev. 3:15-18). It is from the spiritual standpoint, therefore, that the temple of today needs to have repairs. Outwardly the church is rich; spiritually, she is poor. Z'11-4778.

Noting the spiritual impairment of the House of God, the church, all who love the Lord and who worship him, should do their part, make their contribution toward the improvement of these spiritual conditions. The people in general are to appreciate the situation and each delight to do his part in the rebuilding of the spiritual walls of Zion. Those walls consist of "the faith once delivered unto the saints." Z'11-4778.

12:6 The priests had not repaired the breaches - King Joash found that allowing the priests to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs. Nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests and did not give so freely on that account. Z'11-4777.

12:7 Receive no more money - The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect. Z'11-4777.

12:10 Much money in the chest - There is a lesson for us in this matter. The people like to see results: (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses; (2) Voluntary offerings have the approval of both God and men, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Everybody who gives to the Lord's cause is advantaged thereby; he not only forwards a benevolent cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive" - where the giving is willing and voluntary. Z'11-4777.

It is a good time to return to the Gospel admonition, Let

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each one of you lay by in reserve on the first day of the week according as God has prospered you - for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence. Z'11-4778.

17:3 Became his servant, and gave him presents - Maintained his throne by paying tribute. Z'11-4819.

17:4 Brought no present - Feeling himself sufficiently in league with the Egyptians on the south to refuse further tribute money. Z'11-4819.

17:6 Carried Israel away into Assyria - And signified the end of the ten-tribe Kingdom; the people being transported by their captors several hundred miles to another portion of the Assyrian Empire.

The decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division, called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The ten tribes must have wasted away considerably before this final removal of Hoshea and the remnant left in Samaria - in all less than 28,000, whereas the nation had previously numbered millions. The fact is, that in previous wars, captives were taken, who, having lost their religion, were Israelites in name only; and having no Father in God, nor interest in the Abrahamic promise, nor in the land of Israel, were just as much at home and just as much in fellowship with surrounding conditions, and as well suited in religion in their new homes as they had been in the old. In a word, only 28,000 remained in the northern Kingdom who even took pride in the name of Israel; and they were in great part idolaters and out of relationship with God.

When thinking of the ten tribes of Israel "scattered abroad" we should remember how few there were of them when the ten tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

Later on, when the two tribe Kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the House of Israel." So also the Apostle James later wrote respecting "the twelve tribes scattered abroad." Some of all the tribes were to be found loyal to God, in the surrounding nations and in all the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the Atonement Day celebrations. These were not in any sense of the word lost, but merely scattered, in all parts of the world. Z'11-4819.

The Bible tells that in the end of this age, as soon as the election of the church shall have been complete and the first resurrection accomplished, God's favour will return to Israel, the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's glorious reign. The Lord's

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special promise is that he will gather them from the North country, and from all the lands whithersoever he has scattered them, and that he will bring them into their own land. Romans 11:25-32. Z'11-4820.

- 17:14 Hardened their necks - A "stiff neck" is used symbolically to represent a self-willed and rebellious attitude of heart. Z'11-4820.
- 17:18 Removed them out of his sight - Sin tends to national destruction in a very natural way - by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God entered into a special covenant with that nation. Thus Israel's prosperity or defeat indicated surely the Lord's favour or disfavour, in a manner not applicable to other nations. Z'11-4820.
- 18:13 See Comments, Isa. 36 & 37.

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- 17:1 Said to Nathan - A Counsellor and close friend of the King. Possibly he had the suspicion that such an innovation might not be proper and that he would do well to have some counsel on the subject. Doubtless the lesson of Uzziah made him more careful respecting everything purposed to be done in connection with the tabernacle and its services. Z'08-4260.
House of cedars - Living now in a palace in Jerusalem, with the tabernacle of divine service near by, the king bethought him of the incongruity of his living in a grander house than that of his God, and of the fact that the heat then built temples for their idols. Z'08-4260.
- 17:2 All that is in thine heart - As it was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his Kingdom. Some, anxious to do this have not taken counsel of the prophets of God to know his will, but have presumed to build up earthly institutions quite contrary to the divine intention as respects this present age. Z'08-4261.
- 17:4 Thou shalt not build - God was doubtless pleased with David's sent to the King a message by the prophet. Z'08-4260.
Here again we are to notice that "obedience is better than sacrifice" in God's sight. God is not dependent upon the thoughtfulness nor the negligence of mankind in respect of his arrangements, but takes an oversight. Z'08-4260.
- 17:5 Not dwell in an house - Various denominations have erected temples or systems, each of which claims to be God's Kingdom, God's temple, but the Lord disowns all these and declares that he is now with his people under temporary conditions, tabernacling with those who are his wherever they may be and not wishing at the present for any such organizations as men have supposed. The Apostle expresses this when he says, "We who are in this tabernacle do grow, being burdened." Our conditions are not fully satisfactory, but they are all that the Lord sees best for us to have at the present time. Z'08-4261.
- 17:6 Spake I a word - The Lord explained through the prophet that he had never wished a temple - had never given a command to that effect - that this was a matter of his own choice and not neglect upon the part of the Israelites during the centuries since the Lord had established his presence with them at Mount Sinai. Z'08-4261.
- 17:7 Say unto my servant David - As though to console David and to assure him that God appreciated his good intentions, the prophet was directed to recite the evidences of divine care and supervision. Z'08-4261.
- 17:9 Be moved no more - Prophetically the Lord declared also a blessing for Israel, when they should be no more oppressed nor scattered by their enemies. That prophecy had a temporary fulfilment under David and Solomon, but is to have its real accomplishment under the Kingdom of God's dear Son. Z'08-4261.
- 17:10 The Lord will build thee an house - That is to say, that he would not cut his family off from the throne, as in the case of Saul. The house of David was indeed perpetuated through Solomon and continued its dominance in Judah for several centuries, but this would not completely fulfil the Lord's promise, which, although not understood by David, was evidently meant to refer to Messiah and his Kingdom. One of the familiar titles of our Lord was, "The Son of David." Z'08-4261.

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- 17:12 He shall build me an house - It will be noticed that these words were primarily applicable to Solomon, who did build the typical temple; but the weight of the promise belongs to the antitype, Christ, the Messiah. He it is who will build the real temple of God in and through which a blessing will proceed to all the families of the earth. It will, in the highest sense of the word, be "an house of prayer unto all people." During the Millennial Age, when the glorious temple of God, the church of the living God, shall be in the glory of the Kingdom, all prayers to God and all blessings from God will pass through that glorified temple which, under another figure, Head and body, is referred to as the Mediator between God and men. It will be remembered that while David was not permitted to construct the temple he was privileged to prepare for it vast treasures of Gold, silver, brass, precious stones, marbles of various colours, iron and wood. Z'08-4261.
- It was not part of the divine programme that David should built the temple, but that Solomon his son, should do so. David and Solomon and their surroundings were to constitute types of glorious things to come later, pertaining to the antitypical David and his Kingdom. Z'08-4260.
- In 1 Chron. 22:8 and 28:3 a reason is given why David should not be the builder of the temple. Z'08-4260.
- 17:14 Settle him in mine house - Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. By and by, "Without the sound of a hammer," every stone of that glorious structure shall be fitted together. Eph. 2:20-23; 1 Pet. 2:5; Z'08-4261. See Comments 1 Kings 6:7.
- His throne ... forevermore - The throne of David and Solomon was not perpetually established. Indeed, our Lord, according to the flesh, sprang not from Solomon's line, but descended from another of David's sons. This makes it the more evident that Christ was meant by the divine prophecies as the heir of David's throne who should establish it forever to a consummation - reigning, ruling, blessing, uplifting, bringing it into perfect accord with God. This gives us a good idea of how God hides and reveals the Truth at the same time. Z'08-4261.
- 22:8 Hast shed blood - A man of experience in fighting enemies of the Lord, and his people, should serve to typify the battling of Christ and the church while in the flesh. Solomon's Kingdom of glory and riches and honour and peace would serve to illustrate better the Millennial Kingdom of Christ in Glory. Z'08-4261.
- 28:3 Hast shed blood - See Comments, Chapter 22:8.

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14:1 Asa - King of Judah; the great grandson of King Solomon. Z'15-5733.

His environments in youth had been unfavourable in that his father was far from being a good man, and his early years were under his grandmother who was an idol worshipper. In the midst of this unfavourable setting Asa quickly developed a loyalty to God and soundness of judgment beneficial to his Kingdom. We have occasionally seen children of evil parentage who seemed to see the evil of the parental course, and to be nauseated therewith as though divine providence occasionally interposed in parental influences which made the child very different in bent of mind from either of its parents. (Gal. 1:15) Nothing in this, however, interferes with the will of the individual - his free agency. Z'10-4724.

14:3 He took away the altars of the strange gods - When the ten-tribe kingdom, called Israel, revolted and went into idolatry, the influence affected the Kingdom of Judah to some extent. Z'15-5733.

Asa did much to abolish idolatry in his Kingdom, and to sway the minds of the people to reverence and obedience of Almighty God. In consequence he had peace for ten years. Z'10-4724.

Applying the lesson to our day, we see the people everywhere in idolatry - not only the heathen, who worship before idols of bronze and wood and stone, but also the more civilized, who have set up creed idols. These latter, printed with ink upon paper, describe the character of God in terms equally repulsive with the idols of the heathen. Z'15-5733.

We need today an Asa to rise, and, encouraged by the promise of God, to break in pieces the great creed idols of Christendom and to liberate the people from bondage to them. He should have the support of all God-fearing people, as King Asa had. In proportion as the idols and their worship would cease, the repair of the true altar of God would progress, and many would rejoice to present their bodies living sacrifices, holy and acceptable to God in his service. (Rom. 12:1,2). Not by physical force, nor by cruelty, nor by literal axes, would these great creed idols be destroyed, but by the presentation of the Word of the living God. Z'15-5733-34.

In the years of our youth we should properly put away all idolatry of money, of fame, of honour of men, and should seek to know and to do the will of the Lord from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defense against the attacks of the world, the flesh and the devil in later years (See v.6), and when the battle comes, thus prepared, we are still to look to the Lord for the victory, realizing the force of the Apostle's words, "When I am weak in myself then I am strong in the Lord. Z'10-4725.

14:6 Built fenced cities - Fortified cities on the extremity of his Kingdom, for the protection against the attacks of enemies. Z'10-4724.

14:10 Set the battle in array - This was the very occasion for which Asa had made preparation, during his ten years of peace. Z'10-4724.

14:12 The Lord smote the Ethiopians - The whole world was lost in sin and was under condemnation to death as unworthy of life, unworthy of divine favour. Whether, therefore, God permitted them to die by famine, pestilence, or by what we sometimes designate natural death, mattered not - the death sentence must sooner or later be

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executed against them at any rate - All must go down to the tomb. We thank God, however, that his gracious plan has provided a redemption of Adam and all of his race from the tomb and from death, and a full opportunity eventually, by resurrection, to come to a true knowledge of God and righteousness, and, if obedient thereto, to return ultimately to divine favour and to more than was lost in Eden. - All of this recovery being accomplished through Calvary. Z'10-4724.

- 15:2 He will be found of you - Even though they and their forefathers had for a time been disloyal. Z'15-5733.

The hour of victory is a more dangerous one than the hour of distress; the heart is more apt to be proud and self conscious and to feel its own importance. Z'10-4724.

Warned of the Lord, as was Asa, we should make our consecration still more thorough, and thus continue to fortify ourselves, that we may be strong in the Lord and in the power of his might. Z'10-4725.

- 17:1 Strengthened himself against Israel - Judah's nearest neighbour. Z'10-4730.

- 17:4 Not after the doings of Israel - The idolatry of Israel, which drove its most saintly characters of all the tribes to Judah, enriched the latter nation in moral tone and character. This included all the priests and Levites who were still loyal to God and to the worship which he had established. Z'10-4730.

- 17:5 Therefore the Lord established the Kingdom - Thus fidelity to the Lord was rewarded with prosperity. But we remember also that many wicked nations and iniquitous customs have prospered and are prospering today. Prosperity, therefore, is not always a sign of divine favour. To Jehosaphat and his kingdom, however, prosperity was a sign of favour because Judah still represented God's chosen nation in a special manner. Z'10-4730.

We have only to look at the Master himself, and at his most faithful followers, to see to the contrary. John 16:33; 1 John 3:13; 2 Tim. 3:12. Z'10-4730.

Matthew 6:33 refers to Kingdom to which spiritual Israelites are now invited. Those who seek it may lose in temporal advantages, but by faith they recognize that all things, even trials, difficulties and privations, are working together for good to their spiritual advantage, preparing them for the Kingdom. Z'10-4730.

- 18:1 Joined affinity with Ahab - His most important mistake. There is a lesson here for all God's people. "Be not unequally yoked together with unbelievers" - neither by marriage ties nor by business partnerships and close friendships. What communion hath light with darkness? 2 Cor. 6:14-18. Z'10-4730.

- 18:3 We will be with thee in war - It was expected to be an easy conquest, but the Lord's blessing was not with it, as Jehosaphat later learned, escaping barely with his life. But his still earlier mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt he considered this a wise method of ultimately re-uniting the two kingdoms - but it was worldly wisdom - foolishness - contrary to the wisdom from above. The Lord's disapproval of Jehosaphat's fellowship with Ahab was indicated - 11 Chron. 19:2. Z'10-4730.

- 19:11 Deal courageously, and the Lord will be with the good - There is a divine oversight of the affairs of those who serve God, recognized here, and a divine blessing may be expected eventually upon all who deal justly. Z'14-5413.

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We are to remember that there was a special arrangement existing between God and the people of Israel. Under that arrangement the Lord was to bless them in proportion as they were loyal to him and to the principles of his government. We are not, therefore, to apply these words indiscriminately to other nations, if some in other nations had attempted some kind of reform. God was not undertaking to deal with other nations at that time. He was letting them get a general lesson under their own supervision. Z'14-5414.

- 26:7 God helped him - When thinking of the wars of Israel we are to remember that this nation for a time represented God's rule in the earth, in a sense that no other nation ever did, either before or after them. Israel's kings were anointed by divine commission and authority, as were no other kings, and they were said to "sit upon the throne of the Kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the Kingdom of God for which we pray, "Thy Kingdom come; Thy will be done on earth," but merely a preparatory arrangement with the typical Israelites. Z'11-4786.
- 26:16 His heart was lifted up - Pride came in; he forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of the Almighty was to hearken to and obey the divine commands. Z'11-4786. Prov. 16:18. Went into the temple of the Lord - Having accomplished great things from a political and military standpoint, Uzziah essayed to religious distinction. He evidently felt that God was proud of him and of his success and would be very pleased to have him enter the temple after the manner of the priests and offer incense at the golden altar. He knew of the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest. Z'11-4786.
- 26:18 To the priests, the sons of Aaron - While there is no scriptural authority for a clerical class in the church of Christ, nevertheless there is but the one way of approaching God and this is by and through the Great Advocate whom he has appointed for us - "Jesus Christ the Righteous" - "A priest for the age, after the order of Melchizedek." (Heb. 5:6). "No man cometh unto the Father but by me," was his message. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12), is the Apostle's message. True honour, true blessing, true prosperity, cannot be found in opposition to the divine arrangements. Luke 14:11. Z'11-4786.
- 26:20 He was leprous in the forehead - Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed. Z'11-4786.
- 29:5 Sanctify now yourselves - The proper place for reform is, as in Hezekiah's day, with the sanctification of the priests and the Levites themselves. Let us not forget this. Z'11-4813.
- How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who was the King's counsellor, "Be ye clean, that bear the vessels of the Lord's house!" Isa. 52:11. It is an important thought that no one is properly ready to

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render service to God in any form or work until he himself has come to a sanctified condition of heart, in relationship to the Lord.

The antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated church of Christ, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvellous light." Z'11-4812.

- 29:15 Cleanse the house of the Lord - Having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilement - their human traditions, heathen philosophies and superstitions. Z'11-4813.

Thus the great King commands his consecrated people to purify the temple of God, which is the church, "from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1). In proportion as this is done a blessed influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity. Z'11-4812.

- 30:1 To all Israel - The ten tribes of the northern kingdom. Z'11-4812.
- 30:18 Hezekiah prayed for them, saying, The good Lord pardon every one - King Hezekiah might with out impropriety have made a great ado over this lapse on the part of some of the northern tribes. He might have berated the visiting brethren on their ignorance, their stupidity, their saturation with idolatry to the neglect of their God's commandments. He might have ordered them to be driven from the Holy City. But he did more wisely. He prayed for them, asking divine mercy for their error. Similarly, in the church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings. Let us pray for them and assist them in the more excellent way, remembering that "man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies and more loving, sympathetic with the expressions of hearts of all those who seek to draw nigh unto the Lord. Z'11-4812-13.
- 30:26 So there was great joy in Jerusalem - The real finding of pleasure is in finding the Lord and coming into proper heart-harmony with him. There is no other peace or joy or love so delicious, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy, we must continue to abide in his love - eating the Passover in an antitypical sense - rejoicing that we have passed from death unto life - from sin to righteousness - from the world into "the church which is the body of Christ." Z'11-4812.
- 30:27 Then the priests the Levites arose and blessed the people - So there goes out a divine blessing from the Lord's sanctified people from the consecrated of the household of faith. Z'11-4813.
- 33:2 Did that which was evil - This matter of good fathers and evil

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sons, and evil fathers and good sons, was probably due, frequently, to the good and evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the cultivation of his own children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scape-grace child. Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities!

Z'll-4839.

- 33:6 To pass through the fire in the valley of the son of Hinnom - That valley lies just outside the city of Jerusalem, to the south. It is now considerably filled up and covered with orchards. Of old it was a deep valley. It was used for religious rites at one time. A great brass image erected there, the body of which was hollow, constituted a flue for the fires burnt underneath. The image had outstretched arms, which became heated and upon these arms children were sometimes offered in sacrifice to the false deities; wholly contrary to everything authorized by the Almighty.

Later on, this valley was polluted so that it might never again be used as a place of worship. No doubt it was used as a place for the destruction of the offal of the city of Jerusalem, dead cats and rats and dogs, etc., were thrown there and fire and brimstone burned therein for the destruction of the foul gases. The bodies of the vilest criminals might after death also be thrown into this valley as refuse, indicating no hope of future life for them.

In the New Testament, written in Greek, this "valley of the son of Hinnom" is styled Ge-hinnom, or, later, Gehenna. Our Lord several times used this valley in illustrating the second death - the hopelessness of all those who would wilfully, intelligently and persistently refuse the grace of God. Z'll-4840.

- 34:1 Josiah - See II Kings 22.

- 34:3 He began to seek after the God of David - King Josiah is an example of the proper course for every young person to take. First of all the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Z'll-4838.

- 34:14 Book of the Law - Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount. Z'll-4850.

To the masses of the people today, God's Book is lost. History shows a long period called the dark ages in which the Word of the Lord was set aside in favour of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity. But, alas, the errors, the darkness, the superstition of the dark ages already in the human mind, gave to the Word of God peculiar distortions.

Now, in due time, the Word of God is being found. The dust of the dark ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. Z'll-4850-51.

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- 34:19 Rent his clothes - Evidently the king had never seen, perhaps had never heard of the divine Law up to this time. In olden times, books were laboriously written with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before. Z'11-4850.
- 34:21 Concerning the words of the Book - Deut. 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom. Z'11-4851.
- 36:21 To fulfil threescore and ten years - The Jews were commanded that in the Jubilee year the land should rest. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc., so they did not properly keep those Jubilees, Israel had kept 19 Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them.

According to the law, the Sabbath year occurred every 7th year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. We believe these time features were meant chiefly for the spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. Z'11-4933.

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- 1:1 At the mouth of Jeremiah - Who specifically told, not only of the destruction of the city, but also that it would be 70 years before the return of its inhabitants. Jer. 25:12; 29:10; Comp. II Chron. 36:22,23.
- The above Scriptures cited establish the fact that the 70 years predicted related to the desolation of the city of Jerusalem and of their land and not merely to the captivity of the people, some of whom went into captivity twenty years before the city was destroyed. Many, in applying this have started the 70 years from the beginning of the first captivity, and are thus 20 years out. Z'11-4892.
- One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the prophet Isaiah in advance, and called "God's Shepherd." (Isa. 44:28). Z'11-4893.
- 1:7 Cyrus the King brought forth the vessels - The King himself gave liberally to the work, and, through the treasurer, numbered to the Israelites vessels and utensils of the temple, great and small, 54,000. Z'11-4893.
- 2:64 The whole congregation .. 42,360 - The total number to return was about the same number that now occupy the city of Jerusalem (returning after a still greater scattering than at the time of the destruction of their city by Nebuchadnezzar). Z'11-4893.
- Tradition says that the Israelites set out on their journey accompanied by an escort of a thousand cavalry for their protection from the desert Arabs, and that they went forth to the sound of joyous music, in harmony with Isa. 48:20,21. Z'11-4893.
- Dr. Peloubet says of this time: "The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace." God represented this union through Ezekiel (37:12-28) by two sticks. On one was written "Judah" and on the other "The house of Israel." These sticks were joined together, "And they shall become one in thine hand." This was done in the presence of the people to show that the exiles of Israel, carried to Babylon B.C. 722, when Samaria was destroyed, were to unite with the captives of Judah. "And I will make them one nation" etc. Ezek. 37:22. Thus we see that there were no "ten lost tribes" for whom there has been so much seeking. Z'11-4893.
- 3:1 When the seventh month was come - The journey from Babylon to Jerusalem required about five months. Ezra and his smaller company subsequently made the journey in four months. Z'11-4894.
- Gathered together as one man - Professor Addeney has well remarked, at that time "the Jews constituted themselves into a church. The chief concern of their leaders was to develop their religious life and character. The policy of exclusiveness saved Judaism. This is an application - though a very harsh and formal application - of the principles of separation from the world which Christ and his apostles enjoined upon the church, the neglect of which has at times nearly resulted in the disappearance of a river that, breaking through its banks, spreads itself out in lagoons and morasses and ends by being swallowed up in the sands of the dessert." Z'11-4893.
- 3:2 Built the altar - On the height of Mt. Moriah, supposedly the very spot where Abraham offered his son Isaac - the very spot which was the site of the altar in Solomon's temple. Z'11-4894.
- 3:11 Praising and giving thanks - The enthusiasm of the people for the

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worship of the true God is noted in connection with this service namely a foundation celebration. Z'll-4894.

3:12 Wept with a loud voice - Perhaps in appreciation of the fact that the temple they were founding would be much less glorious than Solomon's. Z'll-4894.

4:2 Let us build with you - The people of the land who, in some respects at least, had been recognized as Israel's enemies, now desired to join hands and become participators in the building of the new temple. Z'll-4894.

4:4 Ye have nothing to do with us - Many have said that the Jews in this matter showed themselves narrow-minded and bigoted; that they should have been glad to have the assistance and co-operation of their neighbours in the building of the temple, and in all the arrangements for God's worship; they should have had the missionary spirit. Their course was the only proper one when we understand the terms and conditions under which God was dealing with Israel. It was not their commission to make Israelites out of all nations; they, as one nation, had been elected or selected by God to establish and to offer the sacrifices and worship which God had ordained through Moses. They were not at liberty to change or amend the divine proposition and to bring others into the "elect" nation. There was indeed a method by which outsiders, non-Israelites, might become Israelites - by becoming "proselytes of the gate;" but in no other than in such an open, public renouncement of their wills and by devotion to Jehovah could anyone become a participator in the divine promise made only to the seed of Abraham.

God has thus preserved this nation separate from all others; and he tells us why. They are to become God's people, God's representatives in the earth, after the elect Church shall have been completed and shall have been glorified to the heavenly plane.

The same policy should be observed by spiritual Israel. "The temple of God is holy, which temple ye are." No outside unconsecrated stones are wanted in this temple. Let the world build its own. God himself is the builder of the church, which is the body of Christ, the temple of the holy Spirit. God permits his consecrated ones to be associated with himself in the building of this temple; as St. Paul declares, the saints under the guidance of the holy Spirit, are to "build one another up in the most holy faith." (Jude 20). There is absolutely no place for worldly workers in conjunction with this great work of God now in progress.

Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the kingdom of God too frequently join, after the manner suggested here. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things, of which they have no real knowledge. 1 Cor. 2:14. Z'll-4894.

4:5 Hired counsellors - Attorneys, to frustrate the matter at the court of King Cyrus in Persia, and through the days of his son, Cambyses, until King Darius came to the throne. The latter followed out the original policy to Cyrus and gave full authority to proceed with the work at Jerusalem. Z'll-4894.

7:6 Ezra went up from Babylon - His family had been amongst the many carried captive by Nebuchadnezzar. Like many others, that had become rooted in the new soil of Babylon, they were not among

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the 53 thousand to return to Jerusalem when King Cyrus gave the opportunity. Z'11-4911.

The Jews evidently were prosperous in Babylon, and their exile for a time at least led them to earnest study of the Law and the Prophets. In fact, Judah, probably under Ezra as one of its chief representatives, seems to have prospered more in Babylon than in Jerusalem - not as a whole; but a certain pious few. These were vexed as they from time to time heard of the poverty of their brethren in Jerusalem, and that matters religious were not prosperous there, and that the rebuilding of the temple which represented the divine presence there with the nation, was but poorly served. Z'11-4911.

- 8:1 Them that went up with me - The total number of persons who volunteered to be of the company numbered about 1700. Seventy eight years after the return of the exiles. Z'11-4911.
- 8:21 Proclaimed a fast - The beginning of the journey with fasting and prayer gives us an insight into Ezra's power and efficiency. "God was with him" - he walked with God, he sought to know and to do the divine will. Surely it is in vain that any would attempt to serve the Lord and yet neglect to humble themselves before him and to make request for his blessing and guidance. Z'11-4911.
- 8:25 Weighed unto them the silver and the gold - The donations were a public trust, and Ezra wisely divided the treasure between twelve principal men of his party, taking receipts from each. Z'11-4911.
- 8:31 Delivered us from the hand of the enemy - They were not without cause for fear for themselves, for it must have been generally known that they carried a large amount of treasure with them, and the country through which they must pass was infested with robbers. Z'11-4911.
- 8:32 Came to Jerusalem - After a journey of exactly four months. Z'11-4911.
- 9:2 Taken of their daughters - The Jews who first returned from Babylon were full of zeal for the divine law and refused to intermarry or to have social dealings with their heathen neighbours; but as their prosperity lagged, their zeal slackened. Carelessness and irreligion came in. Hence Ezra soon found that many Jews were intermarrying with their neighbours, and that a condition of things prevailed which, if continued, would mean the corruption of the nation to which God had given the promise of national continuity, and the promise that ultimately he would use them as a nation for the sending out of the light and truth which he has promised shall yet bless all the families of the earth. Z'11-4911.
- 10:3 Put away all the wives - This requirement of the law can be understood only by those who realize that Israel was under a special covenant with God by the compact at Mt. Sinai, and that that nation was subject to every feature of that Law. No such law is or ever has been put upon other nations - nor upon Christians, who are not under the law but under grace. To the Christian, the thing corresponding to this law is the Apostolic injunction that the consecrated followers of Christ should not inter-marry with the worldly but "only in the Lord." (2 Cor. 6:14). There is surely divine wisdom in this injunction, yet it is not a law, and Christians who have married unconsecrated persons are not to leave them but to fulfil their marriage covenants. Z'11-4912.

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- 1:1 In Shushan the palace - Josephus says that Nehemiah, wealthy and favoured of the King of Persia, resided in the King's palace of Shushan. Z'11-4913.
- 1:2 Hanani ... came - Had been in Jerusalem, and returned. Z'11-4912.
- 1:4 Wept - The sad story of their trials and the desolation of the city and its exposure to enemies touched his heart and led him to prayer. Z'11-4913.
- Prayed - Undoubtedly, the recorded prayer of Nehemiah is merely an epitomised statement, for we read that he made the matter a subject of earnest prayer for four months before he reached the point of action where God used him in the fulfilment of his own petition. This reminds us of how our Lord instructed his disciples, saying, "Pray ye the Lord of the harvest that he would send forth more labourers into his harvest." While the disciples thus prayed it would imply that they would be labouring in accordance with their prayers, that they would be doing all in their own power to forward the harvest work as well as to interest other labourers in the same. Thus it must always be that earnest effort will accompany prayer. Prayers not accompanied by efforts brand them as insincere. The prayer which is not of faith is sin - unscriptural, sacrilegious. Z'11-4913.
- 2:6 Pleased the king to send me - Thirteen years after Ezra's company returned to Jerusalem. Z'11-4912.
- 3:1 They builded - The leading men in each quarter of the city joined in the work with the labourers, and each built the wall most nearly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighbourhood, and a certain degree of proper pride would attach to the work as a prominent monument of the builder's skill - itself a credit or discredit. Z'11-4912.
- 4:2 The army of Samaria - The Samaritans were jealous. They had a rival worship of Jehovah, and Israel's success would seem to imply that God's favour was to the Jews rather than to the Samaritans. Z'11-4912.
- 4:8 Fight against Jerusalem - It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testing. The overcomers are developed through various experiences for the divine service. A reward of character development follows every good endeavour. Z'11-4912.
- 5:3 Mortgaged our lands - The poor Jews had been giving all of their time to the repairing of the walls and had thus cut off their income from other sources. In their zeal they went into debt in mortgages on their property. Z'11-4921.
- 5:7 Rebuked the nobles - Who had advanced money to their poor neighbours on mortgages at exorbitant interest rates. "Thou shalt love thy neighbour as thyself." Z'11-4921.
- 5:12 We will restore them - Here we see the power of noble character and good example in its influence upon others. As custom and example foster unjust methods and usage makes right in the minds of many, so likewise examples of justice are powerful in opposition to wrong. Thus every Christian owes it to himself and to God and the principles of righteousness which he represents, not only to take the proper stand, but also to let this stand for righteousness be known to others as reproofs of unrighteousness. Z'11-4921.
- 6:2 Plain of Ono - 20 miles from Jerusalem, on neutral ground. Z'11-4921.

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- 6:3 I cannot come down - We should always have time to discuss God's Word and his love with the brethren. We should always have time to give to everyone that asks a reason for the hope that is in us. But surely while important interests of God's cause are needing our attention we have no time to give to discussing outside questions which St. Paul denominates "science falsely so called." We are to have the same mind on the subject as St. Paul expressed, saying, "I have determined to know nothing amongst you save Jesus Christ and him crucified." Anything relating to Jesus as God's anointed Son, the Messiah, or anything relating to his crucifixion and the hopes built thereon, St. Paul was ready to discuss at any time. The defense of this cause and subject was his special business in life. Although he was well educated and well informed on topics of general interest, he acted as though he were ignorant of those things that he might give all his influence and time to the one paramount matter - to the cause for which he was an ambassador. Z'll-4921.
- 6:6 Reported among the heathen - Finally, the enemies resorted to the usual weapons of slander. They did not charge directly that Nehemiah sought to make himself king of the Jews, with Jerusalem its capital, and that he was secretly employing men to speak favourably for him amongst the people, but in an open letter declared that these things were commonly reported amongst all the people - that they were "common gossip." Z'll-4921.
- 6:7 Gashmu saith it - By way of giving personality and force. Z'll-4921.
- 6:7 Come now, therefore - The message was sent in a complimentary way as though he were a friend and hoped to save Nehemiah trouble. Z'll-4922.
- 6:8 Feignest them - The object evidently being to alarm the Jews and to thus discourage the completion of their work. Z'll-4922.
- 8:1 Book of the Law - Ezra apparently returned to Babylon, there to prosecute his study of the Law, and his collating thereof. Here, 13 years after, he is again a prominent figure at Jerusalem. Z'll-4922.
- 8:2 First day of the seventh month - About the 1st October. Nehemiah's work on the city wall and its gates was completed a week before the Jewish New Year. That week was used for rest and refreshment, and on this day a general convocation or public gathering took place, in an open square, just behind the temple. Z'll-4922.
- 8:3 He read therein - It was read in sections. The priests and the Levites commingled themselves with the people, and explained to them the meaning of the various sections. Z'll-4922.
- 8:8 Caused them to understand - There is evidently great need of just such instruction today. Nominal Spiritual Israel is in a dilapidated condition because of the lack of understanding of God's Word. We seem to be in the time referred to by the Prophet. Amos 8:11. Z'll-4923.
- 8:9 All the people wept when they heard the words of the law - Realising that they had failed to keep the Law - even to the extent of their ability. They perceived the reason why the Lord had allowed various chastisements, captivities, etc., to come upon them. Z'll-4922.

There is a power for good in the Word of God which can be found nowhere else. "The Law of the Lord is perfect, converting the soul."

NEHEMIAH

- 8:10 The joy of the Lord is your strength - They were not only to remember the severity of God in punishing the wrong-doings of their fathers, but they were to remember also his mercies, now returning to them, and especially to appreciate the fact that he had again sent to them the Law, and thus indicated his willingness to receive them back again to his favour. Z'11-4922.
- 9:17 A God ready to pardon, gracious and merciful, slow to anger, and of great kindness - It is difficult for us to imagine how much Christians and the world in general have lost through our miserable misconceptions of the character of God, handed down to us through the creeds of the dark ages - eternal torture, etc. Z'13-5299.

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ESTHER

- 1:12 Queen Vashti refused to come - It may be assumed that the King and his guests, at the height of the revel, were more or less under the influence of wine. Giving Queen Vashti the benefit of the doubt, this was probably her reason for ignoring the King's request.
- Many will say that she did just right in "standing up for her rights," etc. We will not dispute that all women have rights, and that Queen Vashti had hers and that she exercised them. We merely offer the suggestion that in a question of "rights," along lines of force and compulsion, Queen Vashti won a victory which cost her dearly. However, much she might have felt that the King's requirement of her presence would expose her to just or rudeness, she should have relied upon her charm and tact and purity and upon her husband's love and care. While it was not hers to intrude into the banquet, once invited, her presence should have been a hallowed one, a sweet perfume, a rebuke to any immodesty. Like many another well meaning woman, Queen Vashti was unwise; she abandoned the most potent defense of pure womanhood when she met command with refusal. But we must remember that Vashti was neither a Christian nor a Jewess and was therefore without any divine instruction or guidance. Z'11-4900.
- 2:7 Esther - Meaning "Star" - A name presumably received because of her beauty; Hishtar being the Chaldaic equivalent for Venus. Z'11-4900.
- 2:17 Set the royal crown upon her head - When invited to become queen she did not decline and see to it that she stood on the same ground as Vashti. She accepted her accession as of divine providence. She clothed herself with humility and with the most becoming of her fine apparel. She made herself as agreeable to the king as possible. It is presumed that at this time she was in her fifteenth year. Z'11-4900.
- 3:3 Why transgressest thou the King's commandment? - Mordicai was so faithful that Haman could not hope to find a fault with him, and thus to cause his removal. Z'11-4900.
- 4:14 Come to the kingdom for such a time as this? - Of bringing to the Jews relief. If she failed to note and use the privilege, God doubtless would use some other agency and still bring deliverance in harmony with his promise. Z'11-4900.
- 4:16 Neither eat nor drink three days - Which, of course, included petitions to God for the deliverance of his people and for wisdom to guide Esther in her endeavour to use her talent and opportunity wisely. Z'11-4901.
- 5:1 Stood in the inner court - Queen Esther risked her station, and even her life in going into the King's presence without a summons; but attired in her royal apparel, she risked everything for her race. Z'11-4901.
- 5:3 What is thy request? - Wisely she refrained, for the time. Z'11-4901.
- 7:3 Let my life be given me - Why, if he loved her, would he issue an edict that she should be killed, and all of her race, the Jews? Z'11-4901.
- 7:7 In great wroth - Perceiving that he had been inveigled by Haman into making an unjust decree. Z'11-4901.

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JOB

The book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." "The Book of Job is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen. There is nothing written, in the Bible, nor out of it, of equal literary merit," said Thomas Carlyle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings.

Some have assumed that the Book of Job is merely a parable; and that Job himself is merely an imaginary character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables. Z'14-5401.

- 1:7 Said unto Satan - The account of Satan's conversation with God concerning Job should be considered as allegorical - after the style of the Pilgrim's Progress. Z'14-5401.
- 1:21 The Lord gave - All that we have should be regarded as a gift from God, whether it be much or little. Z'14-5417.
- The Lord hath taken away - Job had no claim on everlasting life, although he had a hope of it. He realized that all he had belonged to God; they were not his own. Z'14-5418. 2 Tim. 1:10.
- 12:1 Job answered and said - The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people, namely, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? Z'14-5402.
- 14:1 Few days and full of trouble - Human life under present conditions is full of trial and sorrow, from the cradle to the tomb. Z'14-5402.
- 14:4 See Vol. 5, Scripture Studies, Chapter 4.
- 14:5 His days are determined - The authority and power to limit man's days are in His hands. Z'14-5402.
- 14:6 Accomplish as an hireling his day - He urges (not seeing the ministry of trouble) Why not let me and all men live out our short time in peace - even as we would not afflict an hireling who has already a heavy, burdensome task! Z'14-5402.
- 14: Verses 7 - 10 - are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favourable conditions, may spring up into another tree. But when man dies, there is no root left, no spark of life remains. He giveth up the spirit of life, and where is he? Z'14-5402.
- 14:12 Man lieth down, and riseth not - Lieth down in death and loses all power to arouse himself. Z'14-5402.
- 14:13 Hide me in the grave - Job had faith in a resurrection, else he would never have uttered this prayer for death - for hiding in

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the grave. Z'14-5402.

Remember me - In the resurrection morning - the Millennial Day. Z'14-5402.

14:15 I will answer thee - And awake out of the sleep of Adamic death. Comp. John 5:28, 29. Z'14-5402.

Have a desire to the work of thine hands - For his people are his workmanship, created in Christ Jesus. Eph. 2:10. Z'14-5402.

19:26 Shall I see God - I shall yet receive the manifestation of his favour, and learn what he means by these experiences, these afflictions, coming upon me. Job 13:15. Z'13-5333.

26:7 He stretcheth out the north - There seems to be fewer stars in the North than in any other part of the heavens. Thus the North seems to have been given a very prominent position; the other points of the compass giving it homage, as it were. Throughout the Scriptures the North seems to be closely associated with Jehovah's government of the earth. Z'15-5710. Psalm 75:6.

33:23 One among a thousand - A rare one. Z'14-5402.

Gracious unto him - Unto man. Z'14-5402.

33:24 Found a ransom - This is indeed the case with man. God's wisdom and justice cannot be impugned. The sentence of death is justly upon all men through father Adam. (Rom. 5:12). But God has provided us a Redeemer, Christ Jesus our Lord. Z'15-5402.

33:25 Fresher than a child's - Restitution. Physically, these for whom the Mediator stands, shall be restored to a perennial youth, in which death and decay will find no place. Z'14-5402.

33:26 Pray unto God - They shall find acceptance and communion with God in joy and peace. Z'14-5402.

Render unto man his righteousness - Restore them to the original perfection lost through sin in Eden. Z'14-5402.

33:27 I have sinned - An acknowledgment that God is just, and that the restitution was unmerited, will be required. Z'14-5402.

Elihu's words were as wise as any of those spoken by Job's comforters - probably wiser; but they were merely human wisdom, so far as we can discern. Z'14-5402.

34:29 When he (Jehovah) giveth quietness, who then can make trouble? Evidently the young man sought to draw a line in the criticism of Job, agreeing with neither Job nor his friends, but endeavouring to be moderate in his position. He defended the Almighty, claiming that if God had not so ordered, Job's adversities could not have come upon him.

To Elihu it seemed clear that God had a hand in Job's experiences. Satan could not have sent all these calamities unless God had permitted it. Z'14-5403.

The Christian may very well draw a lesson from Elihu's question. Although the words are not inspired, yet they are very wise. We can recognize the truth they contain - that when God purposes to give peace, quietness, the whole universe will be in obedience to his laws, and none can make trouble.

If we have difficulties, if we have persecutions, if we have troubles of any kind we should look to God. We should say: This thing could not happen to me unless the Lord permitted it. We have come under special divine care. The lesson of trust is one of those difficult lessons for us to learn and apply - to realize that all of life's experiences are under divine supervision. This is not now true of the world, but merely of God's family. Z'14-5403.

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There is another way by which some may have quietness. They have a feeling of security and ease, through the blinding influence of error and falsehood. The Lord's people have a peace and rest of mind through the knowledge of the Lord's plan, the knowledge of his justice, mercy and love, and a blessed realization that he is our God. All these things give us peace and quiet and rest of mind. While the world is troubled more or less, God's children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will make up for all the troubles of the present time, for all his children have suffered. We shall then look back on these trials and consider them but light afflictions, only for a moment. 2 Cor. 4:17.

When the Lord permits great clouds of trouble to come upon us, we should first look to see if we can discern any wrong-doing in ourselves which might properly bring chastisement. We should have joy in the Lord. But perhaps we have not been living close enough to the Lord. Yet these clouds of affliction do not necessarily mean that we have not been living close to him, as in the case of Job. Z'14-5403. Matt. 26:38.

38:31 Bind the sweet influences of the Pleiades - One watching the stars night after night, would observe that while each one has its own motion, yet all seem to revolve around a fixed point which we call the North Star. This fixed star is apparently motionless, and therefore is a point by which a man may gauge his course.

From the clearer astronomical knowledge of our day, it has been ascertained that while the planets of our solar system revolve around our sun, yet there are vast numbers of other suns each having its own retinue of planets, which, with their satellites are revolving around it as a center. Furthermore, science declares that there is a far mightier center around which these countless millions of suns revolve, accompanied by their planets and satellites. This great center seems to be associated with the Pleiades, particularly with Alcyone, the central star of this renowned group. For this reason the suggestion has been made that the Pleiades may represent the residence of Jehovah, the place from which he governs the universe. See Chap. 26:7. Z'15-5710.

42:10 Turned the captivity of Job - This ending of Job's career with a general restitution is incomprehensible to those who have never seen that the plan of God in Christ provides for a "time of restitution" of all things lost in Adam. (Acts 3:19-21). Z'14-5403.

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- 1:2 Meditate day and night - If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable, both to God and our fellowmen; and in harmony with this habit of the mind, the acts of life will speak.
- The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes, better husbands, better wives, and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.
- It will not only thus favourably affect the individual and home-life, but it will go out into the avenues of trade, and truth, and fair dealing will characterize all the business relations; and thus will God be honoured by those who bear his name and wear the impress of his blessed Spirit. Z'11-4835.
- 2:7 Thou art my Son - (Paul's inspired quotation of this verse in Acts 13:33, shows that it applies to our Lord's resurrection)
- 2:8 The heathen for thine inheritance - At the time of his death, we remember he said, "I pray not for the world, but for them which thou hast given me" (John 17:9-10). God is not prepared to give him these (the heathen) until the Christ is completed. See Heb. 10:13. Z'12-5054.
- 2:9 Break them with a rod of iron - The iron rod of the iron rule. Z'15-5632.
- Dash them in pieces - Now, in this great day of the Lord, everything that can be shaken is to be shaken to pieces and shaken out, to the intent that nothing unrighteous or unworthy shall remain. God himself is doing the shaking. Z'15-5632.
- 8:4 What is man - Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then consider man, how small a work in God's sight! - As "the dust in the balance," that is not worthy to be taken into account. Z'12-4972.
- That thou visitest him? - Carest for him? Z'12-5291.
- (For explanation of versen 4 - 8, See Vol. 5, S.S., Chap.12)
- 8:5 A little lower than the angels - Only a little lower, is the thought! Z'12-4972.
- Crowned him with glory and honour - Man, in the likeness of his Creator, has been given a dominion over the lower creatures, and in this respect it is a wonderful honour with which he has been crowned. Z'12-4972.
- (For explanation of verses 5-8, See Vol. 1, P. 174, Para.4, P.179, Para. 1).
- 8:6 To have dominion - Whereas the angels are more excellent so far as their natures are concerned, this Psalm speaks of man as being superior in that he has a dominion. The angels do not have dominion over other angels, but all are subject to the great Creator, - God. Z'12-4972.
- 16:10 Thou wilt not leave my soul in hell - See Comments Acts 2:27,29.
- 19:1 The heavens declare the glory of God - The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. Whoever,

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after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force - that person is described in the Scriptures in the following words: "The fool hath said in his heart, There is no God." (Psa. 14:1). Z'13-5210.

- 19:7 The law of the Lord is perfect, converting the soul. - That is, if we take heed to our ways according to God's law, it will turn us completely from the path of sin to the path of righteousness. Z'11-4834.
- 19:8 The statutes - The decrees, ordinances and precepts. Z'11-4834. Are right - The infallible rules of righteousness. Z'11-4834. Rejoicing the heart - Of the obedient. Z'11-4834.
- 19:12 Cleanse thou me from secret faults - These words of the Prophet David are the sentiment of all the Lord's true people. By these words the Prophet showed his recognition of the fact that he was not capable of cleansing himself. He recognized he might have secret faults he might not appreciate himself. He desired God to cleanse him from these. Z'15-5739.
- 19:13 Presumptuous sins - To presume signifies to take for granted without authority or proof. A presumptuous sin, therefore, would be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin. e.g. The blasphemous doctrine of eternal torment.

But the words here seem to refer directly to some particular error into which there is danger of drifting. Z'11-4835. Presumptuous sins of pride, or arrogant self-will, which does not meekly submit to the will of God. "Wise above what is written." Z'11-4835.

The great transgression - The sin unto death (1 John 5:16; Heb. 6:4-6; 10:26-31). Z'11-4835.

- 19:14 Meditation of my heart - If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental make-up, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak. Z'11-4835. See Comments Psa. 1:1-3.
- 23:1 Is my shepherd - The only ones who are shepherded are the sheep, not goats or wolves. Originally the Jewish nation constituted this flock. From the prophetic standpoint, primarily the Lord Jesus and all his consecrated follows. If therefore, we would claim the promise of this beautiful Psalm, we must make sure that we are sheeplike in disposition and desirous of being led of the true shepherd. Z'14-5490. 1 Pet. 2:25.

In designating his people "The sheep of my pasture" (Jer. 23:1), the heavenly Father chose a very significant and fitting emblem of the kind of characters he is now seeking. The special characteristics of the sheep are meekness, docility, lack of self-confidence, and obedience to the shepherd in whom they trust. Z'14-5491.

I shall not want - Matt. 7:9-11.

- 23:2 In green pastures - A Syrian or an Arabian pasture is very different from the narrow meadows and fenced hillsides with which we are familiar. It is vast and often virtually boundless. It has to be so, for by far the greater part of it is desert. More

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- and more as "new creatures" we are learning to appreciate the barrenness of worldly hopes and ambitions and knowledge, and more and more should we be giving heed to the leadings of the "Good Shepherd," who is guiding his flock of "new creatures" for their spiritual refreshment through the labyrinth of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. Z'08-4279.
- 23:3 He leadeth me - John 10:27,5.
- In the paths of righteousness - He causes me, even by my own stumblings and difficulties, to learn to appreciate the desirableness of his ways and the undesirableness of every other way. All his ways are perfect, are righteous. He leads us not contrary to our wills, but in harmony there with, to prove what is the good, next the acceptable, and finally the perfect will of God. (Rom. 12:2). Z'08-4280.
- 23:4 Thy rod - The Shepherd's rod or club was of hard wood, sometimes open and preferably of the shape of a golf stick, except that it was shorter and much heavier. With it the shepherd was prepared to defend the flock, combating every foe. Z'08-4280.
- Thy staff - Lighter and more like a cane, and longer, with a crook at the end. With its point, the shepherd at times prodded the sheep that were careless and with the hook he sometimes helped out one that had stumbled into the ditch. Z'08-4280.
- 23:5 In the presence of mine enemies - That will not be true in the future. Isa. 11:9. Z'08-4280.
- Thou anointest my head with oil - Jesus, the Head of the Church, was anointed with the oil of gladness above his fellows. The holy anointing oil used on the priests and kings of Israel typified the holy spirit which came upon the church representatively in Jesus. Psal. 133:2. Z'08-4280.
- My cup runneth over - Our Master's cup was one of suffering, ignominy, shame and death. We partake of it. It becomes our cup also; but he promises us a new cup of joy and rejoicing, which he will share with us fully in the Kingdom. That cup of joy and peace and divine favour and blessing our Master partook of by faith. And we now also have the same cup full of overflowing; but we cannot appreciate it fully until we be changed and made like our Head and share his glory. Z'08-4280.
- 23:6 Shall follow me - "Shall pursue me," appears to be the stricter translation. These sheep of the Lord's "little flock" instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearkening to his voice; and, according to his promise, God's goodness and mercy are pursuing them, keeping them, watching over them, assisting them, caring for them, upholding them in trials. There are the messengers of the Lord, of which the Apostle wrote, "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" Surely this is so. Looking back we can praise the way in which goodness and mercy have pursued us, never leaving us! Z'08-4280-81.
- 24:3-4 For explanation See Vol. 1, S.S. Pages 301, 302.
- 25:9 The meek will he teach - Even a perfect man will need divine guidance in respect of his judgment of matters, in respect of his decisions, in respect of his course, in respect of his ways. Z'13-5370. James 4:6; 1 Peter 5:5.
- 27:11 Teach me thy way, O Lord - The Lord does not wish us to walk by sight, and thus to have no difficulty in discerning his will.

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Therefore, he puts matters in such a way that both our obedience and our perseverance are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer. We should not undertake anything without seeking to know the will of the Lord respecting the matter. Study the Scriptures, taking all of the verses bearing upon the subject under consideration, and trying to find the underlying principle of God's dealings and teachings. Commit all to the Father in prayer, asking him to guide both reason and judgment. Z'13-5212.

- 27:14 Wait upon the Lord - To see what is his will for us; not running on before. Prov. 3:5,6. Z'15-5711.
Be of good courage - To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of his providences is veiled from our eyes and when our efforts to serve him seem to be hedged up. Z'15-5712.
He shall strengthen thine heart - The word heart may here be understood to mean the soul, the being - especially the intelligent portion of us. The Lord will support us, he will fortify us to make us strong to do his will as it is made known to us. They that wait upon the Lord shall not want any good thing. Z'15-5712. Isa. 40:31.
- 29:11 Give strength - In this text, the word strength means, in large measure, courage. The Lord will give courage to his people. He encourages us in a variety of ways; he encourages us through each other, as we build one another up in the most holy faith. Psa. 31:24. We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. Z'11-4817.
His people - 2 Cor. 5:17 - His trusting, faithful servants; those who are using to his praise the talents consecrated to their Master, however many or few these talents may be. Z'11-4818.
With peace - John 14:27; 16:33. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us. Z'11-4818. It is a rest of heart by faith. Such peace - the peace of God - was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. Z'11-4818.
- 31:24 Good courage - Not a courage born of pride, but a courage from right principles, based on faith in the Lord; noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint-heirs with his Son in the Kingdom. Z'13-5330.
Whoever has not good courage will not be in the Kingdom at all. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith. This kind of courage will stand by us in all circumstances. Matt. 10:18, 19. Z'13-5330.
- 32:1 Strengthen your heart - Psa. 34:7.
Blessed is he whose transgression is forgiven, whose sin is covered - The Scriptures bring to our attention the thought that sins may be forgiven in the sense that God will not continue to treat us as sinners, the sins, however, remaining to be dealt with - merely covered. They also show that the time for actually blotting out sins in the future, not in the present life. To illustrate: The Christian who has transgressed divine law quite unintentionally and entirely through inherited weaknesses

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may promptly go to God for forgiveness through the Redeemer, and is assured that his sin is covered, that God will not remember it against him, nor treat him as a sinner, because Jesus Christ the righteous made full atonement for such sin.

In the case of sins committed partly of weakness and heredity and partly assented to by the mind, the Lord will punish that portion which was of knowledge and connivance or assent of the mind.

Wilful sin - against light, against knowledge, has never forgiveness, neither in this age nor in the age to come. (Matt. 12:32) - Such sin cannot be forgiven and can only be expiated. If, however, it were a sin against full light, the expiation would mean the second death.

A man who realizes his transgressions forgiven and his sin covered must have great peace and joy toward the Lord, and blessing that is beyond description. He may, however, at the same time carry the marks of those forgiven sins in his body to his dying day. The sins, therefore are not blotted out all that while, although they are forgiven. St. Peter tells us that our sins are to be blotted out fully at the second coming of Christ, when the church in the resurrection will be given perfect bodies. 1 Cor. 15:43, 44; Acts 3:19. Z'15-5690.

David's transgressions do not represent his course of life. They were exceptions; they were contrary to his heart; they were repented of; they were punished; David was forgiven.

David's great transgression (in respect to Uriah's wife) began in the mind, as do all sins (Prov. 4:23). Z'08-4271. Then came all the force of awakening and self-abasement and contrition of heart and humbling before the Lord in acknowledging the sin, in confessing the transgression before the Lord. Then came in due course the Lord's forgiveness and by and by the King's appreciation of the fact that he had been forgiven, and as a result, the restoration of the joys in life's experiences. Nevertheless, we find that the end was not yet; that years afterwards the Lord allowed a very severe, heavy discipline to come upon the King and his family, apparently as a retribution. Z'08-4272.

32:3 Bones waxed old - He became enfeebled prematurely. Z'08-4272.

32:4 Thy hand was heavy - "Thy rod and thy staff they comfort me."
My moisture is turned into the drought of summer - All the freshness, vigour and joy consumed as by a drouth. What a poetic picture of a child of God under the ban of divine displeasure - mourning after a manner the world could not understand! Z'08-4272.

32:6 Mayest be found - In other words, there is a time limit to divine mercies. The Lord will not always chide, neither will he keep (restrain) his anger forever. Z'08-4272.

32:7 Sons of deliverance - As the faithful were delivered in the great trouble that came upon the Jewish nation, so the faithful will be delivered from the great trouble impending upon Christendom. This does not necessarily imply that they will be taken away before the trouble. It is "Through much tribulation we shall enter the kingdom." As of old the three Hebrews who were cast into the fiery furnace were uninjured, while those who threw them in were slain by the heat, smitted to death, so in the coming trouble the Lord's faithful will not be injured by the fiery trials through which they will pass. Z'08-4273.

32:8 Guide thee with mine eye - One may be so desirous of doing the divine will that he will be continually on the alert to please;

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just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the church should be looking unto Jesus for the expression of the Father's will concerning them. Z'11-4858.

Another thought is that the eye is the symbol of wisdom, so God guides all things in wisdom. Z'11-4858.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs - never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. Z'11-4859.

34:9 Be not as the horse, or as the mule. John 4:23.

34:10 Many sorrows ... to the wicked - Those who trust in the Lord, to all outward appearances, have as many sorrows as their less pious neighbours. Nevertheless, God's promise is sure, his grace is sufficient for them. They may rest assured that "All things work together for good" to those who rejoice in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope; which maketh not ashamed those in whose hearts the love of God is shed abroad. Z'08-4273.

32:11 Be glad in the Lord - A very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things he has promised, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavour, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the Millennial Kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great Adversary, Satan, shall have been bound. Z'08-4273.

34:7 Angel of the Lord encampeth - Invisible during the Gospel Age, because the Lord would have the members of the house of sons walk by faith and not by sight. 2 Cor. 5:7. Z'15-5606.

The word angel may stand for an agency or power, whether animate or inanimate. Here, in this text, however, it would seem that the word "angel" refers to spirit beings. Z'15-5634.

Our Lord said before his ascension, "Lo, I am with you always, even unto the end of the age." Our Lord is the Chief Messenger, or Angel, of Jehovah. He has surely been the Chief Messenger to the Gospel church. Through the angels and the other agencies, God is governing the world, and especially caring for his people, through our Lord Jesus Christ, who is the Head of all the divine spiritual powers and has charge of all Jehovah's affairs. Z'15-5634. Hebrews 1:14.

And delivereth them - In olden times the Lord's children were sometimes delivered miraculously. Some were delivered from prison; others were not. Some were delivered from the sword; others were not. We should accept the will of God, whatever it may be. The Lord will deliver each in the way that will bring the largest measure of blessing. In the days of the Apostles, St. Peter was delivered from prison by an angel of the Lord, who appeared to him as a man. This was in the interest, not only of the Apostle, but of the entire Church. Z'15-5634. Acts 12:7.

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- 34:18 Nigh unto them that are of a broken heart - His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Z'16-5862.
- 37:7 Wait patiently for him - We must not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as new creatures. Z'15-5802-03.
- 39:1 Take heed to my ways - Our general thoughts have much to do with our language, our general conversation. Whoever, therefore, possesses a proper control of his heart will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak to the edification of the hearer. The ways being right, the utterances will be right. Z'11-4804.
- That I sin not with my tongue - The tongue is one of the most useful members, yet it is necessary to put a bridle, a restraint, a controlling influence upon it. With the tongue we may honour our God or we may blaspheme him. When in the presence of the wicked, we need to be still more on guard than with the righteous; for with the former the tendencies and thoughts are toward evil. Z'11-4804. Prov. 15:1; 1 John 2:1.
- I will keep my tongue with a bridle - See Comments James 3:1-3.
- While the wicked - Besides the evilly-inclined of the world, there is another class Scripturally called the wicked; namely people who have a knowledge of the Lord, but who take their stand in opposition to him. Z'11-4804.
- When with the wicked or in their presence we are in contact with a degrading influence. Z'11-4804.
- 40:7 In the volume of the Book - How could Jesus know what was written in the Book? There is every reason to believe that he did not, at the time of his consecration know all that was written therein. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before his baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who can say that at that time he knew how much was involved? As a matter of fact, he did not know how much was involved until after his baptism, when the higher things were opened to him, and made known to him; and following this enlightenment, he went into the wilderness to study and meditate upon them. Z'12-5086.
- 41:9 Did eat of my bread - Amongst the Jews and Arabs, deceit and betrayal were not uncommon; but there was a code of honour recognised according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the "covenant of salt" the covenant of faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship - that he would never do his host injury.
- Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time; to be loyal and faithful to the one whose bread he ate, and of whose salt he partook. Matt. 26:23. Z'11-4907.

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- 44:22 For thy sake we are killed all the daylong - St. Paul shows that this statement is a prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head. (Rom. 8:36) The day to which reference is made is the Gospel Age (2 Cor. 6:2), the antitypical atonement day. As on the typical atonement day the typical sacrifices were offered, so all down the Gospel age the antitypical "better sacrifices" have been made (Heb. 9:23; 13:11-13). These "better sacrifices" began with our Lord and continue with his body which is the church. Z'13-5173.
- 45:10 O daughter - Cant. 6:9.
- 45:14 The virgins her companions that follow her - This is in perfect agreement with the custom of olden times, that when a wife, a maidservant, who would accompany her mistress and would necessarily be associated with her. Sometimes more than one maidservant would be presented, as pictured in this Psalm. Z'10-4655.
- The "virgins" who follow her all belong to the "church of the firstborn, whose names are written in heaven." Heb. 12:23.
- 45:16 For explanation of this verse, See Vol. 5 S.S. pp 142-143.
- 46: For explanation of this Psalm, See Vol. 1 S.S. p 322, par. 1 and p. 323.
- 46:2 Earth be removed - One of the symbols of the time of trouble. (Dan. 12:1; Matt. 24:21; Zeph. 1:18; 3:8). In each case, connected with the symbol, there is something to show it is merely a symbol, and that the utter destruction of humanity is not meant. (See Psalm 46:8-10; Also Zeph. 3:9.) Z'13-5364.
- Midst of the sea - The sea of anarchy. Z'12-5059. See Comments Matt. 8:26 & Mark 4:39.
- 48:2 On the sides of the north - Thus, the great eminence which Lucifer in his pride and presumption sought to grasp, that he might "sit upon the sides of the north" (Isa. 14:13,) will be granted as a reward to the Christ, Head and body. Z'15-5711.
- 50:5 Covenant with me by sacrifice - This covenant has been made individually with the entire church of Christ. Z'12-5071.
- 51:17 Broken and a contrite heart - There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not the same; for there are those whose wills are broken, but who are not submissive to the divine will. Z'13-5217-18. Isa. 57:15.
- 63:3 Thy lovingkindness - Favour. Z'14-5475.
- Is better than life - From the standpoint of prophecy, these words could apply to none other than saints of God. None but those who walk and talk with God would esteem his favour more precious and desirable than their earthly life. Z'14-5441.
- Considered merely from the viewpoint of the Psalmist we understand the Prophet David to mean that to have God's favour is more desirable than life; that is to say, he would rather die than live without divine favour. Z'14-5475.
- Therefore my lips shall praise thee - The Scriptures declare "that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Romans 10:10.
- To live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the

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world - showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character - as a man going about doing good. But because he preached differently from the scribes and Pharisees, and his preaching of the truth infringed upon the teaching of those about him, it raised their ire. Z'14-5476.

63:5 Satisfied as with marrow and fatness - The abundance of God's favour - a large portion, a fat portion. Z'15-5785.

Mouth shall praise thee - All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. Z'15-5785.

Meditate upon thee in the night watches - In ancient times the people were more dependent upon the moon and stars for light at night. They were dependent for artificial light upon olive oil, and that was not very plentiful. As a consequence, the people went to bed early. So King David was thinking upon the Almighty as he lay upon his bed, meditating upon God - he was not thinking foolish thoughts, nor planning foolish doings. We are not surprised that his mind was full of beautiful thoughts, lofty sentiments. Z'15-5785.

We should be continually remembering the Lord in all of our moments of rest, whether it be upon a bed, or wherever it may be. We should cultivate the habit of meditating upon him - his holy will and ways, and strive to conform ourselves thereto. Z'15-5785.

65:11 Thou crownest the year with thy goodness - God's goodness is the crowning of the year for us. We are glad at its close to remember how good he is, how generous, how sympathetic, how compassionate, how loving and kind - especially to the household of faith. Z'07-4100.

66:4 Shall worship thee - This is prophetic. Z'14-5500.

66:5 Come and see - The Psalmist calls upon Israel to remember all the leadings of the Lord in their past history and all his goodness to them as a people. Z'14-5500.

66:6 Turned the sea into dry land - etc. These words are even more appropriate in their application to spiritual Israel. The Lord has brought us up out of the world. He has delivered us from the great taskmaster, Satan. He has guided us through the wilderness journey; he has fed us with the manna from heaven; he has brought us forth the water of life from the great Rock of Ages smitten for us, that we might drink and live. He has washed our feet from the dust of our wilderness journey. He has faithfully disciplined and chastened us as his sons; he has gone before us through all the toilsome march and has been our rearward as well, to protect us from all danger and harm. If natural Israel had great cause for thankfulness and praise, what should be our attitude, for all the marvellous manifestations of his love and care for us, his spiritual Israel. Z'14-5500.

66:9 Which holdeth our soul in life, and suffereth not our feet to be moved - He has never permitted his church to be exterminated, notwithstanding all the assaults of error and of the powers of darkness; despite all the thousand snares laid for our feet by the great adversary and his servants. Psal. 91. Z'14-5501.

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- 66:18 Led captivity captive - See comments, Eph. 4:8.
 Thou has received gifts for men - Eph. 4:11; 1 Cor. 12:1-31.
- 69:9 The zeal of thine house hath consumed me - We get the key to this prophecy from its application in the New Testament to our Lord. (John 2:17). The Lord's house in that case was the Temple. But the still deeper meaning is indicated by the declaration that the church is his house - the house of God. (1 Cor. 6:19).
 Having this view of the house before our minds, we can see in what way Jesus' zeal for the house of God consumed him - burned him up. His zeal, his energy for them, prompted him, led him, to lay down his life for them. This zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them. During this Gospel Age, the Lord invites the Church to be similarly consumed with him. Matt. 20:28; 1 John 3:16. Z'13-5250.
- 72:6 Like rain upon the mown grass - The Lord's people have received the droppings of grace and truth, but the provision for the next age will be abundant and universal. Showers of blessings will come upon the world in copious measure. When the grass has been freshly cut and its roots are thus the more accessible, how quickly it responds to the refreshing showers! And how rapidly does it spring up in renewed vigor! So it will be with mankind, after they have been shorn of all that has encumbered them and prevented the showers of grace from refreshing their hearts. Ezek. 34:26. Z'14-5575.
- 72:16 Handful of corn in the earth - "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24). The immediate fruitage of our Lord's death was the bringing forth of the church and the "household of faith." The dying in turn of those grains accepted as part and parcel with the original is to bring forth in the Lord's due time the appointed crop suggested by the Prophet in this verse. Z'09-4354.
- 75:6 Promotion cometh neither from east, west, nor south - Throughout the Scriptures, the North seems to be closely associated with Jehovah's throne. (Job 38:31, 32; 26:7). Z'15-5710.
- 75:7 He putteth down one and setteth up another - The Lord will put down the attempt of the great usurper Satan to rule the world. (Comp. Isa. 14:12-17 and Psal. 48:2). Z'15-5710.
- The principle here expressed is operating now in the church - the setting up of one and the putting down of another. (1 Cor. 12:18). Z'15-5711.
- If the putting down seems at times to be the result of mistakes; a lack of appreciation on the part of the brethren, let us remember it has come in the providence of the Lord, and is designed of him for our good, and perhaps for the good of others in one way or another. The experience will prove a blessing if received in the right spirit. Nothing can by any means hurt us if we keep close to the Lord. Then, in due time, we shall be promoted to sit with Christ in his throne. Z'15-5711.
- 82:6 For explanation of this verse, See Vol. 3, S.S., page 238, par. 2 to page 239, par. 3.
- 85:1 Captivity of Jacob - (1) The Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About 53,000 availed themselves of this manifestation of the turning away of divine disfavour and the return of them of divine favour and blessing; (2) Israel has been in far greater captivity of

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Christendom during the past eighteen centuries. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to divine favour - to Palestine. (Rom. 11:25-29. See also Jer. 31:31-34; Heb. 8:8-11); (3) The world - enslaved by sin and death. The great deliverer is the antitypical Cyrus. Soon he will be victorious and will establish his kingdom under the whole heaven. Z'11-4892.

91: This Psalm is a picture of the Church at the end of this Gospel Age. Z'11-4925.

91:1 Secret place of the Most High - Typified by the Holy of the Tabernacle. Z'11-4925.

Shadow of the Almighty - Under divine protection. The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Z'11-4925.

91:3 Snare of the fowler - The deceptions of Satan, into which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive "the very elect." But this is not possible. Z'11-4925.

91:4 He shall cover thee with his feathers and under his wings shalt thou trust - So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love; and the responsive language of their hearts is: - Psa. 61:4, 3, 5. Z'11-4926.

The Almighty here represents himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So the Lord represents that he is ready to do anything for the protection of his own, who are under his care. See also the language of Jesus. Matt. 23:37. Z'14-5438.

The word feathers might carry a little further thought than the word wings. The soft, downy feathers under the mother hen's wings serve to keep the little chicks warm and to shield and hide them from enemies that would attack them. Not only the strong sheltering wings, but also the feathers of the hen-mother's breast are used to protect the young. Z'14-5438.

91:5 Terror by night - The dark night of which the Prophet Isaiah spoke and to which our Lord also referred. (Isa. 21:12; John 9:4) Z'11-4926.

91:6 For the pestilence - Such as the so-called Christian Science, Spiritism, and the various no-ransom theories. Z'11-4926.

91:7 Thousand shall fall at thy side, and ten thousand at thy right hand. - There have been times in the past when thousands have fallen through persecution, etc., but the falling away mentioned here seems to be the falling away from God's people. Many will be turned aside, injured, wounded, if not killed, in the great battle pictured at the conclusion of this Gospel Age. Z'14-5437.

This verse seems to apply to those who were actually begotten of the holy spirit or who have assumed a position such as those begotten of the holy spirit; as, for instance, the tares which affect to be wheat. Z'14-4926.

We might infer that the one thousand may fall into total unbelief, and the ten thousand, the "great company," into the great time of trouble, to wash their robes white and to purify themselves. Z'14-4926.

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- 91:8 Only with thine eyes - We escape, not by being taken away from the scene of trouble, but by being supported, strengthened and kept in the very midst of it all by the Word of the Lord, our shield and buckler. Z'14-4926.
- 91:10 No evil befall thee - Our Lord and his followers as New Creatures. Z'11-4767. God has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end - until our "change" comes and establishes in glory what grace began in our weakness. Z'11-4926.
- 91:11 Give his angels charge over thee - That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give account." Z'11-4926.
- The Scriptures declare, indeed, that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But we have very little reason to expect that God will use any of the spirit beings to do a service that may be done by his people. Z'15-5816. Matt. 18:10; Heb.1:7.
- 91:12 Bear thee up - By helping them to a clear understanding of the truth, and teaching and encouraging them by word and example how to be faithful to the truth, and how to run so as to obtain the prize of our high calling. Z'11-4927.
- Lest thou dash thy foot against a stone - The "feet" of the body are its last members; the saints now living are members of "the feet of him," (Christ), the ones who are in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish Age. (Isa. 8:14). "Thy Word is a lamp unto my feet and a light unto my path." Isa. 52:7. Z'11-4927.
- 91:13 Tread upon the lion and adder - To triumph over every device of Satan. Z'11-4927.
- 91:15 He shall call upon me and I will answer him - John 15:7.
- I will be with him in trouble - The Lord does not promise that we shall escape trouble. He does promise that with the trouble he will give his children consolation of heart, sustaining grace, that will enable them to rejoice in the midst of their tribulation. (2 Cor. 4:6-18; 12:9,10; 10; Isa. 43:1,2). Z'15-5758.
- I will deliver him and honour him - The deliverance of the Lord's saints in the fullest sense of the word, will be by their participation in the first, chief resurrection.
- There are deliverances, of course, for the children of God at the present time, according to our need. And the Lord gives us a certain kind of honour, but not usually the kind of honour that the world appreciates. Z'15-5758.
- 98:9 For he cometh to judge - All the hopes of eternal life for the race hinge upon the results of this future trial. The Church of Christ is the exception to this arrangement. They are now on trial for life. If faithful to the Lord, they will be with the Lord, judges of the world. (1 Cor. 6:2). Z'14-5442. Acts 17:31; John 5:28, 29, 25.
- 103:2-5 For explanation of these verses, See Vol. 6, S.S., p.144, par. 4, p. 151.
- 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases - Under God's arrangement with the Jews, under their special Law Covenant, original sin was typically atoned for by the typical sacrifices, and the people were held to account for their own

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transgressions of the Law. Hence, amongst the Jews serious sickness implied serious sins. Thus Jesus, on another occasion said to one of those whom he healed, "Thy sins, which are many, are forgiven thee. Go and sin no more lest a worse thing come upon thee. Such special dealings were with the Jews only - they never applied to Gentiles, nor to Christians, although it is quite true that certain ailments appear very generally to follow the transgressors of nature's laws, whether they be Jews or Gentiles. Z'12-4980.

St. Paul, carrying out the thought of this text, declared that the great Redeemer will ultimately present this church faultless and perfect in love - "sown in weakness, raised in power; sown in dishonour, raised in glory; sown an animal body, raised a spirit body." We shall be like him and see him as he is and share his glory. Z'12-4981.

103:8 The Lord is merciful and gracious, slow to anger and plenteous in mercy - We see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel Age, nominal spiritual Israel, and also in the case of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in cancelling our covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly Kingdom? Surely a realization of these things should make us both humble and trustful. Moreover, the Lord informs us that he has a still further requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases, we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow-servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests. Z'07-4056.

107:29 He maketh the storm a calm - If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realize that no human arm could calm that storm.

There have been many storms permitted by the Lord to come upon the little company of his followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing "When the storms of life are raging." In his epistles, the Apostle intimates that those who do not have storms, trials and difficulties, lack proof that they are God's children; for God would not be dealing with such as his children. Heb. 12:7,8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Col. 1:12). In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the divine shelter and care. And so a blessing comes out of these storms. Z'13-5239.

The Lord has a peculiar way of bringing peace to his people - not usually by interference with the people of the world. The storms of life may go on the same as ever; our way may be just as

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thorny as ever. But the Lord speaks peace to us! We hear his voice, the Word of God, giving us peace and rest of heart in the midst of outward trials and trouble. Z'15-5696.

Matt. 8:26 - This storm on Galilee seems to picture very graphically the great time of trouble with which this age will end. Then, in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. Z'13-5239.

107:43 Understand the lovingkindness of the Lord - Even though for a brief space his righteous sword shall be unsheathed for the punishment of iniquity and the overthrow of Satan's great empire. Z'15-5698.

110:4 A priest for ever - "For the age," or rather, a priest ever, an ever-priest, a lasting priest; not one who would pass away by death; not one who would drop his office in some unsatisfactory manner, but one who would fully accomplish all the purposes for which he was appointed as a priest. Our Lord was appointed a priest because there was necessity for a priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a priest, therefore, to the end or completion, would mean that he would be a priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial Age, when he shall have accomplished all this work and will deliver up the kingdom to God, even the Father. Then he will be a priest no more. There will be no need of a priest of any kind, sacrificing or reigning. Z'10-4668.

After the order of Melchisedec - Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. The full office will not be exercised until the whole church shall be with their Head in glory. A Melchisedec priest is a blessing priest, a priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood. (Gen. 14: 18,19; Heb. 7). Z'10-4668.

116:12 What shall I render to the Lord for all his benefits toward me? - In every truly noble heart gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes.

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving kindness and tender mercy of our heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! Z'14-5538. Joshua 23:14.

116:13 I will take the cup of salvation - The cup of death is represented as a cup of salvation because only thereby can our salvation and the world's be attained. Z'10-4555.

The Father has made a special provision for those who have made a full surrender of themselves to him. The experiences which he has arranged for them constitute "the cup of salvation." And in accepting this cup from the Lord, we are accepting all the experiences that come to us in his providence, whatever they may

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be - joy or sorrow, pain or pleasure or anything. As Jesus exclaimed: "The cup which my Father hath poured for me, shall I not drink it?" So should be the language of our hearts.

Our Saviour also said to his disciples who desired to sit next to him in the Kingdom: "Are ye able to drink of the cup that I shall drink of?" He himself continued to drink of that cup until the end - he drank the dregs of the cup. And so it will be with his followers. We are to drink of this same cup. It is our individual cup, and yet it is his cup. If we be truly loyal we will accept our share of the cup thankfully, gladly. And we know that as we drink of it he will be with us; we shall not be alone. He supervises the experiences of each of his members; and with every temptation and trial he will provide some way of escape, if the trial threatens to become too severe.

In Matt. 26:29, our Lord was here contrasting two great days - the day of suffering and the day of glory - the Gospel Age and the Millennial day. Z'14-5538.

Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this age - at the close of the antitypical Day of Atonement and its sacrifices. Z'10-4555.

116:14 Pay my vows unto the Lord - "Now is the acceptable time - now his life shall lose it." If we suffer (with him) we shall also reign with him" - not otherwise. Z'14-5539.

In the presence of all his (God's) people - It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10). And all the witnesses for the truth must be martyrs for the truth. They must, in other words, be willing to suffer for it. Our Master said that whoever would not confess him before men, he would not confess before the Father and before the holy angels. Z'14-5539.

1:9:9 By taking heed thereto - By careful, painstaking heed, by systematic and diligent effort at self cultivation. Z'11-4834.

119:15 Meditate in thy precepts - By diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds. Z'11-4834.

119:16 I will not forget thy word - This heed or care is to be taken not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions. Z'11-4834.

119:105 Thy Word is a lamp unto my feet - The narrow way has been dark; but we have had the "sure word of prophecy," which as a lamp, shines on the pathway and will shine "more and more unto the perfect day." When that day comes men will not need the lamp, for then there will be sunlight. Then the knowledge of God will fill the whole earth. Z'12-5055.

It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out. Z'13-5356.

1:9:130 The entrance of thy words giveth light - Sin cannot endure the light of truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity

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must inevitably lose the light, because they are unworthy of it. Ignorance and superstition must vanish before this light. And what a blessed realization it is to be thus liberated! Z'14-5508.

119:148 Mine eyes prevent - Anticipate. Z'14-5518.

Meditate in thy Word - Psa. 1:2 - Law, precepts - the spirit and purpose of that law, not merely the outward form. So should we meditate upon the spirit of the law of God. The sentiments of our heart should be the desire to get the divine mind as nearly as possible on every subject. (Luke 6:45). Z'14-5518.

119:165 Great peace - Phil. 4:7.

Love thy law - God's law represents God's will. All who are right-minded, rightly disposed, will rejoice in having God's will well done. Z'11-4898.

125:2 As the mountains are round about Jerusalem - The city of Jerusalem, located as it is, in the top of the mountains, and flanked by them in every direction, would be difficult for any enemy to successfully attack. Z'10-4623.

130:1 Out of the depths - The life of every human being has its lights and shadows, its heights of joy and its depths of sorrow. These make up a large part of the warp and woof of experience; and the web of character which flows from the active loom of life, will be fine and beautiful or coarse and homely, according to the skill and carefulness with which the individual weaves into it the threads of experience. In every life, in the present reign of sin and evil, the sombre shades predominate; and to such an extent is this true that the Word of God aptly describes the human family in their present condition as a groaning creation. Romans 8:22, 23.

Sorrow and griefs may, and perhaps often will, come in like a flood, but the Lord will be our stay and strength in every experience which he permits. The soul that has never known the discipline of sorrow and trouble has never yet learned the joy and preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow and grief, when we draw near to the Lord, that he draws especially near to us. So the Psalmist found it, when in his deep affliction, he cried to God. vv. 1 & 2. Z'15-5802.

130:4 There is forgiveness with thee - How precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. Rom. 8:31, 33, 24 Diaglott.) Z'15-5802.

130:5 I wait for the Lord - See Comments, Psalm 37:5-7.

In every experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that "he knows, and loves, and cares," and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed or even injured. Z'15-5802.

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- 133:1 Dwell together in unity - In times of persecution, there would be greater unity, because there would be fewer likely to attach themselves to the church; outside persecutions would be likely to deter all but the truly consecrated. Such persecutions all would be likely to feel, and only those who had common interest and common cause would be drawn together. Z'12-4994.
- There is more opportunity for friction amongst those who are spirit-begotten new creatures than there is amongst the world, as whole, that is to say, a company of people in the nominal church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energised by the truth. In the nominal church, religion is more a matter of form. Z'12-4995.
- (For Comments on verses 1-3, See Vol. 6, page 132.)
- 133:2 Like the precious ointment - 1 Cor. 12:13.
- 141:1 I cry unto thee - We should not fail to note the difference between worship and praise, which anybody may render to the Lord, and prayers and supplications, which are acceptable only from the Lord's consecrated people and their children while still minors. To illustrate: It is one thing that the populace may cheer a governor or a king, may remove their hats or bow their heads, but it is quite another thing to be received by the king or governor into association as his friends, or have communion with him. Z'15-5692. All these special blessings the Bible reserves for those who become especially, peculiarly, the sons of God. John 15:7. Z'15-5692.
- 141:2 Let my prayer be set before thee as incense - This is the same thought elsewhere expressed in the Bible - that the prayers of God's people rise up before him as a sweet perfume (Rev. 5:8). And, by the way, we remember that the incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet odor; and that nobody was allowed to make that incense except the priests who were to offer it. (Ex. 30:34-38; 37:29). Thus, again, the Lord shows us that the privilege of prayer, of approaching him in an acceptable manner, is confined to the antitypical priests, called by St. Peter, the royal priesthood. 1 Peter 2:9. Z'15-5692.
- 141:3 Keep the door of my lips - From utterances that would be injurious to others; and, on the contrary, helpful to humanity and honouring to God. Z'15-5692.
- 141:4 Incline not my heart to any evil etc., - Assist me in my determination to oppose all these things. Z'15-5692.
- Let me not eat their dainties - How important that the Lord's people should scrutinize their lives when they come to their Father in prayer! How appropriate for them to note to what extent their luxuries and dainties have come to them contrary to the Golden Rule! Whoever intelligently thus prays will surely be examining his life to rectify his business relations, so that he may not eat of the dainties which would come from injustice or opposition, but on the contrary, rejoice in the commonest things of life if they be the best procurable in harmony with the principles of righteousness, the principles of love. Z'15-5692.
- 141:5 Let the righteous - In the Scriptures the word righteous is used in a two-fold sense. In one, absolute righteousness is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given out that our Lord Jesus is the Righteous One, who smites. In this sense, of

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course, the chastisements would come from our Lord: and the chastised would receive them with appreciation, knowing that the wisdom, justice and love of God are connected with such a reproof. But there is a secondary use of the word righteous, applying to mankind. Various persons are spoken of in Scripture as being righteous, not because they were perfect, but because they were right- intentioned, right-minded, and manifested in their conduct the Spirit of God, the spirit of righteousness. Z'12-4977.

Smite me - The class that are thus in fellowship with God, through prayer and through seeking to be obedient to his arrangements and laws, are so fully engaged that they are able to say, as in this Psalm, that they will take no offence if reproved by the righteous - rather the reproof of such will be to them like an excellent oil. Z'15-5692.

Excellent oil - Such as a guest received from his host in ancient times. Z'15-5692. Gal. 6:1.

In order to accomplish this end, a reproof should be sympathetic. We should remember that all the Lord's people are fallen according to the flesh. Z'12-4977.

It should be done only after consideration and prayer, and after having arrived at the conclusion that this is the best possible way to help the brother or sister. If all reproof were given under such conditions, we may readily suppose that it would be much more helpful than is the usual reproof. Z'12-4977.

The Apostle's statement, "Reprove," "rebuke" was not made to all God's people, but to Timothy, who was an elder. And only those should be chosen as elders who are men of moderation, men of development, men who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke would be helpful and intended to draw the person nearer to the Lord, and to be encouraging and helpful generally. Z'12-4977. See 1 Tim. 5:1, 2; and Comments.

Which shall not break my head - Neither their heads nor their hearts are broken by such scriptural reproofs; and they themselves learn to administer admonition to others in a similar manner, so as not to injure but to help. Z'15-5692. A reproof should not be disastrous, not crushing, but it should be an anointing or blessing. Z'12-4977.

My prayer also shall be in their calamities - Their prayers are for each other in what seem to be calamities; and in harmony with the Lord's promise, these seeming calamities and all the affairs of life shall operate together for a good to those who love him, to the called according to his promise. Z'15-5692.

141:7 As when one cutteth and cleaveth wood upon the earth - Like the fragments made by the woodcutter, who considers the chips not worthy to be gathered. But while this may be the estimation of God's saints from the worldly viewpoint, not so is it with God, as the following verse implies. Z'15-5693.

141:8 But mine eyes are unto thee, O God the Lord - But whatever affliction God's consecrated people may have in the present life, whatever rejection may be their experience at the hands of the great or wise of this world, they have God's promise of glory, honour, immortality, in the future. Z'15-5693.

Leave not my soul destitute - Desolate. He has declared, "The gates of hell (sheol, hades) shall not prevail against them;" that is to say, the power of the grave shall not prevail against the Lord's Anointed. Christ and the church - they shall come

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forth from the power of the tomb, glorious in the first resurrection majesty to reign a thousand years. Rev. 20:6. Z'15-5693.

141:9

Keep me from snares - Satan is represented as a fowler, a hunter who is seeking after the Lord's people even as earthly hunters are prone to hunt after speckled birds.

The Lord will help his people, he will deliver them from the various snares of the adversary; and eventually Satan and all his cohorts will fall into their own snares. Z'15-5693.

141:10

Let the wicked fall into their own nets - Thus in ancient times, when the Egyptians thought to capture the Israelites at the Red Sea, the Lord opened the way for the Israelites and they escaped; while their enemies pursued after them and were themselves entrapped and overwhelmed.

Similarly, in the great time of trouble that is approaching, Satan and his servants will be overwhelmed in that trouble in a manner not expected of them. The church will escape those things coming upon the world and will stand before the Son of Man, change in the power of the first resurrection and called to be with him as His Kingdom Class. But the world will be ensnared in that great time of trouble. Yet, thank God, it will be for their advantage as they learn the ways of the Lord more fully, and great will be the blessings of the Almighty coming to them! Z'15-5693.

144:11

Deliver me from the hand of strange children - In the church of the present age, there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are his," and in due time shall separate the false, or strange children, from the true, and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general. However, for quite a time there will be strange children amongst men - those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the second death, will the fulness of happiness prevail amongst the children of men. Z'11-4768.

144:12

That our sons may be as plants ... our daughters ... corner stones The grace and beauty of the children of Messiah, partakers of human restitution blessings (Acts 3:19-21) will be marvellous. They will attain to more than Adamic perfection, for they will have an increase of knowledge. Z'11-4768.

144:13

Garners be full - The earth shall yield her increase under the blessings of Messiah's Kingdom. Z'11-4768.

144:14

Then the oxen will be strong to labour - There will be no rupture of the happy relationships. Even death will be destroyed. Z'11-4768.

There will be no breaking in, nor going out - Then there will be no migration - no further seeking for better or more happyfying conditions. Z'11-4768.

No complaining in our streets - Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's Kingdom, peace, happiness, contentment will take the place of selfishness and discontent. Z'11-4768.

144:15

Happy are the people whose God is the Lord - Jehovah. God does not acknowledge himself the God of the wicked and he declines to treat evil-doers except as rebels, aliens, foreigners, strang-

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ers, as respects his promises and favours. Under the New Covenant all mankind will be privileged and assisted to come back to divine favour under the processes of Restitution. Z'11-4768.

- 149:5 Let the saints be joyful in glory - A time may come when a part of the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in his work. Z'14-5451. Let them sing aloud upon their beds - This seems to imply that there is a special work to be done while these saints still have beds, while they are in a condition of repose - "not tossed to and fro, and carried about by every wind of doctrine," but fully at rest in God's great plan. Z'15-5631.

We understand from other Scriptures that these beds represent creeds, or the sum total of one's religious belief. While some are reclining on a short creed bed, which cramps and fetters them, and the narrow cover of which cannot give them warmth and comfort, the true saints of God have at this time beds of full and proper size, and a cover which is warm and ample. Z'15-5804-05.

Thus the word beds here, in harmony with usage elsewhere in the Bible, would signify a rest of faith - that these saints were at rest in the midst of conditions to the contrary. This would hardly be the case if the reference be to those who have experienced the first resurrection "change." Their's will not be a rest of faith, but an absolute entering into rest. Z'14-5451.

- 149:6 Let the high praises of God be in their mouth - We believe that this is more and more becoming true. The saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mystery and obscurity have fled away. God's word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people today, who teach the same horrible doctrine, that they have the high-sounding praises of God in their mouths. Z'15-5804.

And a two-edged sword in their hand - This "two edged sword" is evidently, as elsewhere, the Word of God. We can scarcely imagine the saints beyond the veil as handling the Word of God, in connection with the showing of high praise to God - clearing his name from the dishonour attached to it through the ignorance, superstition and creeds of the dark ages. Z'14-5451.

- 149:7 To execute vengeance - Seeming to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should "judge nothing before the time." This Psalm, therefore describes the time when they are to do a judging work in respect to the world in general ("heathen"), as well as in respect to Israel, God's people.

We may be sure that if any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt, remembering that the divine requirement throughout the age has been that the saints of God shall be subject to the powers that be. Z'14-5451.

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- 149:8 To bind their kings with chains, and their nobles with fetters of iron - Whatever we shall do at any time under the guidance of the Lord's holy spirit will be in harmony with justice, and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the holy spirit of God, will ever be permitted participation in the kingdom glories and power. Z'14-5451.
- 149:9 To execute upon them the judgments written - Dan. 12:1; Rev. 2:27.

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- 3:3 Let not mercy and truth forsake thee - Mercy and truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. Z'13-5309.
- God's law is the law of truth and mercy. Truth would include everything righteous, toward God and toward man. Mercy includes all the graces of character. Z'13-5309. Micah 6:8. Bind them about thy neck - Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman - right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us. Z'13-5309.
- Write them upon the table of thine heart - Originally God wrote the divine law in Adam's heart. Under the terms of the New Covenant and through the ministrations of Christ's Kingdom, God purposes to re-write upon the heart of man the original character which was in his heart, and which has been effaced by selfishness (Jer. 31:31-33; Ezek. 36:26). This work is already begun in the church. Z'13-5309.
- 3:7 Be not wise in thine own eyes - Nothing is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others and especially usefulness in God's service; for the Word declares, "God resisteth the proud but giveth grace to the humble." James 4:6; Matt. 5:5; 1 Pet. 5:6.
- The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29,30). This humility of mind and heart was, in many respects, the secret of his success. If he had not been humble, he would not have attained to the glorious station to which he was exalted.
- There is a marked contrast between Jesus and Satan (Isa. 14:13, 14; Phil. 2:8). The wisdom of this world is foolishness with God. (1 Cor. 3:19; Isa. 29:14.) Z'13-5186.
- 4:23 Keep thy heart - The heart is one of the most important organs of the body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life. In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Z'13-5246.
- Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Keeping the heart also means activities in love, benevolence, helpfulness and the cultivation of thoughts and sentiments in accord with the divine. It means not only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love. Z'09-4345.
- After we have accepted the Lord's proposition and given him our hearts, we become the Lord's dear children, as the Apostle expresses it. The next thing is to keep the heart in loyalty, in full submission to the divine will. The necessity for thus keeping the heart is manifest. Even though our hearts are loyal to the Lord, yet we are surrounded by adverse conditions. The world, the flesh and the devil are assailing our hearts, which need, therefore, to be watched continually. As the Apostle says, "We have this treasure in earthen vessels." (2 Cor. 4:7). We have these adverse tendencies, or conditions, to deal with. Z'11-4904.

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It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban; in addition to this we are to root out of our hearts every longing, every desire for everything not thoroughly approved by the Lord. Z'11-4904.

There are many things to distract, to draw away, to lead astray. Not only the burden of business, but also the trend of the world in general and of our fallen flesh, tend to lead the heart away from righteousness, from the service of God, from purity, love and kindness toward others. Z'15-5746.

For out of it are the issues of life - This is true in two senses. The issues of life as respects the words and deeds of life are all guided and influenced by the heart. If our deeds and words would be pure and holy and helpful, they must be backed by a loyalty of heart. Again, "Out of the heart are the issues of life" in the sense that the ultimate results that we shall obtain are not according to any formula of the vow which we make, nor of any creed to which we might assent, nor of any course of study which we might undertake; but those issues would be dependent upon and determined by the real attitude of our hearts, because all the lessons of life, if they extend only to the outward man, and not the inward springs, will never bring us to the life external, which the Lord has promised to those who are fully consecrated in heart in him and his service. Z'08-4299.

The words, "issues of life" would remind a lawyer of the fact that when a case is tried in court, the jurors are sworn to do their duty in respect to the issue joined - the decision to be reached. So all the Lord's consecrated people are on trial (1) For life or death eternal; (2) For life on the highest plane - the divine nature and joint-heirship with Christ, or on the lower spirit plane of the great company. Z'09-4345.

- 8:17 Those that seek me early shall find me - This is said respecting Wisdom, but God himself is the very personification of wisdom, and hence this applies to God. Similarly, to those who are privileged to hear of God's grace, Christ is wisdom. As the Apostle declares, "He is made unto us wisdom" - unto all who rightly, properly accept him.

It is not our thought that the Gospel call was sent especially to children, nor do we find our Lord's teaching specially adapted to the child mind, nor that he taught children. However, whatever were the limitations of the Jewish Law which hindered Christ and the Apostles from becoming ministers of the truth until after they were 30 years of age, there are no such limitations now, and hence, "Whosoever has an ear to hear, let him hear," however old, however young. Z'08-4269.

- 8:23 I was set up from everlasting - This passage may be viewed either as a prophecy of what our Lord understood of his previous condition, or as a figure of speech setting forth the wisdom of God all through the ages. But since the wisdom of God is specially revealed in our Lord Jesus, so this was a foreshadowing of what Jesus might know of his prehuman condition. (John 17:5). Z'12-5065.

- 10:22 The blessing of the Lord, it maketh rich - At this time the blessing of the Lord very rarely makes wealthy his saintly people during this Gospel Age. Jesus and the Apostles and the specially saintly all down through the age and today are poor in this world's goods.

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Up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "now creatures in Christ." The terms of discipleship are that they exchange all earthly favours, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord to the heavenly inheritance - and share in the Messianic Kingdom, and its glory, honour and immortality. Z'13-5170.

13:24 For Comments on this verse see Vol. 1, pp. 524-531.

14:12 There is a way that seemeth right to a man - That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of the truth. Hence, half a lie is always more dangerous in its effects than the total absence of the truth. Consequently, when the Father of lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but rather tactily acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God - he takes his existence for granted and then gives a false description of his character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Gal. 3:26). Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, he is acknowledged to be the most perfect person who ever lived. Attention is drawn to his deeds of compassion and acts of mercy, the beauty of his character and the tenderness of his teaching. It is a bloodless gospel and a crossless life and, in regard to his person, he is merely considered as the ideal man. 2 Cor. 4:3; Rev. 12:9; Heb. 9:22.

Again, the devils delusion is that we can be saved by our own works and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith,.....not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to his mercy he saved us. (Eph. 2:8,9; Titus 3:5) Z'15-5849. (Contributed).

See also Romans 10:3; 2 Cor. 11:13-15.

15:3 Eyes of the Lord - The intelligence of Jehovah. Z'13-5209.

In every place - The fact that the Lord has knowledge of all conditions of things, is not out of harmony with the other fact that he permits conditions which he disapproves, and which he declares he will ultimately destroy. "All the wicked will he destroy." (Psa. 145:20). Z'13-5209.

Beholding the evil and the good - Things which God approves and things which he disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures. Z'13-5209.

16:5 Proud in heart - The highminded - those who feel haughty toward others, and are not sympathetic, who think of themselves more highly than they ought to think. who despise others. The heart of such a one is not that which God could love or that anyone could love; it is an abomination in the Lord's sight. Z'12-5000.

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Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Z'12-5001.

But evidently the most detestable form of pride is pride in the church - as though we had made the plan and could boast in it! But when we remember that none of us made the plan, but that we are privileged to see it, we should be filled the more with humility, and should try day by day to better glorify his name for the blessings which God has provided for the world. Z'12-5001.

Pride would seem to be an inordinate and excessive amount of self-esteem or self-conceit. Everyone should have a reasonable amount of self-appreciation, to the extent he would be able to know what powers he really has, so that he will not be negligent in the use of them. Z'15-5704.

We may be sure that if the Lord's people cultivate any heart-pride, they have thus a sign that they are not right in the sight of God. Humility is the essential of all who would be of the Lord's family. 1 Pet. 5:6; Matt. 23:12; Mal. 4:1. Z'15-5704.

The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that anyone has is a gift, it is not of his own manufacture or creation. God gives the blessing. James 1:17.

Worldly pride challenges faith in God and obedience to him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight; and the only proper weapon with which to overcome is the "sword of the spirit," showing us what is pleasing and acceptable in his sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18:14. Z'11-4898.

16:32 Ruleth his spirit - Mind, disposition. To rule one's spirit implies a conflict similar to that of taking a city; for no matter when we begin, we find entrenched therein many armed and opposing powers. Z'05-3629.

If a man would rule his own spirit, he must not only storm all the fortresses of inherited evils, but having gained possession and taken his seat upon the throne of this symbolic city (viz., the will), he must thereafter be continually on the defensive; for the old enemies are constantly on the watch - alert, and ever and anon seeking to regain possession. Z'05-3629.

To rule one's own spirit is by no means an easy task; and it cannot be done single-handed and alone. Consequently the wise general will invoke all the assistance at his command, remembering the words of the Apostle - "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the powers of this world, against spiritual wickedness in high places." "Great is he that is for you than all they that be against you;" gird yourselves like men, fear not, be strong. Z'05-3629.

21:3 To do justice - to do that which is just, right, equitable. Z'14-5430.

And judgment - To render righteous decisions in the mind, to decide justly.

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The relationship of Israel to God as his people was based upon the law. This law comprised justice and judgment. The Israelites were to do according to its commands - first God-ward, then man-ward. Z'14-5430.

His law was a requirement, and must come before all else. Z'14-5430.

One might be very just in his business dealings with his fellows. He might be very careful not to cheat anyone out of a cent; and yet in his mind he might have unkind, uncharitable views of others, and perhaps say things about them that would be very unrighteous. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule of justice. 1 Cor. 13:3. Z'14-5430.

Sacrifice - Of thanksgiving for victories, etc. These were privileges, voluntary offerings. Z'14-5430.

22:3 Hide himself - Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now clouding the earth. The most and best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh down from above, described by the Apostle, who says it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of heavenly wisdom, to that extent we may be sure he will have God's favour. And that favour guarantees to the recipient that "all things shall work together for his good." Z'14-5571

22:6 Train up a child - For Comments on this verse see Vol 6 S.S. pages 524-531.

23:7 Thinketh in his heart, so is he - According to a man's innermost sentiments, so is he. As a man thinketh in his heart, so is his real character. What is your real will? What are your real sentiments? Not, What words do you use? Not, What are your actions, but, What is the motive underlying all these? Z'13-5246.

It is not the transitory thoughts of the mind - the passing thoughts - but the deep fissures of thought, if we may so designate those which involve the whole life. The right thinking of the heart has much to do with the whole life. The Apostle says that we are transformed by the renewing of our minds, to know what is the perfect will of God. Romans 12:2. Z'13-5246.

23:26 Give me thine heart - We are to hold nothing back. We must yield full allegiance to the arrangements which God has made for our salvation. Our hearts must be brought into this attitude of full consecration and held there. To those who in loyalty of heart meet all these reasonable requirements of the Lord he will say, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. Z'15-5702.

Observe my ways - We see in the Lord's ways illustrations of his character - his wisdom, his justice, his love, his power. We note these qualities of his character by observing his ways; and they call forth our admiration and reverence. Z'15-5703. We especially learn of his ways from the study of his Word.

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23:31 Look not thou upon the wine when it is red - It would appear that there is a charm or enticement connected with alcoholic stimulents which gradually wastes the strong and quickly enthalls the weak of will. Z'10-4600.

While it cannot be said that the Bible commands total abstinence from intoxicating liquors, it can be said that everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects as injurious both physically and spiritually. Z'10-4600.

The one message which the Lord gave to his people when he instructed them to preach the Word did not include total abstinence, and hence the Lord's consecrated people, faithful as priests, may not turn aside from their more important message, the calling of the bride class, to urge upon the worldly this excellent but temporary and partial reformation.

Temperance, moderation, sobriety, is the inculcation of the Word of God and its spirit upon all who have named the name of Christ and proclaimed themselves followers of the Lamb. Z'09-4337.

23:33 Thine eyes shall behold strange women and thy heart shall utter perverse things - The wise man associates the demoniacal power of liquor with its twin sister, fleshly desire and general immorality. Z'10-4600.

23:34 Lieth down in the midst of the sea - Like floating wreckage. Z'10-4600.

Lieth on top of the mast - In imminent danger of destruction. Z'10-4600.

23:35 I felt it not - Solomon describes the condition of those who become beastly drunk. They are unconscious of injury, and seem to have their chiefest pleasure in unconsciousness, so that upon recovery from one debauch, there desire is to Seek it yet again - Thus are the chains of slavery to a most degrading habit gradually forged and manhood gradually enslaved, and earthly prospects, not to mention heavenly hopes, so glimmering. Z'10-4600.

25:21 If thine enemy hunger - etc. We should notice that the law of God demands not only justice, but also love - love supreme to God, and love to our fellow men. If love so broad and so comprehensive as this is demanded by God's law, and was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality. Z'15-5643.

25:28 No rule over his own spirit - The word spirit in this text represents the mind, the impulses of one's nature. Z'14-5488. Like a city which is broken down and without walls - In olden times cities were particularly places of refuge, where the inhabitants of the country congregated for protection. When the earth was less populous and the necessity for government was less appreciated than now, any marauding band was likely to take possession of what ever was open to their attack. So the cities of ancient times had strong walls. Z'14-5487.

Any city with broken down walls would have great reason to fear such marauders. The wise man has here likened such a city to a broken down human will. The will is to be continually on guard over the mind and to allow nothing to enter there except through the regular gates - conscience and judgment. Z'15-5653.

To yield ourselves to passion, to allow it to sweep over us and master us, is disastrous, whether we are weak-minded or strong-minded. Z'14-5487.

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A Christian has covenanted not to follow his own will; he has given up his own will, and has taken the will of God instead. The more advanced the Christian the more should we expect that he would be able to rule his spirit - "casting down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought" to the will of God in Christ. Z'14-5488.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" - Because he has to that extent learned to exercise the combativeness of a true character in the right direction - that of self-control. Prov. 16:32. Z'11-4790.

26:4 Answer not a fool according to his folly - When talking to anyone who speaks foolishly, do not talk foolishly in return. You dishonour yourself. Z'12-5050.

26:5 Answer a fool according to his folly - You do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind. Z'12-5050.

29:1 He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy - Telling of the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect - the sinner will be more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction - a destruction from which there is no recovery - no remedy. Whoever shall be remanded to the second death, there will be no hope for him. Z'11-4820.

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ECCLESIASTES

- 5:1 Keep thy foot - Notice where you are going. Do not go to the house of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with his people. Z'13-5186.

Whether we meet in a parlour or in a church, or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore, whoever approaches it should do so with watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear" - listen - not full of mirth. All conversation should be of a kind that would edify - build up - along spiritual lines. Z'13-5187.

The sacrifice of fools - This would seem to refer to laughter, levity, foolish talking and jesting. Z'13-5186.

- 11:3 Where a tree falleth, there shall it be - So, as mankind go down into death, there they remain. In the awakening from death, there will be a resuscitation to practically the same conditions mentally, morally and physically - which they had before they went into the tomb. If mankind came back from the tomb perfect, no one would have any way of identifying himself. Z'12-4985.
- 12:1 Remember now thy Creator in the days of thy youth - What a great mistake some parents make in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness and become its servants! This thought is reflected upon the minds of the young, both male and female; rarely do they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not put upon these children the weight of the cross, nor expect of them saintship; if ever they become truly consecrated saints of God they will then know the trials of the narrow way and have plenty of them."

Alas! such Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the "narrow way." The broad road of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful picture at a distance, but the picture is a mirage - it can never be reached - it is a delusion. We hold that the only true pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice - in the footsteps of the great Teacher - in taking up the cross to follow him - in laying down life as he laid down his - in "suffering with him that we might also reign with him" - in being "dead with him that we might also live with him."

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not earlier find the way of the Lord, the way of truth, joy, peace and happiness!"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be

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a preceptor. At times, under God's providence, the message from on high reaches the heart, and draws it with seemingly little resistance. The hallowness of life is perceived, the need of wisdom from on high is recognized, and perhaps by the servant, perhaps through parental instruction, perhaps through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way. Z'11-4837-38.

12:7 The spirit shall return to God - It has no reference to the breath or anything returning through the air to God. When God created Adam, he gave him a life that would continue forever if he would be obedient. When Adam sinned, God did not take away the spirit of life immediately. He allowed man to hold on to that spirit of life just as many years as he could, battling with the thorns and thistles until the "breaking of the silver cord." Adam transmitted a portion of that spirit of life to his children. But mankind have no right to that spirit of life. God recognizes none as having a right to live except those who are in harmony with him - those who are perfect.

Adam could not give up the spirit of life; that is, no longer held that portion of life which he had held for 930 years. Adam could not say to his children, "I bequeath my life-rights to you;" for he had none. No one but God can give a right to life. "The spirit returns to God who gave it. When one who has possessed the right to life has forfeited it, he cannot say that he has a right to life or anything. There is no way to get life other than through Christ. Z'12-5108.

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SONG OF SOLOMON

Cant. (Comments on vv. 1 - 6 are from a Contributed article)

- 1:1 The song of songs - The harmony of harmonies - the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word - the song of songs because it expresses the mutual love of Christ and his church in more ways than any other. Z'08-4232.
Which is Solomon's - Type of Christ in glory, as David was a type of Christ in the flesh. Z'08-4232.
- 1:2 Let him kiss me - A form of salutation which has always signified closest fellowship; "greet all the brethren with an holy kiss;" "betrayest thou the Son of man with a kiss?" Z'08-4232.
With kisses - The oft-repeated endearments. Z'08-4232.
Of his mouth - Of his Word, the Scriptures. Z'08-4232.
For thy love - Thy caresses, the repeated assurances of guidance, protection, companionship, love and care. Z'08-4232.
Is better than wine - Wine is a symbol of doctrine. "They also have erred through wine." "They are drunken, but not with wine." "All nations have drunk of the wine." "I will not henceforth drink of this fruit of the vine." "Be not drunk with wine." Doctrine is not only important but necessary. "If any man will do my will he shall know of the doctrine." "The time will come when they will not endure sound doctrine." "Speak thou the things that become sound doctrine." "Earnestly contend for the faith." - Although a sound faith is essential, yet of faith, hope and love, the greatest of these is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the church than the precious doctrines so vital to her happiness. Z'08-4232.
- 1:3 Because of the savour - The sweet perfume. Z'08-4232.
Of thy good ointments - The holy Spirit, composed of the principal spices of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood. Z'08-4232.
Thy name - Christ, which means "Anointed." Z'08-4232.
Is an ointment - The holy anointing oil, the holy spirit. Z'08-4232.
Poured forth - At his baptism upon the Head, at Penticost on the Body. Z'08-4232.
Therefore - Because of their admiration and appreciation of Christ's holy Spirit. Z'08-4232.
Do the virgins - The pure in heart. Z'08-4232.
Love thee - Seek fellowship with thee, aspire to learn of thee to cultivate thy graces, to be near thee. Z'08-4232.
- 1:4 Draw me - No man can come to me except the Father draw him. "All mine are thine, and thine are mine." All things are of the Father by the Son. Z'08-4232.
We will run - Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but with patience the race set before us; run for the prize; so run that we may obtain. Z'08-4232.
After thee - The forerunner. "The firstborn from the dead." The first to pass over the narrow way. The Head, that in all things he might have the preeminence. Not after the flesh, but after the spirit. Z'08-4232.
The King - The Lord Jesus, typified by Solomon. So shall the king greatly desire thy beauty. Z'08-4232.

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Hath brought me - Even in the present life. Z'08-4232.
Into his chambers - Into the "Holy," the Spirit-begotten condition; made us to sit down in Heavenly places in Christ. Z'08-4232.
We will be glad - "Be glad in the Lord, and rejoice, ye righteous." Z'08-4232.
And rejoice in thee - "And again I say, rejoice." Z'08-4232.
We will remember - We will meditate upon, think of. Z'08-4232.
Thy love - Thy caresses, assurances of guidance, protection, companionship, love and care. Z'08-4232.
More than wine - More than the doctrines so precious to us. Z'08-4232.
The upright - Those without deceit, the guileless, purehearted. Z'08-4232.
Love thee - Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee. Z'08-4232.
1:5 I am black - The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman. Z'08-4232.
But comely - "The king's daughter is all glorious within;" her intentions are pure, spotless in God's sight. Z'08-4232.
O ye daughters - Professed children. Z'08-4232.
Of Jerusalem - Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people. Z'08-4232.
As the tents of Kedar - Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins; their tents are their homes, and though outwardly stained and weather-beaten are often extremely luxurious in the interior, being hung with costly tapestries. Z'08-4232.
As the curtains - Between the Holy and Most Holy. Z'08-4232.
Of Solomon - Of Solomon's temple. These curtains, or rather, a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was a most wonderful curtain, being some thirty feet long, fifteen feet wide and five inches thick.
1:6 Look not upon me - "Look not so upon me" (Leeser); the church kindly expostulates with her critics. Z'08-4232.
Because I am black - "Because I am somewhat black" (Leeser); the church does not deny her imperfections, but is not disposed to admit the contentions of her fault-finders that she is altogether worthless. Z'08-4232.
Because the sun - The searching light of the true Gospel, which exposes every defect. Z'08-4232.
Hath looked upon me - Judgment must begin at the house of God. The church's sins are of the kind that are open beforehand, known to all men. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded. Z'08-4232.
My mother's children - Sitting and speaking against their brother, their own mother's son. Z'08-4232.
Were angry with me - "Your brethren that hated you, that cast you out for my name's sake" etc. The brother shall betray the brother to death. Z'08-4232.
They made me - Elected me, appointed me. Z'08-4232.
The keeper - Class leader, Sunday-school teacher, etc. Z'08-4232.
Of the vineyards - Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young people's unions. Z'08-4232.
But mine own vineyard - The cultivation of the true vine; "I am the vine, ye are the branches." Z'08-4232.

SONG OF SOLOMON

Have I not kept - "Take heed unto thyself, and unto the doctrine."
(1 Tim. 4:16).

2:15 Take - The word "take" is here used in the sense of catch.
Z'16-5886.

The little foxes - very cunning, but docile little animals, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Z'16-5886.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on guard against these than against the greater sins. Z'16-5886.

Every child of God should especially be on guard against the little things - the things that seem like jokes, which sometimes do more harm in the church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; and little acts of selfishness, etc. Z'16-5886.

Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh, or look, or shrug - how these count in our daily lives either for or against our own spiritual development, and often the development of others! Z'16-5886.

Spoil the vines - As these little foxes delight to tear the vine with their sharp claws and gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. Z'16-5886.

Tender grapes - Representing the fruits of the holy Spirit.
Z'16-5886.

6:3 I am my beloved's - Only a few can say this from the heart. There is no possibility for any one to get into this special elect class "the bride, the Lamb's wife," without knowing it. There is, therefore, no possibility that heathen philosophers, or others who lived and who died without a personal knowledge of Christ as their personal Saviour, can ever be members of the elect church, the bride; all who are of it will be able to say, "I am my Beloved's."

This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place; because only the justified are "called." It is implied that the one who can say, "I am my Beloved's" has not only heard of Christ, but has made a definite compact or contract with him. And this contract - to be his in every thought and word and deed, to the extent of our ability, is he will accept us and be our Bridegroom, is our marriage vow or covenant. Z'11-4783.

My Beloved is mine! - The Bridegroom's care, protection, provision and comfort belong to his betrothed even now. - "Lo, I am with you always; even unto the end of the age," and in the end of the age he is to be specially near, specially precious, and is to reveal himself to his faithful in an especial manner, even before she is so changed as to behold him in his glory. Z'11-4784.

6:9 Is but one - There is but one Bride of Christ. Z'10-4655.

8:6 Jealousy - Jealousy of another is always an evil quality. One has said of it, "Jealousy is really - whether so recognized or not - a thirst for blood, life; at any moment, when reason is a little weaker than usual, jealousy is ready to kill the thing it hates or the thing it loves." It signifies either apprehension of being displaced in the affections of another, or of being outdone by a rival in matters of popularity with others.

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The jealousy mentioned in this text is the most vicious kind of cruelty, committed in the name of love, or through envy; it is one of the great foes which confronts every Christian and is closely allied to hatred, malice, envy, strife and should be slain on sight - as an enemy of God and man, and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cleansing by the spirit of holiness and love should be invoked. It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. The mind which is once poisoned with jealousy so rapidly brings everything within its environment to its own colour and character that it is with great difficulty that it can be entirely cleansed from it. Z'11-4789.

When St. Paul wrote, "I am jealous over you with a godly (Ex. 20:5) jealousy" (2 Cor. 11:2), we cannot understand that he was actuated by a mean jealousy, but that he was jealous for, or in the interest of, the Corinthians - an earnest, anxious solicitude and vigilant watchfulness, a godly jealousy for the best interests of the Lord's precious truth. Z'11-4789.

When we have that jealousy in the Lord's cause, it is different from a jealousy in our own interests. Z'11-4789.
Cruel as the grave - (Sheol) - Which engulfs all mankind; unreasoning, insatiable. Z'11-4789.

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- 1:3 The ox knoweth his owner - This is our Lord's complaint through the Prophet against many whom he has favoured both in natural Israel and spiritual Israel - they do not exhibit the wisdom of even the brute beasts. As the ox would be able to know his owner, we surely ought to be able to know our God and to recognize his supervision in our affairs. Nevertheless, some know not the Lord as their owner, but still "belong to" various sects and parties and denominations. Rev. 18:4. Z'07-4044.
- The ass knoweth her Master's crib - She knows to look for her food as of her master's providing, and goes again to the same crib where she receives his bountiful supply, where she may be again and again refreshed and nourished. But our Lord intimates that the stupid ass could give pointers to some of his people. And how true this is! Here and there we find some who, after feeding at the Master's crib, practically say to themselves and to others, "Yes, there was good, clean provender in that crib; it tasted good, I feel refreshed; but it was not specially of the Master's providing; it was a happen-so; let us browse and wander about - we may come across another crib containing still better provender; let us nose about the various creeds, let us try Christian Science, let us try faith cure, let us try to make a crib of our own, and to fill it ourselves and eat therefrom." The Lord intimates that the ass is not so foolish as this; but if we could find one thus disposed we would say, Poor, foolish donkey, you do not know a good thing when you have it - you do not realize your Master's care. Z'07-4044.
- As the Apostle intimates (Acts 20:30) some of the elders in the church of Christ, instead of feeding the flock of God and pointing them to their owner, to the food which he has provided, the meat in due season, are, on the contrary seeking to turn the flock away - to draw disciples after themselves. Taking for granted that some of the Lord's people are more stupid than the ass, they do their best to turn them from the Master's crib - has provision for the necessities of his people in this evil day. Z'07-4044.
- 1:16 Cease to do evil;
- 1:17 Learn to do well - This admonition of the Lord represents his general attitude toward our race. He does not chide us for being sinners, for he himself explains that we were both born in sin and mis-shapen in iniquity, in sin did our mother's conceive us. What the Lord desires in us is that, realizing our wrong condition, we shall turn therefrom, to the best of our ability to do right. We shall not be able to effect this transformation in ourselves except so far as to have a right will and a pure heart, or honest endeavour for righteousness. To all such, the Lord proposes succor, assistance, and this assistance he has provided for us in our Redeemer. Z'11-4840.
- 1:26 Restore thy judges - Heavenly wisdom directing, and incorruptible earthly judges communicating and enforcing the divine message and law. However, before this grand condition can be realized, it will be necessary for the Messiah to take his great power and reign. Z'15-5646.
- 2:2 Above the hills - Symbolic of the smaller governments of earth. Z'14-5575.
- 2:3 Many people shall say - Many nations will perceive and take note and desire to share those earthly good things with Israel. Z'10-4575.

ISAIAH

The house of the God of Jacob - The New Covenant will be made only with Israel. And the only way in which the other nations can receive a share of these restitution favours will be by becoming Israelites - coming under the laws, regulations and disciplines of the New Covenant. Z'10-4575. Jer. 31:31-34.
The law - In the hands of the antitypical Moses, the Mediator of the New Covenant. Z'10-4575.

- 3:1 The stay of bread and the whole stay of water - There was a famine which came upon Judea. The people did not have enough to eat or drink. They are still in very much the condition of Ishmael at the time when Hagar laid him down to die. During the Gospel age the poor Jews have been famishing. They have been without any communication whatever with God.

The Prophet (Isa. 33:16) tells us of another class whose "bread shall be given them, whose water shall be sure. Z'12-5032.

Today, we find many of nominal Israel hungry, thirsty. Z'12-5032-33.

- 5:1 A song - What the Prophet styles song we might properly term a parable or story. Z'11-4794.

We have a divinely-inspired key to this chapter, for the words of the next few verses were quoted by the great Teacher and applied by him to the Jewish nation. Matt. 21:33. Z'11-4794.
His vineyard - God is represented as having planted the nation of Israel as his vineyard - verse 7. Z'11-4794. - Typifying Spiritual Israel. Z'11-4795.

- 5:2 He fenced it - Set a hedge about it in the law and the prophets, and in all the arrangements made for that holy nation. Z'11-4794.
Gathered out the stones - Removed the difficulties. Z'11-4794.

Note the care with which the Lord planted his church, gathering out all the difficulties at the time of its establishment. Z'11-4795.

Planted it with the choicest vine - The richest promises - the promises of the Messianic Kingdom and the blessing of Israel and all the families of the earth. Z'11-4794.

Note the heavenly, spiritual promises, exceeding great, with which he surrounded the church as his vineyard. Note that it is of the Father's right-hand planting. Z'11-4795.

Built a tower - A watch tower, in the Prophecies. Z'11-4794.

John the Baptist was the last. Z'11-4794. Note the watch-tower of grace and truth established by the Apostles. Z'11-4795.

Made a winepress - Note the blessing of the holy Spirit. Z'11-4795.

Looked that it should bring forth grapes - It was proper that he should look for choice fruitage from so favourably-situated a vineyard, but the results were unsatisfactory. Z'11-4794.

The demands of the law were supreme love for the Almighty, governing every thought, word and act, and a love for the neighbour as for himself - an unselfish love. Z'11-4795.

Brought forth wild grapes - The fruitage was not in harmony with the promises he had planted, but wild grapes, sour, small. Z'11-4794.

In the end of this age comes a harvest-time for spiritual Israel, as in the end of the Jewish Age there was a harvest time for natural Israel. Here, as there, only "a remnant" will be found worthy of the kingdom - the great nominal mass will be found unworthy. Z'11-4795.

ISAIAH

"And he looked for judgment (justice) but, behold, oppression; for righteousness (equity), and, behold, a cry" of distress. As to the National cry and the reason for it, see verse eight. Z'12-5112.

- 5:5 Take away the hedge thereof - This parable our Lord almost duplicated, and we may understand therefore that while it may have had some application to Isaiah's time as the period of 70 years desolation, the real fulfilment on a still larger scale took place at the time of our Lord's first advent, when, because of their wrong condition of heart and rejection of him, he declared their house left desolate, and, as the Apostle says, "Wrath is come upon them to the uttermost." Z'08-4257.

It shall be eaten up ... trodden down - The beasts of the field, the Gentile nations, have ravaged this vineyard and, by divine intention -

- 5:6 No rain upon it - No rain of divine blessing, comfort, encouragement and fructification have come upon the Jewish people in all these more than eighteen centuries. Z'11-4794.

- 5:8 Join house to house ... field to field - Showing the disposition of the Israelites to take advantage of each other; the result of this being great riches on the one hand and great poverty on the other. This Prophecy reminds us of the Great Teacher's words, when he said, "Woe unto you, scribes and Pharisees, for ye devour widow's houses" - you take possession of the property of the poor, perhaps, sometimes, in a technical, legal way. You are not filled with that love for your neighbour as yourself which would lead you to assist the poor, the widow and the fatherless and to be generous toward all. Z'11-4795.

Thus, selfishness was foremost amongst their sins. To become rich was put as the most prominent sin because that desire leads to other sins. 1 Tim. 6:10. Z'08-4257.

Today, selfishness is heaping up treasure, and the results, we may be sure, will be unsatisfactory - "a time of trouble such as never was since there was a nation." Dan.12:1. Z'11-4795.

- 5:9 Shall be desolate - Ruin came upon the great estates. Z'11-4795.

If we rightly appreciate what the Scriptures foresaw respecting times not far ahead of us, we will see that many of the great and rich will be in a sad plight in their country-side homes, as will be some of the poorer in the congested cities, for the time of trouble, it is declared, will be upon all. Z'12-5112.

- 5:10 Ten acres ... shall yield one bath - Shortage of crops will have much to do with the trouble.

Never before has the world been so amply fortified against all peculiarities of conditions. Drouth and famine in one part may be relieved by the surplus of another part; nevertheless, we are to remember that the entire situation is in the divine hand, and that if a shortage of food supply should now come to pass, it would indicate a divine intention in the matter, more than at any time in the world's history. Z'12-5112.

Thus selfishness would have its reproof and penalty along temporal lines, as well as costing the loss of spiritual privileges. Z'11-4795.

- 5:11 Strong drink - Indulged in by the wealthy of verse 8. Z'08-4257.

The accumulation of wealth has generally an injurious effect upon the rich - idleness, music and wine and disregard of things divine. Z'11-4795. To their own injury as well as to

- the neglect of their responsibilities to God. They ask, "Am I my brother's keeper?" even as Cain asked this question. Z'12-5112.
- 5:12 Regard not the work of the Lord...the operation of his hands - God would have the prosperous people of our day take a broad view of his work, of humanity in general. We would have them concentrate their mental powers and force of character, not upon the personal aggregation of wealth, but upon generous schemes for the blessing and uplifting of the entire race. "The earth is the Lord's and the fulness thereof." He hath given it to the children of men." Ultimately, according to the Scriptures, he intends that the world as a whole is to share, upon a basis of equality, all of earth's advantages. Z'12-5112.
- 5:13 Gone into captivity - The Israelites had practically become the slaves of their brethren, the rich. Z'08-4257.

That an opportunity is now slipping through the fingers of some of the very wealthy - an opportunity to join in with the noblest and best of the Socialists and help to lead the masses of the people, not toward anarchy, but away from it - toward the conditions which God's Word and the principles of justice and righteousness set before us as the proper conditions - the ideal conditions! Z'12-5112.

We must admit, in any event, that even if Socialism were established in the world, it could not be maintained in any degree of perfection except by men thoroughly converted to God. Z'12-5112.

Have no knowledge - In practical captivity through this. Z'08-4257.

Famished - From lack of proper ideals and nourishment from the prophecies of the Lord, in instructions of his Word. Z'08-4257.

Weak, perplexed, ignorant of the proper course. Z'12-5113.

Thirst - Lacking vigor, vitality and energy as respects the Lord's great purposes to which he had called them (Israel) to be his special people. Similar conditions apply now to spiritual Israel. Z'08-4257.

This is the famine elsewhere mentioned, not for bread, nor for water, but for a hearing of the message of the Lord, the Gospel of Messiah's Kingdom, which is the very message that all need to hear. Z'12-5113.

- 5:14 Hell hath enlarged herself - Not the hell of eternal torment, but the Bible hell, the grave, the state of death. The time of trouble approaching will mean the loss of much life; as Jesus said, "Unless those days should be shortened, there should no flesh be saved. Matt. 24:22. Z'12-5113.

The application to spiritual Israel may be a spiritual one, a reference to the fact that the spiritual hopes and ambitions of many are going down into oblivion - that faith is perishing among the people. Z'08-4257.

- 5:15 Mean man and the mighty man - The selfish rich and the selfish poor. Z'12-5112.

- 5:16 Exalted in judgment - "Wait ye upon me, saith the Lord, until that day!" "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:8-9. Z'12-5112.

- 5:17 Shall the lambs feed - In the pastures which he will provide. Z'08-4257.

Shall strangers eat - The wastes which the profligate had taken possession of as their own shall be turned over to others whom they would not recognize. Z'08-4257.

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- 5:18 Woe to them - The influential ones. Z'08-4257.
Draw iniquity with cords of vanity - Who had been disposed to use falsehood as cords in carrying forward their inequitable schemes. Z'08-4257.
- 5:19 Let him make speed - These are represented as scoffing at the second coming of Messiah. Z'08-4257.
That we may see it ... That we may know it - In other words, they claim to be in full accord with the Lord, to be perfectly ready for his Kingdom if he had one and if it ever will come. Z'08-4257.
- 5:20 Woe unto them - The Higher Critics. Z'08-4257.
That call evil - The things which they practice. Z'08-4257.
The good, evil - Truth and equity they have treated lightly and spoken of as evil - nonsensical. Z'08-4257.
Bitter - Of error. Z'08-4257.
Sweet - Of truth. Z'08-4257.
- 5:21 Wise ... prudent in their own sight - They have a wisdom and prudence which is of the earth earthly - sensual, devilish. They neglect the wisdom from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." (James 3:17) Z'08-4257.
- 5:22 Mighty to drink wine - The wine of Babylon, intoxicating from the dark ages - they can swallow these doctrines and not be intoxicated by them as are the masses. They are men of strength and can drink mingled strong drink - strong doctrines. Z'08-4257.
These strong doctrines may perplex the masses of spiritual Israel, but these strong men have a way of taking all the creeds, all the doctrines, and mingling them together, declaring their full harmony and that separately and as a whole they are splendid. Z'08-4257.
- 5:23 Justify the wicked - If, for instance, a professed servant of God shall desire that he disbelieves practically all the teaching of God's Word, they stand ready to justify him in his wickedness. Z'08-4257.
For reward - That they may in so doing justify their own belief and that they may maintain their standing and honour of men in silence and pose as strong-minded men, able to drink much strong drink. Z'08-4257.
Take away the righteousness of the righteous - To subdue those who speak the Truth, to slander them, to say all manner of evil against them falsely. They do this also for reward; Because they desire to be on the popular side and to retain the rewards which are accorded such. Z'08-4257.
- 6:1 I saw also - The signification of this vision we draw from the words of Jesus. He refers directly to this vision. John 12:41. Z'11-4787.
I saw also the Lord - Jesus, at his first Advent, tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant. (Jer. 31:31) God knew that Jesus would be rejected, nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power, it would have meant that a sufficient number of the Jewish nation had received him with the bride class, to be associates in the spiritual Kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in his glorious Kingdom - Israel would have gotten the entire blessing. The Kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have become the channel of divine blessing to all nations. Z'11-4787.

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- 6:4 The posts of the door moved - Indicating the unreadiness of the world to receive the message. Let the whole earth be full of the Lord's glory. Z'11-4787. See next clause.
The house was filled with smoke - Darkness beclouding the glorious scene. Z'11-4787.
- The fulfilment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in a proper condition. A new doorway must be provided through which the glories of the King of Kings will issue forth to the world. St. Paul declares that the shaking of anything in a typical sense, represents instability, its removal - that something superior may be established in its stead. The Jewish nation was removed from its favoured position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment. Z'11-4787.
- 6:5 Woe is me - In the vision, Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord. A glimpse of the Lord's glory showed his own defects and those of his neighbours. Z'11-4787.
- 6:6 Live coal ... off the altar - As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during the Gospel Age have had the required blessing upon their lips and have proclaimed the divine invitation, "Present your bodies living sacrifices, holy, and acceptable to God. (Rom. 12:1). This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for eighteen centuries. It has not only taught a cleansing from sin, but a service to God. Z'11-4787.
- 6:8 Here am I; send me - Isaiah continued to be the type of the holy people. God has desired to send his message of grace and the invitation to sacrifice to all who would have an ear to hear. And the sanctified, whom Isaiah typified, have throughout this age said, "Lord, here am I; send me." Z'11-4787.
- 6:9 Understand not perceive not - Showing the message of the Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy Spirit. The Master and the Apostles began this proclamation. It has continued the same to this day. Z'11-4787.
- 6:10 Make the heart of this people fat - Only the "little flock", the pure in heart, the followers in the footsteps of Jesus, will get the blessing and be prepared to constitute the Kingdom class, the new doorway or threshold connecting the divine Holy with the world of mankind. Z'11-4787.
- 6:11 How long? - Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all the nations, peoples, kindreds and tongues, for a thousand years. Z'11-4787.
- Until the cities be wasted - That measuring line tells of the desolation of Israel's land. Z'11-4788.
- 6:13 It shall return - In the end will come a sprout out of the roots - a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel on this side the veil, will be the ancient worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's Kingdom. (Heb. 11:38-40; Psalms. 148:11). To these Princes will be gathered

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the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic Kingdom. Z'11-4788.

- 8:12 Say ye not, A confederacy - (1) A federation of Protestants, receiving its life or vitality through association with the Episcopal church. This combination of Protestants will be one side the scroll of the heavens, while Roman Catholicism will be at the other side of the scroll. These will not unite, but "roll together as a scroll," during this harvest time, and because of the shaking incident to the time of trouble and anarchy with which this age ends. Z'08-4110.

The word federation here might be understood to mean more than Church federation (2) Federation of Labour - led on by their fear of the Federation of Trusts. Z'11-4747.

Neither fear ye their fear - The fear here, we understand, to be some fear that would be leading people, especially leaders, to cry out for a church federation, etc. The Lord's people are to understand that their safety is not dependent upon human power. It behoves all those who see the end to stand as clear as possible from all these entanglements. Z'11-4747.

- 9:1 The land of Zebulun and the land of Naphtali - The prophet mentions the boundaries of these two tribes of Israel, on the sea of Galilee. The word Galilee signifies circle; hence the prophecy implied that the land would be encircled by the Gentiles. And so it was; the Samaritans to its south cutting it off from Judea. Its people thus separated from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless, on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea. Z'1-4/4556-57.

- 9:2 The people that walked in darkness have seen a great light - This prophecy shows that those people of the Jews who were supposed to be in greatest darkness would see the great light of divine truth, as represented in Jesus and his ministry. This had a primary fulfilment in Galilee, where the major portion of the mighty works of Jesus were performed. But its real fulfilment lies in the future, when the great light of the Millennial Kingdom, "the Sun of Righteousness, shall arise, with healing in its beams." Z'12-5135. Z'12-5135. (See Matt. 11:20-24).

- 9:3 Thou hast multiplied the nation - The holy nation, spiritual Israel, has phenomenally increased. Z'12-5135.

They joy before thee according to the harvest - In the harvest-time of this age there will be joy; the faithful will rejoice, as they that divide the spoil. Z'12-5135.

- 9:4 Broken the yoke of his burden - The burdensome yoke of the creedal superstitions. Z'12-5135.

His oppressor - Satan. Z'12-5135.

As in the day of Midian - When Gideon with his little band put to flight the army of the Midianites and set the people free. Z'12-5135.

- 9:5 Every battle of the warrior, etc. - This verse intimates that the fall of Babylon and the breaking of the yoke and the rod will be in the great "time of trouble." Z'12-5135.

- 9:6 Unto us a child is born - The birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a gift of love divine. Any other view of the matter is merely the casket without the jewel. (John 3:16). Z'12-5135.

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And the government shall be upon his shoulder - The right to govern the world is his since he died on our behalf, but he awaits the Father's time for taking to himself his glorious power to reign, and the Government must come to him before he can begin to fulfil his various titles. Z'12-5136.

Wonderful - The Wonderful One, the embodiment, the Expression of Divine Justice, Divine Love, Divine Wisdom and Divine Power. Z'12-5136.

Counsellor - He will be the world's counsellor, to give assistance, guidance, direction, whereby they may return through restitution into harmony with Jehovah and the enjoyment of the blessings provided through redemption. Z'12-5136.

The mighty God - Or Mighty, Mighty One. This title will be recognized on earth as well as in heaven - "that him hat God set forth to be a Prince and a Saviour, to grant repentance and remission of sins to Israel," and "to all that are afar off." (Acts 5:31; 2:39). Z'12-5136.

The Everlasting Father - The Father who gives life everlasting. Z'14-5583.

This title will apply to him as the Life-Giver of the world during the thousand years of his reign. In all that time he will be giving "life more abundant" to mankind - everlasting life to all who will obey him - therefore his title, The Everlasting Father. Z'12-5136.

The Prince of Peace - This title will not apply to him at the beginning of his reign, when he will be breaking in pieces as a potters vessel every human system out of accord with the divine standards (Rev. 2:27; Psalms 2:9). but true peace shall speedily be established, and He shall be known as the Prince of Peace, and One whose reign will be undisputed and unmolested. Z'12-5136. (For a further explanation of this verse, see Vol. 5 S.S., page 121, par. 1 - page 142).

9:7 No end - His Kingdom will not pass away. When his reign shall terminate finally, at the close of the thousand years, it will be because "He will deliver the Kingdom over to God, even the Father," that he may be the Great All in All. (1 Cor. 15:24-28). Z'12-5136 - Rev. 5:13; Phil. 2:10,11.

The throne of David - Messiah's Kingdom is styled "the Throne of David" for two reasons:- (1) The name David signifies Beloved, and the Messiah as the Beloved of God, of the Father, is the Antitype of David, even as Messiah's Kingdom will be the Antitype of David's Kingdom; (2) David merely "sat upon the throne of the kingdom of the Lord; it was not his. So the Greater than David will sit upon the Throne of the Kingdom of Jehovah, to order it and to establish it to completion. Z'12-5136.

The zeal - The love. Z'12-5136.

Will perform this - Operating through Messiah. Z'12-5136.

11:2 The spirit of the Lord shall rest upon him - The new King will not need to rely upon the common channels of information in the giving of his blessings and in the administering of his reproofs and chastisements, but will have superhuman endowment of power by which he will know the very thoughts and intents of the heart. Z'14-5573.

11:3 Not judge after the sight of his eyes, etc. - To judge as must all earthly rulers, however well intentioned. Z'14-5573.

11:4 Judge the poor - etc. Those who expect the Millennial Kingdom to come as a result of present efforts, under the order of society

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now prevailing, and who believe that the world is gradually approaching the Millennium by an evolutionary process, should carefully consider this Word of the Lord through the Prophet. The Prophet declares that when Messiah shall take the reigns of government, his first step will be to judge the poor, and to reprove the rich in equity, in the interests of the meek of the earth. How could this be possible, if equity had already prevailed by a gradual process, so that there were no poor and no rich, and so that all had become meek? See Luke 18:8; Rev. 11:15-18. Z'14-5573.

Smite the earth - Zeph. 3:8,9.

Rod of his mouth - The rod of Messiah's mouth signifies the judgments which he has already expressed, and which have very largely gone unheeded by Christendom. Z'14-5574. See John 12:48 - Referring to the Day of Judgment, now present, since 1874. Z'14-5574.

Slay the wicked - There will not only be poor needing assistance and succour, but there will be the wicked also. Z'14-5574.

11:6 Wolf shall dwell with the lamb etc. - Not only is mankind to be restored, to be brought back to his condition of primeval human perfection and harmony with his Maker, but the lower animals will also share in the blessing and the restoration of order. Z'14-5574.

11:7 Shall eat straw - Undergoing some change which will make them herbivorous, as they were originally created. (Gen. 1:30). It would seem to imply that animals will not then prey upon one another. Z'14-5574.

11:9 Not hurt nor destroy - God's will shall be done on earth as it is done in heaven. There shall be no more sighing, and no more crying, and no more dying. Z'12-5031.

13:1-13 For explanation of these verses, see Vol. 4, pages 22-46.

14:12 O Lucifer - See Comments, James 4:7; 1 Pet. 5:8.

9:19-20 For explanation of these verses, See Vol. 3, S.S., Chap. 10.

21:11 Watchman, what of the night? - The literature of the world shows that intelligent men have refused to believe that the divine purpose in the creation of our earth has yet been attained. Continually we find references to "the morning of the new day," to the "golden age," etc., etc.; yet not to the longings of men's hearts but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5). Thus prophetically we are assured that there will be a morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the night time past. Z'16-6013.

21:12 The morning cometh - Jesus distinctly teaches that the "Sun of righteousness," which will arise with healing in his beams and whose light will constitute the new day, will be composed of the Church of Christ glorified - changed from human to divine nature by participation in the first resurrection. (Matt. 13:43). Not, however, without their Redeemer. Eph. 1:22,23. Z'16-6013.

The new day and the kingdom will be "the desire of all people." In that day the righteous will flourish, and the evil-doers will be cut off from life. During that thousand-year day of Messiah's Kingdom, Satan is to be bound "that he may deceive the nations no more." (Rev. 20:2,3). The earth is to yield her increase (Psa. 67:6); it is to "abide forever;" (Eccles. 1:4; Psa. 104:5); to be inhabited - Isa. 45:18; 66:1; 60:13; 35:1,7.

The new day will bring great intelligence and enlightenment

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(Isa. 11:9; Habakkuk 2:14); all will know the Lord (Jer. 31:34); every knee shall bow (Phil. 2:11; Isa. 45:23). Z'16-6013. We have been in the Millennial dawn since A.D. 1874. Z'16-6013. Also the night - Through the Prophet, God tells of the dark night coming - after the morning dawn has been well ushered in - a dark storm-cloud just at sunrise. This dark hour is described in the Prophecy of Daniel, and also in that of our Lord Jesus, to be "a time of trouble, such as never was since there was a nation." Bible students see this great time of trouble already beginning in the letting loose of the winds of strife in Europe. (A.D. 1914). In the light of the Bible they perceive that the result of this present war (1914-18) will be the great awakening of the nations - of the governments of earth - and increased knowledge and discontent amongst the people.

The next phase of the trouble, according to the Bible, is to be the "great earthquake" (Rev. 16:18) - not a literal, but a symbolic one - revolution. Then the third phase of the calamity - the darkest of all - will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take his great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the reign of righteousness and peace will begin. 2 Pet. 3:10, 12, 13. Z'16-6014. Inhabitants of the earth are burned - In the great burning day, the "heavens" will be on fire, and "the earth and the works therein shall be burned up." This time of trouble will involve the whole world, practically everybody. Z'12-5041. Few men left - The Lord speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that some will be spared in the time of trouble. (Zeph. 2:3) Z'12-5041. Thou wilt keep him in perfect peace - To have come into a condition of peace with God means that one has become reconciled to God. (Rom. 5:1) Z'14-5431.

But the Prophet is here referring to a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle declares. This peace can come only to those who have given themselves unreservedly to God - their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquility and rest which is the direct result of a close personal relationship of the soul with God. It is the peace of God because it is a peace that God only can give, a peace which only his very own can fully know. Z'14-5432.

This peace, or rest, is the special blessing of the holy Spirit. Only in proportion as we receive the holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. Z'14-5432.

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abodes even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch. What gift so rich could our Father give to his children! Z'14-5432.

(See Comments, John 14:27; Phil. 4:7.)

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- 26:9 Learn righteousness - The Great Judge will know how to inflict such punishments and so promptly as to prevent the reign of evil; (Isa. 11:9) and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbour, and a punishment; such as paralysis of the tongue, should come upon him merely for the intention before he spoke the evil, do you not suppose that he would learn the lesson that he must not think evil? Z'12-5023.
- At the end of Christ's Millennial-reign, if at heart they still love iniquity, with all the knowledge before them, and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the second death, from which there will be no recovery. Z'12-5023.
- 26:17 Like a woman with child, etc., - The language of this verse and verse 18 is the language of nominal Christians when they awake to a knowledge of the situation and after they have realized the presence of the Lord. Z'16-5993.
- 26:18 We have been with child - She claims that her principal object is to convert sinners, to bring forth spiritual children. Z'16-5993. Neither have the inhabitants of the world fallen - She (the Nominal Church) has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She has much zeal, but not according to knowledge. Z'16-5993.
- 26:19 Thy dead ... shall live; - Omit "men."
Together with - Also Omit.
- The addition of a few words by the translators has caused difficulty with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to see that God's dead now are those who are members of the body of Christ.
- Omitting the words "men," and "together with" the passage reads properly enough: "Thy dead shall live; my dead Body, they shall arise," thus referring, we believe, to the resurrection of the church, the Body of Christ, the Lord's peculiar people. And this is the general signal, as it were, for the blessing of all mankind. In due time, all the dead shall be awakened. - "Awake and sing, ye that dwell in the dust." Z'10-4667.
- 26:20 Come, my people, enter into thy chambers - "Wait ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.
- How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Yet when this trouble comes there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. Whatever their experiences will be these will be joyful in that they will have the thought of being forever with the Lord. We can, rejoice, even as did St. Stephen. Z'13-5255.
- 26:21 To punish the inhabitants of the earth - This verse seems to refer to the operation of the principle of justice in God's judgments upon the world. The Heavenly Father stands for Justice, and he has appointed that all of his mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much his work as the Father's. The day of trouble is called the day of Jehovah.

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We read that, "In that day his feet shall stand upon the Mount of Olives," and that there shall be a great earthquake. Zech. 14:4. Z'13-5255.

The earth also shall disclose her blood, etc., - We read that in the end of the Jewish age, our Lord said that God would require from that generation a reckoning for the righteous blood shed from that generation a reckoning for the righteous blood shed from the time of Abel down. Matt. 23:35. And the trouble which came upon the Jewish nation in the end of their age fully settled that account. They had light and knowledge and thus were held responsible. In the end of this age, it would seem, the judgment of the Lord will be upon Christendom which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation he will require all the righteous blood shed during this age, upon it, even as he did from the Jews in the end of their age. This will cause the great time of trouble here, as it did there. Z'13-5256. Rev. 6:9,10.

28:1 The crown of pride - Natural Israel was drunken with pride and prosperity - typical of spiritual Israel. Only those who recognize that there is a Spiritual Israel, antitypical, are able to appreciate many of the promises of the Old Testament. The Apostle Peter declares that "Not unto themselves, but unto us they did minister the things now freely reported to you." (1 Pet. 1:12). Whoever, therefore, merely reads the Old Testament prophecies as relating to matters and conditions then present and impending fails to get the real instruction and blessing designed of the Lord. Z'08-4287.

As prosperity led the way to intoxication of pride, so the prosperity of Christendom during the past century has led up to great boasting, pride and self-consciousness. Z'08-4287.

To the drunkards of Ephraim - The Scriptures refer to two kinds of drunkenness - with both the results are disastrous. Z'07-3962.

There may have been drunkenness of a most literal kind in Palestine at the time the Prophet uttered these words, but we certainly doubt that the drunkenness was so general as to justify this language except in some hypothetical and prophetic sense. Z'07-3962.

We have no reason to think that alcoholic intoxication was a special feature of that time amongst Israel, but we do know that they were drunk and blind and stumbled and were out of the way through the strong drink of false doctrine. They were drunken with the traditions of the ancients - so stupidly drunken that they knew not the time of their visitation. Z'07-3962.

The Jewish dispensation was a type, or parallel, of the Gospel dispensation, only on a lower plane. Therefore, we should expect in the present harvest time similar conditions of drunkenness, similar stumbings in nominal spiritual Israel. Z'07-3962. Overcome with wine - All nations have been made drunk by the wine of Babylon's fornication, corruption, misapplication of the blessings and mercies and privileges granted in this time. It is in full harmony with this that the Apostle urges that the Lord's people have the right kind of wine, the right kind of joy, the right kind of stimulation, saying, "Be not drunken with wine, wherein is excess, but be ye filled with the spirit" - the spirit of the Lord, the spirit of the truth, the spirit of righteousness,

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the spirit of a sound mind - quite contrary to the spirit of error, the spirit of deference to the traditions of men, the spirit of antiChrist, the spirit of superstition. Z'07-3962.

The prophecy that great Babylon would make all nations drunken with her false teachings (Rev. 18:3) has been most literally fulfilled. Z'07-3962. - 1 Tim. 4:1; Rev. 17:2; Isa. 51:17; 63:6; Jer. 46:10; 51:57.

- 28:4 A fading flower - The crown of pride will quickly fade, and the beauty of the great system which human ingenuity has built up and named Christendom will be like a fading flower. Z'08-4287. Like the hasty fruit - Like the early fruit, it will quickly disappear. Z'08-4287.
- 28:5 Crown of glory - The earthly beauty of present ecclesiastical systems will disappear, but the Lord himself will become more glorious. Z'08-4287. Unto the residue of his people - A remnant of faithful ones, because in this day (the present harvest-time) this remnant or "little flock," specially blessed of the Lord, will be enabled to see the breadth, height and depth of the love of God, passing all understanding. Z'08-4287.
- 28:6 Spirit of judgment - This class will have a spirit of judgment, justice and balance of mind in respect to the wonderful events transpiring, so that they will not be overtaken unawares in the day of the Lord. Z'08-4287. Turn the battle to the gate - So that while outwardly there may be conflicts, inwardly they will have peace. Z'08-4287.
- 28:7 They also - The Nominal Church. Z'08-4288. They err in vision, they stumble in judgment - They do not stumble in their feet, but in their minds. Isa. 8:14. Z'08-4288.
- 28:8 All tables are full of vomit - Not literal tables. In Romans 11:9, the Apostle, speaking of the Israelites, said, "Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them." The Israelites had but one table, the table of divine truth, which God spread for them and upon which he heaped bountifully his gracious promises from the law and the prophecies. The Israelites stumbled over those promises and became proud and vain and imagined that God's favour would not pass them by, and thus they stumbled as a people, and left the way for us who are Gentiles to be brought nigh to God, that we might have access to the spiritual table, supplied with the "exceeding great and precious promises" of God's grace and truth. This verse refers to tables; whereas Israel had but one table. Christendom today is divided into various sects and parties and each has its own table which it calls the table of the Lord. Each claims that its doctrinal table is of divine provision. Z'08-4288.

Today, as never before, this Scripture is fulfilled - "All tables are full of vomit." Today, having got rid of some of the superstition of the "dark ages," the Lord's people of various denominations, as they gather at their respective tables, feel sickness, nausea, as they contemplate the spiritual provided for them and which they have pledged themselves to eat. The various dishes are garnished with choice rhetoric, and the table is grand with flowers and lovingkindness, mercy and benevolence. Few eat at all but all gather regularly as a matter of duty. The odour of the dishes is sufficient, and even this is occasionally so strong as to produce nausea and vomiting - the rejection by the more en-

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lightened of the doctrinal monstrosities and horrible misrepresentations of divine justice and love, inconsistent and unpalatable to the last degree.

Truthfully the prophet says, "All tables are full of vomit." Of which creed is it not true? At which denominational table do we find intelligent Christians gathering and really feasting upon which they declare to be the divine revelation of the divine purposes toward the children of men? Surely it is true that each denomination is ashamed of its own table. Surely it is true that no will be found in any denomination willing to defend in public the sectarian creed which he has professed. The wonder rather is that these sick and disgusted ones do not rise and repudiate the tables at which they can no longer eat and be nourished and comforted, and that they seek for the true table of the Lord. (2 Cor. 6:14-16; 1 Cor. 10:21). Z'07-3963.

- 28:9 Whom shall he teach knowledge? - How can the Lord correct them and teach them knowledge? - substitute knowledge for ignorance and superstition. He has given us in the Gospel of Christ a most glorious message, "Good tidings of great joy which shall be to all people;" but whom will he make to understand this? - "Them that are weaned from the milk and drawn from the breast;" them that are no longer babes in Christ, but willing to feed upon the strong meat of the divine Word. Z'08-4288.

Who would be ready for the truth? Evidently only a few, is the implication - peculiar people, more zealous for the favour of the Lord than for name and fame amongst men or earthly honours and emoluments. Z'07-3963.

Make to understand doctrine - The message of the Lord. The majority of those who have already vomited, rejected, the creeds of men, feel so great a disgust for everything in the way of doctrine that they can barely endure to hear that word. But it is not the doctrine of God and his Book that is wrong; it is not the divine plan that is in error; it is the teaching of the Adversary, which he combined with the Word of God. Z'07-3963.

Weaned from the milk - Them that are no longer babes in Christ, but willing to feed upon the strong meat of the divine Word. Z'08-4288.

- 28:10 Precept upon precept - Many of those awakening from their intoxication of error, are inclined to stumble into agnosticism in some of its forms. They are not willing to look for the Lord's message in the way he has been pleased to give it - "Here a little and there a little." They want to open their Bibles and to read therefrom, directly and explicitly, what will be harmonious and reasonable. But this is not God's way. They must accept the truth as he provides it for them, "Here a little, and there a little. They must be prepared to receive the message of truth and grace - because it is the Lord's - from other lips than those of their own denomination and in quarters from which they had not expected it to come. Z'08-4288.

- 28:11 With stammering lips and another tongue - To the hearing ear he says, Follow my voice, by whomsoever it is proclaimed and through whatever lips. Z'08-4288-89.

As in the Harvest of the Jewish Age, the Lord took the unlearned and gave them foreign tongues and inspirational powers for the dissemination of the truth then due (1 Cor. 14:21), and did not use the tongues of Scribes and Pharisees and Sadducees, so in the present harvest time he is also using other tongues than those which had previously been used. The table of the

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- Lord will not be established within the lines of sectarianism, but outside of them, and those who listen merely for the voices of the doctors of divinity will miss the instruction which the Lord will give in this time. Z'07-3963-64. Rev. 18:23.
- 28:12 Yet they would not hear - The spirit of the world and its various intoxications attract them. Z'08-4289. Hence the Lord's final message to these is: -
- 28:13 (They will) Fall backward, and be broken and snared and taken - Because of their rejection of the truth. Z'08-4289. Thank God that the time of their deliverance and the opening of their eyes is near at hand. Z'07-3962.
- 28:17 The refuge of lies - The denominations of Churchianity are unable to stand. Z'14-5443.
- 28:18 Then shall ye - False teachers. Z'14-5443.
- 28:21 His strange work - It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religious systems of the present time go down and the world heading straight for chaos. Z'16-5823.
- 29:13 Their fear ... taught .. of men - We understand the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. We should dread to do anything that would displease the Lord. Matt. 10:28. Z'11-4746.
- Precepts of men - A fear that the Father has not inculcated. They have taken away some of the precious things of God and have substituted some of the doctrines of devils. Z'11-4747.
- 30:21 A word - The voice of God. Z'11-4882.
- Behind thee - In the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the apostles and prophets; and as we hearken, we recognize it is the voice of the Lord, pointing the way in which we should go.
- But as we hearken to the past, we hear also the voices of false prophets, as, for instance, the voice of Satan, the great Adversary of the past.
- Many of the so-called "fathers" of the past, we find, do not give the same voice that Jesus and the Apostles and prophets gave. We are to guard against all such voices. Z'11-4882.
- 30:30 Tophet - A name given to the Valley of Hinnom, which is symbolically a representation of the second death. Z'12-5041.
- The king - The devil, with his messengers. Z'12-5042.
- Fire and much wood - The Lord is intimating that he has plenty of fire and fuel to accomplish all this destruction and that the Breath of the Lord - Spirit of the Lord - will set it afire and cause it to burn to the complete destruction. Z'12-5042.
- 33:16 Bread shall be given ... water shall be sure - They will be well cared for, well protected, and will have both bread and water. The text may have applied to the Jews at the time of the destruction of Jerusalem and may apply to any Jews and others, who since that time, have put their trust in the Lord and to whom He has supplied what was needed for the strengthening of their lives. Z'12-5031-32.
- 34:8 The day of the Lord's vengeance - For an explanation of this Scripture see Vol. 4, S.S., pages 11-14 par. 2; also Vol. 1 page 308. par. 1.

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35:1 The desert shall rejoice and blossom as the rose - Artesian wells are serving to irrigate certain sections and to make them very fruitful. The diverting of streams for irrigation purposes is rapidly making arid lands blossom as the rose. Z'13-5262.

The promise has stood in the Bible for centuries, that God would ultimately turn away the curse from the earth and that, instead of thorns and thistles, it would yield blessings to mankind. The great change was to come at the close of the six great days of a thousand years each - the period of the reign of sin and death. The great seventh day, the day of Christ - a thousand years - is to witness a wonderful transformation from darkness to light, from evil to good, from the curse to the blessing. (Acts 3:19-21.) Z'13-5262.

35:8 An highway ... of holiness - At present there is no highway of holiness; consequently no one is walking on it during the Gospel age. There will be no such highway until the great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of heaven. Then a highway of holiness will be prepared, upon which the righteous can walk. During the Gospel Age, there are but two ways - the narrow way and the broad way. (Matt. 7:13, 14). The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb. Z'13-5245.

35:8-9 For an explanation of these verses see Vol. 1, S.S. pages 215-218.

36:1 King of Assyria - The Assyrian Empire, at this time, to the North and East, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire. Z'11-4832.

36:2 Came against the defenced cities - The reason for this was - Before Hezekiah came to the throne of Judah, his father entered into a treaty whereby peace was secured by payment of an annual tribute. Egyptians, Philistines and Sidonians urged Judah to join them in the confederacy, by which they hoped all might regain their liberty from the Assyrian yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money - contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the King did not seem to realize how fully the Prophet represented the Lord in the matter. The error was allowed to work out a serious penalty for the disobedience. Z'11-4832.

And took them - Knowing the difficulties of a siege of Jerusalem, he did not begin with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and further south; and then eastward to:

Lachish - A fortified city of Judah. Z'11-4832.

Nearly 40 cities of Judah fell, one after the other. Z'11-4832. (N.B. From 2 Kings 18:14, we see that Hezekiah and his counsellors, resolving to avoid, if possible, a siege of war, sent ambassadors to King Sennacherib apologizing for their temerity in refusing the tribute money and asking what compensation would satisfy him. The penalty was a heavy one. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, rued his agreement with Judah, and in violation of his compact, his general appeared before Jerusalem, and demanded its surrender. Z'11-4832).

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- 36:22 Their clothes rent - The king and his counsellors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city gates. Z'11-4833.
- 37:1 Spread it before the Lord - And the Lord was waiting to be gracious, as he always is to those who are his true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Z'11-4833.
- 37:33 He shall not come into this city nor shoot an arrow there, nor come before it with shields, nor cast a bank against it - (Embankments of siege). Doubtless the prophecy seemed strange to the people. By what miracle this could be accomplished they could not think. Z'11-4833.
- 37:36 The angel of the Lord - We remember the statement of the Scriptures that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the north-east of Egypt. Z'11-4833.
- 37:37 The King of Assyria departed - It was not the Lord's will that Assyria should become the first universal empire. That honour was reserved for the Kingdom of Babylon, a century later, at exactly the proper time when God was prepared to withdraw his own typical kingdom, of the line of David, from the earth - to be "overturned, overturned, overturned" until the Messiah should come. Z'11-4833.
- 40:1-2 For comments on these verses see Vol. 2, S.S., page 226, par. 3, page 227, par. 1.
- 40:2 Speak ye comfortably to Jerusalem - The "Times of the Gentiles" having been fulfilled. Gradually, the Jewish people are emerging from their down-trodden condition. Z'14-5568.
- 42:1 My servant - Christ, Head and Body. Z'09-4321.
- 42:6 Give thee for a Covenant - To be sacrificed in the interest of the Covenant. Z'09-4321.

At the close of the Millennium the perfected world (all rebels being destroyed in the second death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body, at the hands of the Mediator. While the covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins. Z'10-4571.

Of the people - Israel. Z'09-4321.

For a light of the Gentiles - To the nations, or heathen - to enable them all to come in that light under the blessings of Israel's New Covenant. Z'09-4321.

- 42:21 Magnify the law and make it honourable - If Israel had been able to keep the law that was given to them at Mount Sinai, they would have been a living nation - not a dying nation, as the other nations are. Z'12-5070.

Some of the Jews thought that they kept the Ten Commandments, yet to their surprise they did not get eternal life. The teachings of Jesus and the apostles show us that every one of the commandments of the law had a deeper meaning than the Jews could discern, and that their failure to perceive the spirit of the law was one of the reasons why they could not get eternal life. Take

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the commandment which says, "Thou shalt have no other gods before me." Some people really have other gods in their hearts; some idolize their husbands; with others, their wives have the first place; with some it is their stocks and bonds. This is idolatry. Z'12-5071.

The Scriptures tell us that the commandment, "Thou shalt not kill," has a deeper significance than to take life. He who is angry with his brother, he who would like the opportunity to kill and who abstains from doing so merely because of fear, is in heart a murderer. (1 John 3:15) Similarly, the Master says, He that looks upon a woman to lust after her commits adultery in his heart. Z'12-5071. - Without any overt act. Z'12-5027.

And there is another or deeper meaning to the other commandments than was understood by the Jews; so it is also with the fourth, which enjoins the keeping of the seventh day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the rest of faith. Hebrews 4:3. Z'12-5027.

It is this magnified conception of the Ten Commandments that the Apostle says Christians are better able to appreciate than were the Jews, because of having received the begetting of the Holy Spirit. And it is this highest conception of the divine law which is fulfilled in us (Christian footstep-followers of Jesus) who are walking through life, not according to the flesh and its desires and promptings, but according to the spirit - the spirit of the divine law. (Romans 8:4). Z'12-5027.

44:27 Saith to the deep, Be dry - See Comments, Rev. 16:12.

45:1-3 See Comments, Rev. 16:12

45:15 Thou are a God which hidest thyself - How true! As a result, the world by wisdom knows not God. He is near in his wisdom and love, yet he can be seen only by those whose eyes of understanding have been opened. (Num. 14:21); (Hab. 2:14). Z'13-5210.

49:8 An acceptable time - The antitypical Atonement Day. Z'10-4542.
Heard thee - The Church, Head and Body. (2 Cor. 6:1,2) Z'10-4542.
Now is the accepted time - When we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby obtain the spiritual blessing of our "high calling of God in Christ Jesus." Z'10-4542.

Day of salvation - The great salvation to the divine nature. Z'10-4542.

Give thee for a Covenant - The ministry of reconciliation committed to the church now and hereafter, is sometimes referred to as the ministry of the New Covenant. (2 Cor. 5:17-21). Z'10-4542.

We see in this connection, also, the appropriateness of our Lord's speaking of his "cup" of suffering and death which he invited his faithful to share with him as being not only his own blood shed for us, but also the blood of the New Covenant shed for many, in which we are privileged to participate. Z'10-4542.
Of the people, to establish the earth - The people and their earthly inheritance are here differentiated from the great Mediator of the Covenant, through whom the people are to be blessed. Z'10-4542.

51:3 Comfort all her waste places - The earth shall yield her increase. Zech. 8:12; Isa. 60:13. Z'12-5078.

52:7 That purchaseth salvation - We believe that the Kingdom of God is in process of erection, and the gathering of the saints now in process of completion. With the completion of this class will come

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the inauguration of the Kingdom. The context also shows that the time is near when the message shall be preached to every creature. We believe this is even now being fulfilled. Many are seeing the restitution of all things and the glorious outcome to the divine plan. All who would be thus engaged in proclaiming the message are exhorted to be clean. (v. 11). Z'13-5259.

52:7 For an explanation of this verse See Vol. 3, S.S. pages 301-4. par. 3.

52:11 Be ye - The consecrated class. The most faithful followers of our Lord are those who are counted as the priesthood in God's sight, on trial now to see whether they will constitute the priests in glory. Z'13-5258.

Clean - As it was required of the priests that they keep their robes clean, so we are exhorted to put away all filthiness of the flesh and to keep our robes clean. (Eph. 5:26, 27) - the robe of Christ's righteousness - the merit of Christ - Justification. Z'13-5258.

That bear the vessels of the Lord - The vessels of the Lord in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services - in the Court, in the Holy and the Most Holy. The only ones who were allowed to handle these vessels at all were the consecrated class - the priests and Levites. Z'13-5258.

To whatever extent one becomes defiled, unclean, in that proportion he would not be fit to be entrusted with the vessels of the Lord's house - the vessels of the truth. Z'13-5259.

52:13-In these verses the entire work of Messiah, not only in its preparation, but in Kingly power, is set forth. Z'11-4831.

52:13 My servant - (1) Jesus; (2) The faithful followers of Jesus - a "little flock" - who have walked in his steps during the nineteen centuries of the Gospel Age; who have followed him through evil report and through good report; who have suffered with him, and the reproaches of those who reproached him have fallen on them; and when the hour of glorious revelation, the kingdom power, shall come, these will be with their Redeemer and share his throne and glory, and, as his bride, shall share his name. "This is the name whereby she shall be called, Our righteousness of Jehovah." Jer. 23:6; 33:16. Z'11-4831.

Deal prudently - Wisely. Z'11-4831.

52:14 Many were astonished - Or, astonished. There are two reasons why the world and its great ones will be astonished when the Millennial Kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's Kingdom, even from the people of God, that they will be completely taken by surprise when they behold the reality. Some have told them that Messiah's reign was accomplished during the period of the dark ages, in the triumph of the church of Rome. Others have told that Messiah's reign is now in progress, that the various kingdoms of earth, at war and preparing for war, are branches of Messiah's Kingdom. Still others have claimed that the Kingdom is to be an evolutionary matter brought about by moral reforms. When it shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, that Kingdom of Messiah shall be the "desire of all nations." - Hag. 2:6,7. Z'11-4831.

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- 52:14-For an explanation of these verses, See Vol. 5, S.S., page 15 158, par. 3 - page 160, par. 2.
- 52:15 Shall he sprinkle - Or, startle. Z'11-4831.
At him - Or, to him. Z'11-4831.
Shall they consider - Or understand. The key to the understanding of the long delay in the establishment of Messiah's kingdom is found in the fact that the church is a very part of him, members of his body. Z'11-4831.
- The completion of the selection and character-perfecting of this "little flock" will come - the end of the "sufferings of Christ" - and immediately the glory will follow, the glory of the Messianic Kingdom. Z'11-4831.
- 53: Verses 1 - 6 - Picture the experiences of Jesus as viewed from the standpoint of the disciple of his day and since. Z'11-4831.
- 53:1 Our report - Following their commission, they have told the wonderful story of the Saviour's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it! Z'11-4831.
Arm of the Lord revealed - How few have seen in Jesus the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death! Z'11-4831.
- 53:2 No form nor comeliness - Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the "sheep." He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. Z'11-4831.
- 53:2,3 For an explanation of these verses, see Vol. 5, S.S. p. 156-158.
- 53:4 Stricken, smitten of God and afflicted - The experiences endured by Jesus were misunderstood by many - misunderstood even by his disciples, one of whom said, "Far be it from thee, Lord; this thing shall not happen unto thee" - his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service. Z'11-4831.
- 53: Verses 7 - 9 - Portray the matured view of Jesus' disciples as they began to consider more carefully and to understand more fully their Master and his work. Z'11-4831.
- 53:8 Taken from prison and from judgment: - By judicial oppression he was taken away - (A preferred translation.) Z'11-4832.
And who shall declare his generation? for he was cut off out of the land of the living - And as for his future offspring, how could there be any, for he was cut off out of the land of the living! (A preferred translation.) Z'11-4832.
- How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, "He shall be called Wonderful, Counsellor, a Mighty One, the Prince of Peace, and the Father (or Giver) of everlasting life?" How could the crucified Jesus give life to any one? Z'11-4832.
- 53:9 Because he had done no violence - Of all he had done, there was no violence. (Preferred translation) Z'11-4832.
- 53: Verses 10 & 11 - Give the prophetic explanation of the experiences of Jesus. Z'11-4832.
- 53:11 By his knowledge shall my righteous servant justify many - This

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statement implies that our Lord's knowledge had some very important relationship to his work.

The knowledge which our Lord had at 30 years of age, a perfect man, was that of his miraculous birth, that in some manner Jehovah was his Father, and that in some manner he was to fulfil the Old Testament Scriptures. This was information enough to lead him up to the point of consecration. With the larger knowledge which came to him later, came testings to prove his loyalty. From the beginning he was loyal in his intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which he had, he might not have been competent to meet the besetments of the way. This experience is similar to our own. Z'13-5156.

After his baptism, Jesus himself became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things. - Matt. 3:16. We assume that at the very moment when our Lord received the holy Spirit, an impression was made upon the convolutions of his brain which would give him those very recollections of his pre-human condition, which otherwise the natural brain could not have. Z'13-5157. We believe he then received special knowledge of heavenly things. Z'13-5157.

Rear their iniquities - Our Lord began to bear the iniquities of the world at his consecration, and finished so doing at his crucifixion. Z'12-5065.

54:1 Sing, O barren - The Abrahamic Covenant - barren for over two thousand years - is here personified. Our Lord Jesus was the first of the promised "seed." (Gal. 3:29). Z'09-4450.

54:13 Taught of the Lord - Not individually through angel or angel vision. We should give heed to the Lord's Word on this subject and note how all of his true people will be taught of him. The Apostle explains. Eph. 4:11,12. Z'09-4333.

55:1 That thirsteth - Believers of this Gospel Age who hunger and thirst after righteousness. Z'09-4321.

55:3 Sure mercies of David - David means Beloved and is another name for the Redeemer. Z'09-4321.

55:9 As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts - It is when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favourable opportunity for reformation - when we come to see that the election of the Jewish Age and also of this Gospel Age are but means to this grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world. Z'07-3964.

57:15 The high and lofty One - Jehovah is the high and lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, he is God. To Moses at the burning bush he said, "I am that I am." (Ex. 3:14). Z'13-5217.

Contrite and humble spirit - So far as our humanity is concerned, we are undone by reason of the fall. It behoves us, then, to be very humble, to be very contrite. Z'13-5218.

To revive the spirit of the humble - Our God is very great, very

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wise, very high. Nevertheless, the Scriptures show us that he is also very sympathetic. He is a God of mercy and love, and particularly sympathetic to those who are of a broken and contrite heart. To such he will show his salvation; to others he will not. Z'13-5218. 1 Pet. 5:5.

58:1 Cry aloud - Not cry out in any unseemly manner - not go to the churches and cry aloud. Neither would it be seemly to go along the street crying aloud. There is a more fitting and effective way of sounding the alarm. Z'15-5631.

Spare not - Point out what the Scriptures have to say - on proper occasions. Z'15-5630. - Not berating anybody. The truth itself is to be the sword. (Heb. 4:12). Z'15-5630.

Lift up the voice - With gracious words. Z'15-5630.

Shew my people their transgressions - Their error; where they have deviated from God's Word, where their course is not in harmony with the Golden Rule, etc. There Words probably had an application in the Prophet's day, but a special application to our day. We understand the Lord is here describing the condition of the Nominal people of God. Z'15-5630. Isa. 29:13; Matt. 15:9.

House of Jacob - Natural Israel. Z'15-5630.

58:2 Yet they seek me daily etc. - The translation of this verse is not quite so clear as might be. The thought seems to be. They apparently delight to know my ways. Outwardly they have a wonderful zeal for righteousness. Matt. 23:15. Z'15-5630.

60:13 For Comments on this Verse see Vol. 4, S.S. pp. 647-649.

61:1 The spirit - (The holy Spirit) hath anointed me. - The word anointed is here used in the sense of ordination. The high priests of Israel were successively anointed, or ordained of God, the anointing oil representing the holy Spirit. Z'14-5536.

As that ordination came upon Jesus (at his baptism) it still later came upon the disciples at Pentecost; and all down the Gospel Age it has come upon the followers of Christ, anointing them to preach the Gospel. Luke 4:17-21; 1 John 2:27; 1 Pet. 2:9. Z'15-5807.

The text intimates that nobody is to speak in God's name except those who have been divinely commissioned to do so. Others may tell the story so far as they have learned it. Z'14-5537. (Mark 9:38, 39).

Good tidings - Luke 2:10.

To the meek - Not to the rebellious and indifferent. Psal. 25:9.

Bind up the brokenhearted - Those who have had their own hearts bound up and healed by the Great Physician know where to direct longing hearts who need the balm which only God can give. (2 Cor. 1:3,4). Z'14-5537.

61:2 The day of vengeance - We are on the very eve of this day of vengeance. We are not proclaiming in the words of the Prophet Zephaniah 1:14-18. In that day of terror and darkness, men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled to the dust. But out of their awful trouble, mankind will come forth chastened and broken, and be ready to be led out of the ruin and defeat of their own schemes and hopes, out of the darkness and chaos which in their ignorance they precipitated upon themselves, out of the power of evil angels, into the light and blessing and deliverance then brought to them by the establishment of the Kingdom of God's dear Son, long promised for the blessing of all the families of the earth. (Isa. 35:10). Z'14-5537.

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- 61:3 To appoint unto them that mourn - This is a work that the saints of today, who have been enlightened and blessed by the message of Present Truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing message came to us, mourning because of the confusion and worldliness and dearth that prevailed in the nominal systems wherein we were bound. Z'14-5537. Trees of righteousness - See Psalms 1:1-3. The Lord will not accept little, undeveloped sprouts for the Kingdom, but he wants those that have grown and matured - strong, sturdy "trees of righteousness." Z'14-5559.
- 62:2 Called by a new name - In one place the Prophet Jeremiah declares "This is the name whereby he shall be called, Jehovah our Righteousness." In another place, he says, "She shall be called Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made the righteousness of God through him." Jer. 23:6; 33:16; 2 Cor. 5:21. These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Z'11-4913.
- 62:3 Crown of glory ... a royal diadem in the hand of thy God. - The two expressions "a crown of glory" and "a royal diadem" express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honour to the individuals wearing them; but the Scriptural expressions, "A crown of glory, ... a royal diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the divine hand, as you take something in your hand to look at the beauty and workmanship. The jewels that will make this diadem beautiful, when properly tested by the great Master Workman, are the Church. (Mal. 3:17). Z'11-4913.
- So the church in the hand of God is the church in the hand of divine power. That power will use the church and she will be a crown of glory and a thing of beauty; gloriously reflecting to all eternity and workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the Chief place. The church is to be displayed before men as "a thing of beauty and a joy forever" - God's handiwork. Z'11-4914.
- 63: Verses 1 - 6. - For an explanation of these verses, see Vol. 4, S.S., page 14, par. 3 - page 20.
- 63:4 For an explanation of this verse, see Vol. 4, S.S. pp. 11 - 14, par. 2. Vol. 1, S.S., page 308, par. 1.
- 63:9 In all their affliction he was afflicted - So completely do the Lord's consecrated people belong to him. Acts 9:4,5.
- Why persecutest thou ME? - Not the glorified Saviour directly, but the followers of Jesus - not the new creatures, but the flesh. Since, then, our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind of the afflictions of Christ. Col. 1:24. Z'13-5173.
- 55:17 New heavens and a new earth - a Pet. 3:13; Rev. 21:1-5.
- 65:20 The child shall die - Those who do not come to perfection of mind and body because of their rebellious attitude of heart, are spoken of as children. Z'12-4986.
- 65:25 And dust - Similar statement to that in Psalms 72:9 - "His enemies shall lick the dust," signifying the destruction of the serpent, or rather, of the great adversary, Satan, whom the serpent symbolises. Z'14-5574.

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In all my holy Kingdom - "The desire of all nations." The birth of the true Zion, the Church of Christ, will be the cause of rejoicing among all who truly love righteousness; for though it will at first dash in pieces all their long-cherished hopes, it will be the dawn of real hope for all the world. It will humble their pride and despoil them of all their cherished possessions and of what they have come to consider their rights. It will break down their boasted institutions, civil, social and religious, and completely wreck the present social order. Yet it will be the necessary prelude to the establishment of the grand New Order. Z'14-5574.

65:1 For Comments on this verse, See Vol. 4, S.S., pp. 647-649.

66:5 Your brethren - Those who profess to be the Lord's people. Z'13-5172.

That hated you - Usually on account of some doctrinal point, which they do not see in the same light as do those whom they persecute. Z'13-5172. It behoves the Lord's people to look with great sympathy upon those who may be their persecutors. Acts. 3:17; 1 Cor. 2:8; Acts 26:9-11. Z'13-5172.

66:7 Before she travailed - The especially marvellous thing that the Prophet here records is that a "manchild" is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe "wheat" of the Gospel church are to be separated from the unripe wheat and the "tares" at the end of this age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come. Z'14-5574.

Of a man child - The Christ whose head was born more than eighteen hundred years ago, and the body of whom is now soon to be born. Out of nominal Zion will come this first fruits class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the great company. In this great day of the Lord, nominal Zion will bring forth the man child and these later children. v.8. Z'14-5574.

66:9 Not cause to bring forth? - Ah, no! As surely as the Head was brought forth, so surely shall the body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire, not one member lacking - and before Zion's travail has begun. Z'14-5574.

66:8 Who hath heard such a thing? - And so, after the man-child is delivered, the mother system will give birth, when her travail pains come on, to a great company of children. Z'14-5574.

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- 6:14 Saying, Peace, peace; when there is no peace - When the First National Arbitration Board convened at Geneva, Switzerland, and gave its reward, Sept. 14, 1872, the cry of "Universal Peace" went up all over the world. (Also the cry of the League of Nations after the 1914-1918 War of the United Nations Organization of the 2nd world war) There was to be no more war. All difficulties between nations were to be settled by arbitration. How sadly disappointed must those people be who, in spite of the many wars since that time have continued to cry, "Peace, Peace!" - entirely disregarding God's testimony through the Prophets, to the effect that the present age would end and the Millennium be inaugurated, not by Peace Conventions and Peace Treaties, but by "A time of trouble such as was not since there was a nation." Dan. 12:1; Matt. 24:21. Z'14-5554.
- 8: Verses 7 - 13 - For comments on these verses see, Vol. 3, S.S., page 156, par. 1 - page 158, par. 1.
- 8:19 Provoked me to anger - Many Scriptures speak of God's anger. That anger has ever burned against sin. It has been resting upon the world for six thousand years. But the love of God has in no way been violated by this attitude against the condemned world. Therefore, love can be justly provoked to anger. He who declares that justice is the foundation of his throne never indulges in sentiments which are not in the fullest harmony with that justice. But he has arranged for the recovery of this condemned race. The love of God has made this provision for his fallen creatures. Z'15-5603.
- 8:22 For comments on this verse see, Vol. 4, S.S., Chap. 10.
- 16: Verses 15 - 18 - For comments on these verses see, Vol. 2, S.S. pp. 118-122.
- 17:9 For comments on this verse see Vol. 6, S.S., page 600, par. 2, - page 603.
- 20:9 His Word - This Word of the Lord to the Prophet Jeremiah was given prior to the seventy years captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord who gave them the real message from God. Z'14-5489.
- As a burning fire - A very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies. Z'14-5489.
- I was weary with forbearing, and I could not stay - His message had to be spoken. Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. This is why the Apostle Paul urged, "Quench not the Spirit." Z'14-5489.
- Thus it is with us today; God has given us a message of the utmost importance to deliver to his professed people - the overthrow of the kingdom of darkness and the establishment of the kingdom of God.

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So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations, to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the Message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the Kingdom. Z'14-5489.

- 23:6 The Lord our Righteousness - In another place he says, "She shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made the righteousness of God through him." Jer. 33:16; 2 Cor. 5:21. Z'11-4913.
- 25: Verses 26 - 29 - 38. - For comments on these verses see, Vol. 4, S.S., pp. 527-541; also 551, 552.
- 25:32 Evil shall go forth from nation to nation - Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the Kingdoms together - practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. Z'11-4750.
- Coast of the earth - The word "coast" might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element. Z'11-4750.
- 26:8 Speaking all that the Lord commanded - As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off. Z'11-4857.
- Priests and the prophets - See also verses 11 & 16. It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And, alas, this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. Z'11-4857.
- 26:11 Worthy to die; for he hath prophesied against this city - How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord. Z'11-4857.
- 31:31 A new Covenant - The New Covenant is the Scriptural name for the new arrangement between God and man, by which God purposes to receive mankind into harmony again with himself. Z'13-5292.

The New Covenant will properly be so called because it will take the place of the Old Law Covenant, which God made with Israel. Z'13-5163.

With the house of Israel, and with the house of Judah - This New Covenant is to be made with Israel alone; for God never purposed to make a Covenant with the Gentiles. Z'13-5163. Those who would get God's blessing must become Israelites - that is, become believers in God, by believing in the Mediator (of the New

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- Covenant), who will be God's representative. This law will be applicable to the whole world. If mankind would get everlasting life, they must accept Christ and join themselves to the earthly kingdom class. Christ's Kingdom must rule over earth until all the wicked are destroyed. 1 Cor. 15:24,26. Z'13-5293.
- 31:32 Not according to the Covenant that I made with their fathers - Harmony with God was the covenant relationship which Adam originally enjoyed, but which he lost by his disobedience, and which was renewed typically at Mt. Sinai with Israel, although they could not get the blessing of life out of it. The Mediation of the Law Covenant was affected through Moses. Z'13-5292. The Mediator of the New Covenant will be the Christ. Z'13-5164.
- 31:33 After those days - Referring to Israel's "seven times" of punishment, promised by the Lord for the violation of their Law Covenant. Z'13-5163.
- I will put my law (Isa. 2:3) in their inward parts, and write it in their hearts - The Prophet Ezekiel tells us that during the next age, the hearts of mankind will be changed. He says, "Thus saith the Lord God; ... A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh." (Ezek. 36:22 - 27). This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who would live forever must keep his law perfectly. Z'13-5164.
- Will be their God, and they shall be my people - During the Millennium, God will not recognize the people, because of their imperfections, their weaknesses; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years they will be delivered up to the Father, unblamable before him. (1 Cor. 15:24). Z'13-5164.
- 31:34 They shall all know me - Micah 4:1-4.
- I will forgive their iniquity, and I will remember their sin no more - The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for atonement was made afresh for them year by year. The inferior sacrifices could not take away sin, but the original sins remained. (Heb. 10:1-4). This New Covenant in Christ, however, will absolutely take away sins. (See Ezek. 36:25 - 29). Z'13-5293.
- Christ will have appeared on their behalf and made satisfaction for their sins. Z'13-5164.
- 32:4 His eyes shall behold his eyes - Compare this statement with Ezek. 12:10-13. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with Nebuchadnezzar as mouth to mouth to see his eyes. This seemed to contradict Ezekiel's statement; for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon? The fulfilment met all the requirements. (Jer. 39:5-7). Z'11-4866.

In this we get a lesson of how carefully we should study di-

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vine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness. Z'11-4866.

33:16 See Comments 23:6.

34:3 See Comments 32:4.

36:23 Cut it with the penknife, and cast it into the fire - Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the truth. Satan would fain have the people of God worship the book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the dark ages is as contrary to the Bible as to reason. Z'11-4857.

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of the Gospel age. 2 Pet. 1:19. Z'11-4857.

37:1 Made King - At this time Zedekiah was a vassal to Nebuchadnezzar, King of the Chaldeans, whose seat of empire was to the north. Z'11-4865.

37:8 Fight against this city and take it - Hoping for assistance from Egypt on the south, Judah revolted, contrary to this warning of the Lord through Jeremiah. Z'11-4865.

37:13 Thou fastest away of the Chaldeans - In other words, he was arrested on a charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Z'11-4865.

37:16 Into the cabins - Jerusalem was honeycombed with underground cisterns and vaults, arched overhead, and these were called "cabins." They were designed to be reservoirs for water, in time of drouth or in time of siege. The bottoms of these "cabins," or cisterns, after the removal of the water, were frequently deep with mud and slime. (See Chap. 38:6). Z'11-4865.

37:17 Delivered into the hand of the king of Babylon - The prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. Z'11-4865.

39:7 Put out Zedekiah's eyes - See Comments, Jeremiah 32:3-5.

Bound him with chains - See Jeremiah 52:1-11.

51: Verses 7 - 9 - For Comments on these verses, see Vol. 3, page 156, par 1 - page 158, par. 1.

52:11 Put him in prison till the day of his death - When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember that the mental attitude of the one persecuted has much to do with the amount of sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very King who caused him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

Others, put into prison for righteousness' sake were Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake and thus filling up a share of the sufferings of Christ. Z'11-4865-66.

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Ezekiel ranks amongst the great prophets. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet, chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand - things which God did not wish to have understood until after the giving of the holy Spirit at Pentecost - things which would be "meat in due season" for the spiritual Israelites throughout this age. Z'11-4881.

- 12:13 Will bring him to Babylon ... yet shall he not see it - See comments, Jeremiah 32:4.
- 16: 48 - 54. - For comments on these verses, See Vol. 1, S.S., pp. III - 113.
- 16:55 Shall return to their former estate - The hope for the Sodomites is exactly the same as the hope for all the remainder of Adam's race, except a few who, during the Gospel Age, have come into relationship with Christ as members of the spiritual seed. Z'13-5179.
- Jesus tells us that it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment (the thousand years of his Messianic reign) than for the people of his day who heard his message and rejected it. (Matt. 11:20-24). It will not be intolerable for the people who rejected Jesus; but it will be more tolerable, the Master said, for the Sodomites, because, he explains, "if the mighty works had been done in Sodom and Gomorrah, they would have repented," and would not have been overwhelmed. This shows us clearly that the eternal fate of the Sodomites is not sealed. Z'13-5179.
- 16:61 I will give them - Sodom, Samaria and all the nations. Z'10-4575. Unto thee - Israel. Z'10-4575. For daughters - In order to comply with the Lord's promise to natural Israel, all the blessings of the New Covenant must reach the world through Israel as the channel. Z'10-4575.
- 16:62 Establish my covenant - The New Covenant. This Mediatorial Kingdom will begin at the close of this Gospel Age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. (Romans 11:27; Jer. 31:33). Z'10-4575.
- 18:24 Shall he live? - The trial in respect of the world during the Millennium continues until each individual has been either rewarded or punished; and every act down to the last has to do with the sentence of that trial. Z'12-4986.
- 21: 25 - 27 - For Comments of these verses, see Vol. 2, S.S. pp.79-83.
- 21:26 Take off the crown - Zedekiah was the last king of the line of David to sit on the throne. Z'11-4867. The Maccabean kings were not divinely appointed nor of the royal family. With regard to

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Herod, at the time of Jesus, the Herods were not of the line of David - they were Edomites, or of the Esau branch, who ruled over the children of Israel as the representatives of the great Roman Empire.

Then God removed the typical kingdom of Israel and his typical throne in the world, as represented by David's family, he gave over the earthly dominion to the Gentiles; and this lease of power, as represented in Daniel's prophecy, was to continue for "seven times" - the 2,520 years. In other words, during the same period that Israel would be having "seven times" of tribulation and subjection, the Gentiles would be having "seven times" of prosperity - both terminating at the same time - 2,520 years from B.C. 606 - Oct. A.D. 1914 - the close of the times of the Gentiles. Z'11-4867.

21:27 I will overturn, overturn, overturn it - At the giving of the Law, God plainly told the nation of Israel the terms and conditions upon which they were received as his people. If they would be obedient to the divine requirements, all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the divine statutes and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies, for chastisement, and "seven times" would pass over them. Lev. 26:18, 21, 24, 28.

Now had come the time for the complete overthrow of the national polity, for a period of "seven times," or seven years. In this case, however, the years must have been symbolic, because frequently they had captivities of more than seven years.

It is an accepted fact that in Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years chastisement represented $7 \times 360 = 2,520$ years. In all that time, it had not a king of the line of David, the line of divine promise, and it was ruled over by the various adjoining nations; as it is written "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be fulfilled full." Z'11-4867.

33:13 For his iniquity that he hath committed, he shall die for it.

This Scripture emphatically contradicts a doctrine held by some Christian people, "Once in grace, always in grace;" or that one who has been favoured of God can never lose his favour. The principle of this Scripture applies at the present time to those who pass from death unto life as new creatures. They are on trial for life or death.

But this Scripture specially applies to the Millennial Age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that "the wages of sin is death." Then it will no longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each shall die for his own iniquity. (Jer. 31:29; Ezek. 18:2). There will be a test for life or death, just as there is now with the church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death. Z'12-4971.

34:2 Shepherds of Israel - The Pastors of the Lord's flock. Z'15-5693. Feed the flocks? - Lead them to the "green pastures" of God's Word and to the "still waters" of divine truth. Z'15-5693.

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This parable pictures the Lord's flock scattered here and there. Z'15-5693.

- 34:3 Feed not the flock - The shepherds who neglect to care for the sheep, to provide them with the spiritual food and to assist them to find it, to appropriate it, are often quite busy with the goats - the worldly elements of their congregations. Z'15-5693.
- 34:4 That which was driven away - Wandering in a famishing condition, and much in danger of falling into the various snares of the adversary. Z'15-5693.
- 34:5 Were scattered - The true flock of God is scattered, some here, some there, in many denominations and outside of all. Z'15-5693.
- Meat to all the beasts - They become the prey of the beastly of the world, and are ensnared into various false doctrines. Z'15-5693.
- 34:11 I will both search my sheep and seek them out - This Scripture is in process of fulfilment. We are living in the parousia (presence) of Christ. The Great Shepherd himself is with his flock, and is causing his voice to be heard; and the sheep will be gathered to him out of every nation and out of every denomination. Truly, Jesus said, "My sheep hear my voice, and they follow me;" and "a stranger will they not follow; for they know not the voice of strangers." John 10:27,5). Z'15-5693.
- 34:13 Bring them to their own land - The home-land of the Lord's sheep of this Gospel Age is heaven itself, and his bringing them to it will mean their resurrection change. Z'15-5694.
- 34:21 Because ye have thrust with the side and with the shoulder, etc. Some who have been considered quite prominent in Christendom, pushing and managing its affairs, and discounting the Lord's true sheep as peculiar people, will be reproved by the Lord in this day. Z'15-5694.
- 34:22 Save my flock - The poor, outcasts, the peculiar are the ones the Lord styles his flock. Z'15-5694.
- 34:23 Shall feed them - And is it not so? Is the Lord not feeding his sheep and blessing them irrespective of all sectarianism, and wherever they may be, in every land? Z'15-5694.
- Even my servant David - The word David signifies beloved. The antitype of David is meant. Jesus is preeminently beloved of the Father; and the bride class, the church, are to be the members of Christ, their Head - members of the Beloved. Z'15-5694 - Into whose care all who are his sheep or who desire to become his sheep during the Millennial Age will be committed. Z'15-5694. (See John 10:16 Comments).
- 36:29 I will call for the corn, and will increase it - "The earth shall yield her increase." When "All that are in their graves shall hear the voice of the Son of Man and come forth," "every man in his own order." we may rest assured that He who has planned all this has made necessary provision for the successful carrying out of its every feature. Z'09-4431.
- 47: Verses 1 - 12 - The Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, 700 years after. Z'11-4882.
- 47:1 The door of the house - Ezekiel's picture shows Jerusalem and the temple of God as the starting point for the river of the water of life; so in the Revelation account. Rev. 22. Z'11-4882.
- 47:5 A river that I could not pass over - Ezekiel shows (verses 1 - 5)

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the river deepening and broadening from a rivulet to a mighty river. Z'11-4882.

47:8 These waters ... go into the sea - The Dead Sea - carrying life whithersoever it goes. Z'11-4882.

47:9 They shall be healed - Ezekiel pictures the Dead Sea as being revived, recovered from its deadness and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance. This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influence of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea. Z'11-4882. (Rev. 22:17).

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- 1:4 Stand in the king's palace, etc. - The fact that King Nebuchadnezzar selected young men from the captives to be especially trained in the Babylonian schools as the King's advisers and wise men, shows us a breadth of thought that is equalled by very few of the monarchs today. Would any of the nations of the world show as much breadth of mind as did Nebuchadnezzar, 2,500 years ago?
- Not only was this done, but young Jewish captives, proving their qualifications, were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian Empire. Surely this shows not only that in some of the Jews there was merit of an high order, but also that there was an ability to appreciate this, and an absence of narrowness and jealousy hindering the best interests of the Empire. Z'15-5796.
- 1:8 Not defile himself with the portion of the king's meat - There is a special reason why Daniel and his followers desired to be excused from eating of the king's portion. It was customary at that time to offer meat before idols before partaking of it - as though wishing to have some special blessing upon the meat. While such a blessing would not really injure the meat - for an idol is nothing and could neither bless nor curse the meat - nevertheless, to eat such meat would more or less imply to the people that the young men were receiving blessings from the heathen gods, and that any wisdom or efficiency that they might have were thus derived. Doubtless this thought had much to do with the request for the change of food. Z'15-5796.
- Nor with the wine - Besides, although the Scriptures have not forbidden the use of alcoholic liquors, they do indicate special blessings upon those who abstain, as well as upon eunuchs. Daniel and his fellows were apparently fully consecrated to the Lord; and their being away from home in a heathen land, instead of relaxing their religious interest, seems to have deepened it. More than ever they realized their need of a true god and desired to be his true servants. Z'15-5796.
- 1:9 God had brought Daniel into favour - Under the Lord's blessing, Daniel's meekness, gentleness and general nobility of character, derived from his knowledge of the true God, the faithful training of godly parents, and the knowledge of the divine law and promises, commended him at once to the loving favour of the chief eunuch. Z'15-5796.
- There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper religious training. Z'11-4873.
- 1:12 Give us pulse - We are not to think that the Bible prohibits the use of flesh food. Christians are left to the exercise of their judgment and experience as to what kind of food will best nourish their bodies and make them most useful in the Lord's service. Our Lord and the Apostles ate meat - lamb; fish; etc. Z'15-5796.
- 1:15 Countenances appeared fairer and fatter - How greatly the Lord blessed these young Hebrews in their resolution to live upright, clean lives! And the record is that eventually when the king began to inquire of them, he found them ten times more wise than the magicians and astrologers of his realm. - v.20. Z'15-5796.
- We believe that this is a general operation of divine law to

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the effect that whoever seeks to live conscientiously, cleanly, purely, honestly, will have compensations in his own heart, in his own life, whether he also reaches positions of honour amongst men or not. Z'15-5796.

True Christians go to the Bible to learn therein the will of the Lord concerning them, and then to the best of their ability live in harmony with that will. It regulates them as respects what they eat, what they drink, where they go, what they do, what they read, what companionship they cultivate, and as respects even their very thoughts. With this class, everything is subjected to the divine will. Z'15-5796.

- 1:17 Wisdom and ... understanding - The secret lay in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will - the doing of righteousness. Z'11-4873.
- 2: Verses 31 - 45 - For comments on these verses, see Vol. 1, S.S. pp. 252-256.
- 2:35 Broken to pieces together - Wherever we look, we witness the disintegration of the present order, whether we view the conditions from a social or religious or a financial standpoint. The lease of power to the kingdoms of this world has expired. (See Dan. 2:44). Z'15-5631.
- 2:36 We will tell the interpretation - Showing that God designed that image to represent all the Gentile governments that would ever have sway over all the earth. The period of time during which these universal empires have controlled the world are elsewhere designated "the times of the Gentiles." Z'14-5564.
- 2:38 Thou art this head - Full of confidence that they would rule the world in the best possible way, the Babylonians essayed to do so, but soon reached a sad climax. There followed a general programme by which the rights of the people were disregarded, the wealthy getting everything and the poor practically nothing. Z'14-5564.
- 2:39 Another kingdom - The Medes and Persians next came into power, who started out very well with just designs and every endeavour to do right. Cyrus, the first Medo-Persian Emperor, set free the Jews and gave them permission to return to Jerusalem; he also sent back the holy vessels of the Temple, which were very valuable, but which he would not retain because they belonged to God. Cyrus attempted to maintain a just and righteous government; and yet before long, the Medo-Persian Empire failed to bring satisfaction to the people or to prove to be a great blessing to the world. Z'14-5564.
- And another third kingdom - Greece. Alexander the Great, before he was twenty-one years of age, had conquered the world. For quite a while, Greece ruled the world. Grecian civilization and various systems of Grecian philosophy went out world-wide. Greek theories on all kinds of subjects have more or less permeated all the great countries of earth; even in our day, the influence which went out from Greece is felt in every form of religion the world over, the religion of Christendom being itself a mixture of Grecian mythology and Christianity along with the teachings of the Mosiac law and the Jewish prophets. But Greece had her day and had to bid farewell to the sceptre of power. Z'14-5564.
- 2:40 And the fourth kingdom - The Roman Empire, with its various forms of government, each of which was tried with the endeavor to rule the world wisely and justly. The result of all this was the

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centralization of power to a greater or less degree, the wealth regathered into the hands of a few, and the masses of the people neither blessed nor satisfied. Then the Roman system began to fall. Z'14-5564.

2:41 Part ... clay, part iron - By and by, came in that mixture of Christianity and Roman civil power which was represented in the iron feet of the image, which were smeared with miry clay; the gloss of Christianity covering the civil power, as the clay covered the feet of the image. The gloss did not make the nations really Christian, but has merely caused their kingdoms and governments to look upon themselves as though they were Christian; and this is what they called themselves - Christian Germany, Christian Great Britain, Christian France, Christian Russia, Christian Italy and Christian Austria Hungary. Z'14-5564.

2:44 In the days of these kings - At the end of the 2,520 years of Gentile rule. (See comments Ezek. 21:27). Z'14-5564.
A kingdom - Christ's Kingdom. Z'14-5564. It will be built on the wreck of the present institutions, which outwardly resemble Christ's Kingdom; calling themselves, collectively, Christendom. Z'14-5564.

2:45 That the stone - Miry clay looks very much like stone; and God used a stone to symbolize his kingdom. Z'14-5564.

3:1 An image of gold - Of Bel-Merodach - the god whom he believed had given him his victories. Z'11-4874.

Three-score cubits - Ninety feet high. Z'11-4874.

Plain of Dura - A broad plain for manoeuvres of the troops. Z'11-4874.

3:2 To come to the dedication of the image - In an effort to cement the various incongruous elements of which his kingdom was composed. Z'11-4874.

We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievements of that hour and peace programme which it was to celebrate. Z'11-4874.

3:5 Fall down and worship the golden image - At the appropriate time the religious unity of the empire was to be demonstrated. Z'11-4874.

Having conquered the world, Nebuchadnezzar was the first to grasp the thought of the wisdom of having a universal government, which would make wars to cease to the ends of the earth. Z'11-4873.

3:12 These men, O King, have not regarded thee - Who had so graciously treated them at the time of their captivity, who apparently owed so much to him. Z'11-4874.

3:13 In his rage and fury - Of all the governors he would be most sorry to lose these three who were so reliable, but on such an occasion he could never permit insubordination, nor could he think it possible that these men, now about 35 years of age, would challenge his authority and power, knowing, as they must, his autocracy. Z'11-4874.

3:18 We will not serve thy gods - The courage of these three Hebrews stands out on the pages of history as sublime. Z'11-4874.

Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case, God will thus deliver those that trust in him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor what may be his will respecting what little remains of our lives. But of his power and love we are confident. We can trust him where we cannot trace him. Z'11-4874.

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- 3:19 Full of fury - When we read this, we should remember the circumstances. He had conquered the world, and would he now be defied by three men whom he had made what they were? He was giving a lesson to all nations on the very subject of the necessity of obedience to his government. Could he allow some of his own representatives to defy that government? On the other hand, his appreciation of the men he was about to slay had been evidenced by the exaltation he had given them. Can we wonder that under all these circumstances he felt furious? Z'11-4874.
- 3:20 Seven times more - Evidently forgetting that thereby the sufferings of anything cast therein would be diminished. Z'11-4874.
- 3:20 Burning fiery furnace - Recent explorations show that in that vicinity there were naphtha wells; for all we know this may have been the fuel used in the great open furnace. Z'11-4874.
- 3:22 The flame of the fire slew those men - A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. Z'11-4874.
- 3:24 The king was astonished - He already had had some evidence of the power of Jehovah-God, and intently watched the furnace. Z'11-4874.
- 3:29 There is no other God that can deliver after this sort - "Blessed are all they that put their trust in him."
- 4: For an explanation of this Chapter, see, Vol. 2, S.S. pp. 93-99.
- 4:17 The Most High ruleth in the kingdom of men - (Romans 13:1,2). The Lord guides in the affairs of the nations now, only in so far as such oversight will promote the fulfilment of his own purposes. Z'14-5466.
- God will not convert a king in order to do this; he will not make him a saint. But he can allow or hinder events without interfering with the free-will of any individual, and without becoming responsible for his government. Z'14-5466.
- And setteth up over it the basest of men - In the case of Pharaoh, the perverse king of Egypt, God declared, "For this very purpose I raised thee up, that I might show forth my power in thee." God did not approve of Pharaoh, but used him to show forth his own glory. Z'14-5466.
- 5:1 Made a great feast to a thousand of his lords - Feeling secure in the great walls of his capital, three hundred and fifty feet high. Z'11-4901.
- 5:2 Out of the temple - Solomon's temple - taken in pillage - a triumph over the Jews and, as was generally supposed, over Jehovah, the God of the Jews. Z'11-4901.
- 5:25 MENE, TEKEL, UPHARSIN - Daniel not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. Z'11-4901.
- 5:30 In that night was Belshazzar the king of the Chaldeans slain - A law of retribution operates. Good thoughts, good words, good deeds, are sure to bring good results - sooner or later. Evil thoughts, evil words, evil deeds, are sure to bring evil results sooner or later. This divine law operating in the world, save in exceptional cases, now operates only amongst the Jews and amongst Christians. This is because only Jews and true Christians have come into covenant relationship with God. Nevertheless, in a general way, God exercises a supervision of the world's affairs, restraining evil from going to such lengths as would be irrepar-

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able; restraining it also from working real injury to those who are in covenant relationship with him - Jews and Christians.

The fall of Belshazzar's kingdom was not merely a judgment upon it, but a part of the great type of the fall of antitypical Babylon at the hands of an antitypical Cyrus. Z'11-4901.

6:1 It pleased Darius - Over whom, as Chief Emperor, was Cyrus. Z'11-4875.

6:2 Of whom Daniel was first - At this time Daniel was an old man. Z'11-4874.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! - Seemingly an evidence of their good intentions in respect to the governing of the world. That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect to human government, but it will be backed by divine power, before which every knee shall bow and every tongue shall eventually confess. Phil. 2:10,11. Z'11-4875.

6:4 Against Daniel - Governments of the Orient, past and present, have been full of dishonesty, of what in our day is designated "graft." A man like Daniel, in so important a place, was sure to be in the way of grafters - a hinderer of their schemes. Z'11-4875.

6:5 Concerning the law of his God - They knew that Daniel's religion lay at the foundation of his entire course in life. Z'11-4875. Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might clearly see that they have no ground for charges except those to their credit. Z'11-4875.

6:7 Ask a petition of any God ... save of thee - The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius, of course, felt flattered. Z'11-4875.

6:9 Signed the writing - Never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer. Z'11-4875.

6:10 Toward Jerusalem - Calling to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people; that eventually, through these, divine blessings would be extended to every nation, people, kindred and tongue. Z'11-4875. 1 Kings 8:28-30.

And prayed - As the sharpening of scythes in harvest-time does not mean as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? Heb. 4:16. Z'11-4875.

6:16 Thy God ... he will deliver thee - What a beautiful testimony to the uprightness of Daniel's life. Z'11-4875.

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- 6:26 He is the living God - Daniel was vindicated! His God was vindicated! Z'11-4875.
- 7: For an explanation of this Chapter, see, Vol. 1, S.S. 256-260.
- 8: Verses 10 - 26 - For an explanation of these verses, see, Vol. 3, S.S., pp. 95-120.
- 8:14 Unto 2,300 days; then shall the sanctuary be cleansed - This work of cleansing the true church, the sanctuary class, from the defilements of the dark ages culminated, we believe, in 1846, the time of the fulfilment of the 2,300 days. But the work of cleansing was not accomplished in a moment, or day, or even a year; and the cleansing was but limited. Z'14-5565.
- 9: Verses 23 - 27 - For an explanation of these verses, see, Vol. 2, pp. 63-72.
- 9:24 Seventy weeks - Of Israel's favour; the 69th of which reached to our Lord's baptism at Jordan, and the 70th beginning there, reached to 3 1/2 years beyond the cross - our Lord's death marking the middle of the 70th week (v.27), and the acceptance of Cornelius by the holy spirit marking its end. A number of things were to be accomplished before the termination of those 70 symbolical weeks - 490 years. We therefore should inquire: In what sense were all these fulfilled? Z'09-4504.
- Thy people - Not to the world, nor yet to nominal Israel, but to "thy people." For "Israelites indeed" these blessings were provided and foretold - others to be blessed in due time. Z'09-4504.
- To finish the transgression - In what sense were transgressions finished at that time? Were there no more after the 70th week? Are there none now? Z'09-4504.
- To make an end of sins - Have sins come to an end? Are there no more sins? Z'09-4504.
- To make reconciliation for iniquity - Are we sure that all iniquities were reconciled at that time? Z'09-4504.
- To bring in everlasting righteousness - Does everlasting righteousness prevail throughout the whole earth? Z'09-4504.
- These questions suggest their own answers. The sense of this prophecy is that before the 70 symbolical weeks - 490 years - would end, long-looked for important events would begin to have their fulfilment - to "thy people" - "Israelites indeed" and all of their class - the Spirit-begotten class. In Christ and his redemptive work believers realized the beginning of God's blessing for humanity. Z'09-4504.
- To this Class applied the "reconciliation for iniquity" which our Lord Jesus made at the heavenly Mercy Seat, when "he ascended up on high, there to appear in the presence of God for us." The iniquities of the church were there cancelled. The reconciliation of believers was thus effected. (Rom. 5:12-19). Moreover, transgression was finished so far as these were concerned. "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the Spirit." (Rom. 8:4; Gal. 5:14). Z'09-4504.
- To seal up the vision and prophecy - To those who were anointed by the holy Spirit at Pentecost, the incidents of that time sealed or made positive the prophetic utterances of the past and confirmed the visions of coming glory declared by the prophets. Z'09-4504.
- To anoint the most Holy - "Israelites indeed" who accepted God's mercy were the "most holy," who were anointed by the holy Spirit at Pentecost. Z'09-4504.

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- 11: For an explanation of this Chapter, see Vol. 3, S.S., Chap. 2.
12: For an explanation of this Chapter, see Vol. 3, S.S., Chap. 3.
12:1 A time of trouble such as never was - The most intense, as well as the most widely diffused. Z'14-5469.
The trouble at the end of the Jewish dispensation was a type or foreshadowing, a parallel of the great trouble coming at the end of this dispensation. The trouble that then came upon the Jewish nation was reckoned as having been the most severe in all world's history. The trouble at the close of this age will be on a vastly larger scale - world wide. Z'14-5469. (Watch Tower June 1st, 1914).
Thank God, that the Kingdom of God's dear Son will end it, when men shall have learned their own impotency! Z'14-5469.
12:1 For an explanation of this verse, see Vol. 1, S.S., pp. 337-338, par. 1.
12:2 To shame - There is nothing hidden that will not be disclosed. Z'12-4992.
Everlasting - (lasting) contempt - Which will last just as long as they are contemptible. Z'12-4992.
12:4 For an explanation of this verse, see Vol. 1, S.S., pp. 337-338 par. 1.
12:7 A time, times, and a half - From their beginning to their culmination, the power of persecution held sway. Z'14-5565.
The year 1799 marked the beginning of the "time of the end," when various events were to occur:-
"Knowledge shall be increased;"
"The wise shall understand;"
"A time of trouble such as was not since there was a nation."
Dan. 12:1-10. Z'14-5565.
12:11 Shall be 1290 days - Shortly after 1829 the message of the nearness of the second Advent of Christ began especially to be promulgated by William Miller. While the second advent did not occur in 1844, as the followers of Bro. Miller anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the church which had never before been noted - certain doctrines respecting man's immortality, spiritual and human natures, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the traditions of men. Z'14-5565.
12:12 Cometh to the 1335 days - At that time great blessings came to the people of God; for at that time our Master returned, preparatory to taking up his great power and commencing his long promised reign of a thousand years. Z'14-5565.

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HOSEA

Hosea prophesied in Israel - the ten-tribe Kingdom - prior to the Babylonian captivity, dying about the time that Samaria capitulated. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of his many loving forbearances, etc., and assured them that he would continue to love them to the end, and eventually bless them and recover them from the land of the enemy. Z'15-5809.

- 1:1 Came unto Hosea - The name signifies salvation and corresponds well with the prophecy. Z'15-5809.
- 1:3 And took Gomer - An adulteress, a debauchee, who finally left her husband and her offspring. Later the prophet took her back under his own roof, but not as his wife (3:2). He was compassionate toward her and her offspring.

No doubt the prophet's own experiences had much to do with awakening him to a realization of the deplorable state of his own people. When the spirit of the Lord came upon him in prophecy, he could the better, from his own experiences enter into sympathy with them. He had been pitiful and of tender compassion, and his message told of the still greater divine pity and sympathy. Z'11-4811.

- 2:18 Make a covenant - The New Covenant. Z'09-4371. (See Jer. 31:31; 32:37-41; Ezek. 37:26).
- 6:7 They, like Adam, have transgressed the Covenant - (See Marg.) - Their Law Covenant.

After the creation of Adam, God entered into covenant relationship with him to the effect that through obedience he might have eternal life. Adam failed; and thus that covenant was broken. The relationship between God and man was changed. God no longer sustained the life of man and gave him everything for his happiness, but the divine sentence of death passed upon the entire human race. Z'11-4902.

The time not having come for the development of the great Mediator (of the New Covenant), God made a typical arrangement with the nation of Israel. God was bound to give Israel eternal life if they would keep the law. (Ex. 19:3-9). In due time it was discovered that the law gave eternal life to none. Z'11-4902.

- 11:1 Then I loved him - Love is the keynote of the Bible, notwithstanding that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of justice - if his love should override his justice - it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love and power operate in full harmony - in coordination - that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness. Z'15-5809.

- 13:14 I will ransom them from the power of the grave - The word ransom is used in the Scriptures in two different senses:- (1) In this text the word ransom signifies to recover from the grave, to deliver from the grave - (deliverance after purchase Z'11-4818); (2) As in the text: "The Man Christ Jesus, who gave himself a ransom for all." - 1 Tim. 2:6. Here it refers to a ransom-price, the ransom-price of one man, the ransom-price furnished by "The man Christ Jesus." Z'11-4747.

Redeem them from death - Redeem and Ransom both have the thought

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of purchase connected with them. Z'11-4818.

(This verse is commented upon in Vol. 5, S.S., page 373.

14:1 O Israel - At that time, distinct from Judah. Z'11-4811.

Type of nominal spiritual Israel. Z'11-4811.

Thou hast fallen by thine iniquity - Israel had become debauched through idolatry. Intermarriage with the royalty of heathen nations had introduced the idolatries of heathen religion and the sensualities which constituted their attractive features to the people. With the sensuality came a lack of moral sense - a general numbness of conscience respecting impurities. Z'11-4811.

Christendom (Nominal spiritual Israel) is in the Scriptures, charged with adultery, in that she lives with the world. She is charged also with idolatry - with worshipping houses, and lands, banks, stocks and bonds, name and fame. Indeed, the serious charge against "Christendom" is that she has lost her God. Z'11-4811.

14:2 Take with you words - In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words and say unto the Lord, Z'11-4811

Take away our iniquity and receive us graciously - Be it noted that the people of Israel to this day have not accepted the Lord's terms as stated by the Prophet. They have not asked to be received by grace - graciously. They are still hoping for divine favour through the keeping of the Law Covenant, which neither they nor others of fallen humanity can keep in its letter and spirit. Z'11-4811.

The calves of our lips - The fruit of our lips - our praise. Z'11-4811.

14:3 Asshur - Assyria. Z'11-4811

Shall not save us - They must not look there for help. Z'11-4811.

Ride upon horses - Imported from Egypt. Z'11-4811.

The condition of "Christendom" today is one of trust in armies and navies, soldiers and guns, aeroplanes and dynamite, great wealth and prosperity. Z'11-4811.

The work of our own hands - Their idols. Z'11-4811.

For in thee the fatherless findeth mercy - The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the adversary. John 8:44. Z'11-4811.

But all such as remounce sin and desire to return to the Lord are fatherless in that they have neither Satan nor God as their father, but to such God proffers mercy, forgiveness through the merit of Christ's sacrifice. Z'11-4811. Romans 8:15; Gal. 4:6.

14:4 I will - In the beginning of Messiah's reign. Z'11-4811.

14:9 The just shall walk in them -

Those abandoning sin to the extent of their ability will be assisted to the Lord in connection with the exercise of faith in him, which will bring rest and peace of soul and a realization that divine mercy will make good all unintentional blemishes and cause all things to work together for good to him. Z'11-4811.
But transgressors shall fall therein - There is no place on the Highway of Holiness - the Highway of divine mercy and love and forgiveness and peace - for transgressors, for those who knowingly and willingly go contrary to the divine will. Z'11-4811.

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JOEL

- 2:28 Pour out my spirit - The Spirit of sonship. Z'14-5452. - The operation of uplifting and restoring mankind. Z'14-5452.
Adam had the Spirit of God. It was received in a natural way. When Adam became disobedient it meant a forfeiture of the Spirit of sonship. Z'14-5452.
(This verse is commented upon in Vol. 5, S.S., pp. 217-222)
- 2:29 Upon all flesh - The blessing of the whole world by the Church during the thousand years of the Millennial Kingdom. Z'13-5317.
It is to be borne in mind that Joel's account of the Pentecostal blessing is divided into two parts - The blessing upon the servants and handmaidens, and that upon all flesh. According to this, the servants and handmaidens of the Lord have special blessing at the present time. Z'13-5317.
- 2:30 And fire - See Comments 2 Pet. 3:7.
- 2:31 The sun - The sunlight of the true Gospel and the moonlight of the Law and its types and shadows are obscured by the thick clouds of worldly wisdom. Z'16-5917.
- 3:12 The valley of Jehoshaphat - The valley of Jehoshaphat is the name of the cemetery outside the walls of Jerusalem, and the prophecy signifies that the armies of all nations would be gathered as one vast cemetery. Z'15-5715.

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AMOS

- 9: Verses 11, 14 & 15 - These verses are commented upon in Vol. 3, S.S., Chap. 8.
- 9:13 The plowman shall overtake the reaper - The Reaper is the Lord. This time of trouble will overtake the reaping work and bring it to a close. But meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the "bride" of Christ, the chief of the firstborns, but to develop the great company class, and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake. Z'15-5761.

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OBADIAH

- 16: They shall be as though they had not been - Used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. Z'13-5327.

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JONAH

Skeptics have long been inclined to treat the story of Jonah's experience in the belly of the great fish as a seaman's yarn. Many pulpитеers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Z'lll-4785.

- 1:2 Arise, go to Nineveh - Nineveh was a great city outside the pale of Jerusalem and therefore at that time outside the lines of divine favour; for from the giving of the Law until three and a half years after the Cross. God's favours were exclusively confined to the Jewish nation under the terms of the Law Covenant - Cornelius, the centurion, being the first Gentile to receive evidence of divine favour at the close of the period of Israel's exclusive favour. Z'lll-4785.
For their wickedness is come up before me - Divine Justice had decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the divine permission of evil. Z'lll-4785.
- 1:17 Prepared a great fish - No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. Z'lll-4785.
To swallow up Jonah - One of the New York Journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by a "great sulphur Whale," but after several hours, escaped; his skin made purplish from the action of the digestive fluids of the whale's stomach. Z'lll-4785.
- 3:10 God repented of the evil - The query arises in some minds, How can God repent and change his mind if he knows the end from the beginning? The answer is that the word repent has a wider meaning that is generally appreciated. As modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But he does change his conduct. Z'lll-4785.
- 4:1 It displeased Jonah exceedingly - How much greater is the compassion of the Almighty than that of his imperfect servants of human kind! Z'lll-4785.
And he was very angry - "God has made a fool of me. God has brought discredit upon me and I am now to be regarded as a false prophet." Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! Z'lll-4785.
- 4:10 Thou hast had pity on the gourd - The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds for the lower animals, for children, and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that his gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection. Z'lll-4786.

JONAH

4:11 Spare Nineveh - Nineveh did pass away utterly, great city as it was, but not within 40 literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time, a day for a year - forty days, forty years. Z'll-4785.

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4:1 And people shall flow into it - There will be an attraction in it for all peoples. It will lead them to climb upward. The attraction that will thus draw mankind will be the blessings of health and restitution, which the Kingdom will be prepared to grant to all peoples as they shall come into harmony with its requirements. Acts 3:19-23. Z'11-4796.

4:2 And many nations shall come - Gen. 17:4; Rom. 4:17
The Word of the Lord from Jerusalem - Through the earthly agents of the spiritual Kingdom. "Ye shall see Abraham, Isaac, and Jacob and all the prophets, in the Kingdom," etc. (Matt. 8:11). Z'11-4796.

The Kingdom will be closely associated with the Zionist movement and the Holy Land. The Jews, already impelled toward the Land of Promise, will go thither in increasing numbers and all of the faithful of them will go in sympathy and representatively, through financial assistance. Z'11-4796.

4:8 O tower of the flock - Jesus, who, by his obedience even unto death, has become the strong Tower, the Fortress, the Protection to all God's people. Z'11-4796.

Even the first dominion - And for a thousand years he will reign for the blessing and uplifting of all the willing and obedient. Z'11-4796.

Require of thee - Addressed to the Hebrews alone, nevertheless, the principles inculcated therein and applicable to the whole world. Z'13-5310.

God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mount Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great teacher: "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbour as thyself." Z'11-4820.

To do justly - To do to others as we would they should do to us. Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbour, disparage him and discredit him in the eyes of others. It means that we should love our neighbour and his interests as we love our own, and we should defend his interests and guard them as carefully as we would our own. It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none is capable. The nearest approach to this is the perfect or just intention of the heart. Z'11-4821.

In our requirements of others, however, we are not to expect full justice. Z'13-5310.

To love mercy - All realize their need of divine mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Z'11-4821.

To walk humbly with thy God - By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a

MICAH

humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Z'11-4821.

To walk humbly with the Lord would imply that we were in that condition of mind in which we could be taught of him, could appreciate his goodness and our own insignificance. Z'13-5310.

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HABAKKUK

- 1:13 Purer eyes than to behold evil - The thought of the original seems to be that God's character is so pure and so righteous that he will not continue to behold evil. He will not permit evil to all eternity, for this condition would not be pleasing to him. Z'13-5211.
- 2:2 Write the vision - God's plan of the Ages is the vision seen by the Prophet Habakkuk. Z'14-5374.
That he may run that readeth it - He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who runs may read, if his heart be teachable and pure. Z'14-5374.
- 2:3 It will not tarry - "Be behind (God's time)." Z'14-5383.
- 3:1 A Prayer of Habakkuk - The entire prayer is symbolical. Z'14-5383.
- 3:17 Although the fig tree shall not blossom - Type of the Jewish Nation. See Matt. 24:32; Luke 13:6-8.
Neither shall fruit be in the vines - In the Scriptures, a vine is a figure used for the church; as our Lord said, "I am the vine; ye are the branches." John 15:5. The church has not yet blessed the world. The fruit of the vine will feed the world in the coming age, during the Messianic reign. Z'14-5383.
Labour of the olive shall fail - The olive tree is mentioned by St. Paul in referring to the special people of God, his peculiar people - those in relationship with him. The vine and the olive represent the church of Christ from different points of view. Z'14-5383.
The fields shall yield no meat - The Lord has used the word field to represent the world: "The field is the world." The world have been hoping to better their affairs. And so the various universal empires have sprung up. Of late years, Socialism has come to the front, saying that it can better the world, but the prospects for social improvement are no better. Z'14-5383.
The flock shall be cut off from the fold - As applied to the elect church, this is viewed from the earthly standpoint. There is an earthly fold and a heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory that is promised us - to enter into the heavenly fold. Our Lord Jesus was cut off from the earthly fold when he died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. Z'14-5384.
- When the little flock shall have passed beyond the vail, there will still be the great company of the Lord's people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon, these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. Z'14-5383.
- It may appear to the great company for a time as though all things are failing, and not coming to pass; but from God's standpoint, the fig tree will be budding and the olive will be bringing forth her fruit. There will be no mid-carriage of God's purposes. Z'14-5384.
- No herd in the stalls - Our Lord - a perfect man when his sacrifice was made - is represented by a bullock. Z'14-5383. There will be a point of time when the church will be glorified and when the ancient worthies (perfect men) will not have appeared. Z'14-5383.

HABAKKUK

At the end of the Millennium, when the world shall be perfect, they shall all offer "bullocks" at the altar. (Psa. 51:19).
Z'14-5383.

3:18 Yet will I rejoice - Those who will then understand - the great company - will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the ancient worthies not yet here to take hold of matters.
Z'14-5383.

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ZEPHANIAH

- 1: Verses 7-9; 14-18. - These verses commented upon in Vol. 1, S.S., page 315, par. 2, page 317.
- 3:8 Gather the nations - The world of mankind is being brought into close touch; barriers of language, etc. are breaking down; and the breaking down of these barriers is favourable to human co-operation, either for good or for evil. Z'13-5161.
- 3: Verses 8 - 9. - These verses are commented upon in Vol. 1, S.S., page 315, par. 2, page 317. Also Vol. 4, S.S., Chap. 7.

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ZECHARIAH

- 8:12 Yield her increase - Isa. 51:3; Isa. 60:13.
- 9: Verses 9 - 12. - These verses commented upon in Vol. 2, S.S., page 224, par. 3 - 226. par. 1.
- 14:4 And his (Jehovah's) feet - "I will make the place of my feet glorious." (Isa. 60:13)
- Mount of Olives - The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. The word Olive always associates itself in the minds of the people of the Orient with the thought of light and nourishment. As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God.
- Olive oil was poured upon the head of the Jewish kings and priests, and symbolized thus the holy Spirit. God's Kingdom will be for the blessing of mankind. It will be of two phases - the heavenly and the earthly - and all people may eventually come under its blessed conditions. Z'14-5437.
- Before Jerusalem - No doubt Israel will be here gathered at this time, where the Lord's favour will be manifested to them. Z'14-5437.
- Cleave in the midst - Experience a great earthquake. The Lord will be present to deliver them. Z'14-5437.
- 14: Verses 4, 5 - 7. - These verses are commented upon in Vol 4, S.S., page 649, par. 2, - page 655.
- 14:17 Shall be no rain - No divine blessing. Z'14-5583.

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MALACHI

Malachi's prophecy contains not only a divine rebuke for sin, but also a divine promise of rescue; It fits well to the time generally assigned to it - Nehemiah's period. Z'11-4930.
3:1 Will send my messenger - Jesus gives this a miniature fulfilment. Matt. 11:10.

At the first Advent: (1) "To the Jew first." Jesus "came to his own and his own received him not."

At the second Advent: (2) "My servant," Chief Messenger, Archangel. B. 147. "The Lord himself shall descent from heaven with the voice of the archangel." B.147.

The Lord whom ye seek - The one you have been waiting for, the one you have been praying for, the one you have built your expectations upon. Z'10-4595.

3:2 Even the messenger of the covenant - The one who, through his precious sacrifice, has power to fulfil all God's Covenant promises, including the Abrahamic Covenant and the New Covenant.
Who may abide? ... Who shall stand? - The intimation is that not many will abide, not many will stand - the majority will fall. The reason is given: - Z'11-4931.

For he is like a refiner's fire, and like fullers' soap - He will require such holiness, such purity, that few will come up to his requirements. Z'11-4931. The tests he will impose will be like fullers' soap, which is the foe of every spot upon a garment white. Z'11-4931.

3:3 This prophecy applies at the close of the present Gospel Age, and is in process of fulfilment. The following Scriptures also apply to the same time:- 1 Cor. 3:9-15; 2 Pet. 3:10; Zeph. 3:8; Dan. 12:1; Matt. 24:21, 22; Heb. 12:25-29. Z'16-5916.

He shall sit as a refiner and purifier of silver ... and purge them as gold and silver - We understand that in this picture, the Lord quite probably used the two metals (both precious; but one more precious) to represent the Priests and the Levites - the "little flock" and the "great company." Z'10-4709.

Purify the sons of Levi - The antitypical priesthood, which includes both the royal priests and the great company - the Levites. Z'12-5119.

3:17 An offering in righteousness - The offering now being made to God is the offering of the church - "Present your bodies a living sacrifice; holy, acceptable to God." (Rom. 12:1) The High Priest purifies these members of his body. Z'10-4709.

They shall be mine in that day - Like many other prophecies, the words of the Prophet seem to have a general application through out the Gospel Age and a particular one at the close of the age. Z'12-5119.

When I make up my Jewels - Eighteen hundred years ago, the Lord Jehovah began to make up his jewels. The first of these jewels was our Lord Jesus Christ. He has arranged that other jewels be cut and polished after the similitude of his Son, that they may shine with him in the Heavenly glory and Kingdom. Z'12-5119. The final gathering, or assembling, has not yet been completed. The gathering of these jewels must include the resurrection, not merely of those who have been sleeping as members of the body of Christ, but also of those who are alive and remain at the end of the age. (1 Cor. 15:51, 52). In the assembling of this class the mounting of the jewels, as it were - the Lord will show his own workmanship, what he has selected out of the filth and mire

MALACHI

of the sinful race of mankind, and what he has made of them.
Z'12-5119.

I will spare them - He has not spared this class in the sense of relieving them from all suffering, for if they were thus spared they could not share the glory to follow this trial time. He did not spare Jesus, the Head over the church, which is his body. But he will not permit them to be tempted above what they are able to bear. (1 Cor. 10:13). Z'12-5119.

4: Verses 5, 6. - These verses are explained in Vol 2, Chapter 8.

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THE NEW TESTAMENT

MATTHEW

1:16 Of whom was born Jesus - The Greek form for Joshua, signifying Saviour; and in the Syriac Saviour signifies Life-giver. Z'09-4534.

In Ezekiel 21:25-27, the complete overturning of the Solomonic line is declared: it was the line that was exalted, and which should thenceforth be debased, while the debased or obscure line of Nathan, which had never made any pretensions to the throne, was to be exalted in due time in its representative, the Messiah, born of Mary, according to the flesh.

Thus the claims that our Lord must have been the son of Joseph, are proven utterly false, for no man of that line shall ever sit upon the throne of the Lord. E-133.

2:1 In Bethlehem of Judea - In fulfilment of Micah 5:2. See verses 5 & 6.

Herod the king - At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the house of Esau. Z'12-4956. To Jerusalem - Expecting a king, the wise men naturally came to the palace of Herod. Z'07-4098.

2:2 That is born King of the Jews - In the divine prediction of a coming Saviour, attention is largely called to the fact that he is to be a king, a Deliverer, a Saviour. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. Z'07-4098.

2:3 He was troubled - The prospect of a rival, either in the power or in the esteem of the people, was not to his liking. Herod was the founder of the house of Herod and naturally had great expectations for himself and his posterity. Z'07-4098. And all Jerusalem with him - The fact that the people of Jerusalem in general should be disturbed by the annunciation of a King of their own, awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple, the grandeur of which outshone that of Solomon. They had ceased to specially long for the pray for the coming of the Messiah. A very similar condition of things may be expected in conjunction with the second advent of Christ. Z'12-4956.

2:4 Where Christ should be born - An affected interest, that he might thwart the divine purpose by destroying the Child, that thus the Kingdom of Israel might be preserved to his own family - as it was through his six successors who bore his name Herod. Z'09-4534.

2:6 Shall come a Governor - Although they answered Herod correctly, nevertheless the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in and to long for. Z'12-4956.

2:8 Worship him also - The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is appreciated only when we remember the sequel of this. Z'07-4098. Verse 16.

3:2 The kingdom of heaven is at hand - John's message was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised Kingdom of God was at hand, and that if they, as a people, desired to share it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favoured nation be accepted, but as individuals. Z'10-4543.

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- 3:3 Spoken by the Prophet Esaias - (Isaiah) John the Baptist, as forerunner of Jesus, Jesus' representative to the Jews, was but a partial fulfilment of the type of Elijah. (See Scripture Studies, Vol. 2, Chap. 8) Z'10-4543.
- 3:4 Raiment of camel's hair, etc. - God chose a strong, rugged character to bear this message. Providentially John's experience specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties amongst the Jews, and gave him freedom of utterance, which he might not otherwise have had. At the same time, these peculiarities made his message all the more striking to the minds of the people. Z'10-4543.
- 3:6 Were baptized of him - Signifying a repentance and turning from sin. Z'10-4543.
- 3:7 Pharisees and Saducees - Prominent religionists of his time. Z'10-4543.
- 3:8 Fruits meet for repentance - Their repentance would not be considered genuine without certain proofs. Z'10-4543.
- 3:9 We have Abraham to (be) our father - They might rid themselves of the delusion that they could inherit any share in the Kingdom merely because they were the natural children of Abraham; since God was able to fulfil his promise to Abraham along other lines. Z'10-4543.
- 3:10 Axe laid unto the root - A figurative way of saying that the testing time for the Jewish people had come. Z'10-4543. (Comp. Luke 3:9).
Good fruit - In their characters and lives. Z'10-4543.
Hewn down, and cast into the fire - Cut off from their privileges of being identified with Messiah's Kingdom, and go into the fire of tribulation and destruction with which their national existence would cease. Z'10-4543.
- 3:11 Unto repentance - A merely preparatory work. Z'10-4543.
Baptise you with the Holy Spirit, and with fire - Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptise with the holy Spirit and subsequently the unworthy, the non-fruit-bearing, would experience a baptism of fire, of trouble, of national destruction. Z'10-4543.
(This verse is explained more fully in Vol. 6, S.S., p. 445.)
- 3:12 Whose fan is in his hand - The entire mass, the entire nation, would be tossed about by the great winnower, in order that every grain of wheat might be found and separated from the chaff. Z'10-4543.
Gather the wheat - The wheat was cared for, garnered to a new state or condition, at Pentecost and subsequently. Z'10-4543.
Burn up the chaff - The chaff of the nation was cast into a fire of trouble and anarchy, which consumed them as a people, as a nation. A.D. 70. Z'10-4543.
With unquenchable fire - Unquenchable, in the sense that it was the divine intention that the nation should be consumed. (Comp. Luke 3:17). Z'10-4543.
- 3:14 Comest thou to me? - Who are "holy, harmless, undefiled and separate from sinners."
- 3:15 To fulfil all righteousness - Our Lord's baptism, therefore, as intimated in his reply to John, was a new institution, which he did not explain at the time, but which, later on, he showed was a symbol of his consecration unto death, not as a sinner, but as a sin-offering. Z'10-4544. Heb. 10:7-9.

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- 3:16 The heavens were opened unto him - At once he began to see the lengths and breadths and heights and depths not possible of discernment previously. (1 Cor. 2:14, 10). Z'10-4544.
- He began to understand the higher things, the deep things of God. He had understood in a measure about the lamb that was slain as the sin-offering and the things about the putting away of sin, but nothing to identify the one who was to be the great Deliverer or to explain the wonderful pictures in the Scriptures. Just as soon as he was begotten of the holy Spirit, he began to see that if he would reign, it would be by a manifestation of loyalty to God and to righteousness. "As soon as he was illuminated he saw the things pertaining to his suffering.
- During our Lord's earthly ministry, he learned obedience through the things which he suffered. (Heb. 5:8). And thus he received the great illumination which was so powerful an addition to him - just as it is a great illumination to us to see the terms and conditions of our calling - that we must walk in the steps of our Lord if we would reign with him. Z'12-5064.
- The Spirit of God - The holy Spirit. Z'10-4544.
- Lighting upon him - He was there begotten of the holy Spirit - the beginning or start of the new spiritual nature. Three and a half years later, in his resurrection, he was born of the spirit, "The first-born from the dead." (Col. 1:18). Z'10-4544.
- 4:1 Tempted of the devil - The three temptations experienced by our Lord illustrate all the temptations of his followers as new creatures. "He was tempted in all points like as we are, yet without sin." Z'10-4544. The Father's tests for those whom he receives as sons are tests of loyalty to him, loyalty to the principles of righteousness, loyalty to the truth, loyalty to the divine methods, a refusal to take our own way or to seek our own glory or our own ease at the expense of truth or of the divine method. Z'12-4970.
- 4:3 The tempter came - Not as an enemy and a fiend of darkness, but as a friend, "as an angel of light." (2 Cor. 11:13-15). Z'12-4970.
- Command that these stones be made bread - Affecting a kindly interest in his welfare, and suggesting that having received the holy Spirit, he now possessed the power of miracles. Our Lord subsequently used this power in feeding multitudes, but it would have been sinful for him to use it upon himself - to sustain the human life which he had already consecrated to death. He might use ordinary means to supply his physical needs. Z'10-4544.
- While we have not the power to turn stones into bread, we might be tempted to proclaim the truth with the thought of obtaining great honour or a large salary - to use the power of God and the truth of God for personal aggrandisement. Z'16-5965.
- 4:4 It is written - The written Word was his refuge and strength in each temptation. Z'16-5965.
- Not live by bread alone - In a word, if he would deserve eternal life, it must be as a result of absolute obedience to the divine law. Z'10-4544.
- But by every word that proceedeth out of the mouth of God - All hope of attaining eternal life depends upon God - upon the divine plan and its promises. Z'11-4896. Comp. Heb. 12:16.
- 4:5 Into the holy city, and setteth him on a pinnacle of the Temple - While still in the wilderness - mentally guided there by Satan's suggestion that he could bring himself and his glorious mission quickly to the attention of all the people by performing a stupendous miracle. Z'11-4544.

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This act would prove him to be possessed of superhuman power and would seem to imply that he was under the special protection of God. He could thus make a marvellous demonstration of himself and he would be considered some great one. Z'16-5965.

4:6 Cast thyself down: for it is written, He shall give his angels charge concerning thee - etc. The Adversary, true to his usual methods, misapplied a Scripture, endeavouring to convince the Master that God had promised to protect him in such an instance.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the laws of nature, or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Z'16-5965-66.

4:8 To an exceeding high mountain and sheweth him all the kingdoms of the world - Also a mental presentation. A high mountain, in symbol, is a high kingdom. From no mountain on earth could all the kingdoms of the world be seen, since the world is round; but Satan's own kingdom was called to the attention of Jesus. Z'12-4970. This is in accord with the Scripture which declares that Satan is the prince of this world (this age), and that he "now ruleth in the hearts of the children of disobedience." - thus ruling the vast majority. Z'10-4545.

4:9 All these will I give thee, if thou wilt fall down and worship me - Acknowledge his authority, instead of that of Jehovah. All these should be given over to him control without his having to submit to suffering, without taking the painful course marked out by God.

So temptations come to us: to co-operate to some extent with the world and its spirit. The church systems have fallen into this very trap of the devil. Z'16-5966.

4:10 Get thee hence - Our Lord Jesus was indignant that it should be thought for a moment that, having left the heavenly glory to do the Father's will, he would now prove traitor to his covenant, and for fear of the cross and the shame the death he would enter into a confederacy with the great arch-enemy of righteousness, Satan. Z'12-4970.

It is written - The Word of God was a panoply from every attack. Z'16-5966.

4:13 Leaving Nazareth - Although Jesus was born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene" - that he might not have the honour of the City of David, "but the odium of "a mean city." Comp. Luke 23:5, 6, 49, 55; also John 1:46. Z'10-4556.

And dwelt in Capernaum - Palestine at the first advent consisted of four provinces. Judea was the principal one, with Samaria to the North and Perea to the East of Galilee further North, beyond Samaria. While Jesus preached in Judea (principally in connection with his annual visits to the Passover and the Feast of Tabernacles) and did some mighty works there and in Perea, his principal ministry was in Galilee; so much so that he and his disciples were known as Galileans. As for Samaria, its people were Gentiles with an admixture of Jewish blood. Jesus warned his disciples not to preach in that province. (Matt. 10:5,6). That the light of the Gospel should first shine in Galilee was intimated through Isaiah's prophecy. (Isa. 9:1,2). Z'10-4556.

4:15 Galilee - The Greek word signifies circle. Z'10-4556.

- 4:16 Which sat in darkness - Encircled as they were by the Gentiles, its people, thus separated from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea. Z'10-4556. Saw a great light - The great light which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, the chief cities of Galilee, exalted these places to heaven, figuratively, in the sense of bestowing so great honour and privilege upon them. But they were in turn cast down to hades, the grave, because they received not the message. (Matt. 11:20-24).
- The light shined in darkness and blessed and gathered some, "the elect," and passed onward to bless and gather others, as it has continued to do throughout this Gospel Age. The time for the still greater enlightenment of the whole world is yet future (Mal. 4:2) - including the millions who have gone down into the darkness of hades, the grave. Z'10-4557.
- The Galilean Jews, in close contact with the Gentiles, could readily see the need of the long-promised Kingdom of God, and they were more ready to give heed to it than the Judean-Jews. Z'10-4557.
- 4:17 The Kingdom of heaven is at hand - In the sense that Jesus was present to make a formal tender of the kingdom to Abraham's natural seed. When they rejected the King they rejected the Kingdom. Z'10-4557. (See Comments Mark 1:15).
- 4:19 Follow me - The Lord accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice and would gladly forsake all actually if the door of opportunity opened to them. Z'10-4557. Matt. 16:24.
- Fishers of men - Illustrative of the work of the Gospel Age; (1) Great carefulness necessary to success; (2) In drawing men to the truth we should hide ourselves - the good fisherman keeps well out of sight; (3) Study what kind of bait to put on the hook. Throw out as bait those features of God's Word which would apply to the individual case. Z'14-5555.
- 4:20 Followed him - The Lord does not open the door of opportunity to all of his disciples throughout this Gospel Age to become prominent ministers of the truth after this manner. Z'10-4557. (See Comments v.19).
- 4:23 All manner of sickness - It was not the intention to heal all the sick, nor to awaken all the dead. But those miracles manifested forth beforehand the glorious blessings which the kingdom, when established, will exercise amongst men, (John 2:11) and to attract attention to the message. Z'10-4557.
- Truly the benighted Galileans were blessed in the great light which shone in their midst. But it tested them, as truth, light, always does. Z'10-4557.
- 5:1 His disciples came upon him - He was addressing the class to whom he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me, that where I am there shall my disciple be." Z'12-5003.
- "He that hath an ear to hear, let him hear." The ear of faith is the special favour of God to those who are of a meek, honest-heart, desiring truth and righteousness. Z'10-4557.

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After the gathering of the elect church and the establishment of the Millennial Kingdom, "all the blind eyes shall be opened and all the deaf ears be unstopped," so that "the knowledge of the glory of God shall fill the whole earth." Z'10-4557.

5:2 Taught them - "Never man spake like this man" - This is the testimony of the humble-minded, since. Z'10-4557. He taught "as One having authority" (Matt. 7:29) - as one who knew, who understood clearly and positively the things which he represented. Z'12-5003. The power of the Highest rested upon him - the anointing of the holy Spirit. Z'12-5003.

5:3 Blessed - Happy. Z'12-5003.

Poor in Spirit - The humble of mind, the meek, the gentle, the teachable. Z'10-4557.

While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed Jesus encouraged his hearers to realize that the poor in spirit, the humble-minded, would receive the great blessings. Z'12-5003.

5:4 Are they that mourn - They should not expect that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but on the contrary, must learn that such experiences would be overruled for their good, would serve to test their faithfulness and trust, so that those who will be worthy a place in the kingdom might expect to pass through considerable sorrow and mourning. They were to understand that if they should gain the kingdom through much tribulation, they would there find in its glories and blessings, comforts and joys which would more than compensate for every tear and every sorrow endured as soldier's of the Cross and followers of the Lamb. Z'10-4557.

5:5 Are the meek - Gentle - not bold, grasping, ferocious, self-willed. Even submitting to injustice in the interest of the coming Kingdom and their opportunity to be its heralds, and to exemplify the spirit of the Great King and of all who would be heirs of eternal life. Z'10-4557.

Inherit the earth - These in the present time may lose houses and lands and love of parents, children and friends, because of their loyalty to the words and doctrines of Jesus, but eventually they will have a great reward. They, with their Lord, will inherit the earth. All the earthly privileges, rights and blessings secured by our Lord through his sacrifice he will in the end of this age share with his church; and they, with him, as kings and priests during the Millennium, will dispense to the world of mankind the earth and its bounties. Z'10-4557.

5:6 They which do hunger and thirst after righteousness - Jesus would have his disciples understand that righteousness and truth are scarce commodities at the present time. They must so love truth, righteousness, as to hunger and thirst for it. Z'10-4558.

Shall be filled - To such, spiritual food will be granted. Truth will be dispensed to them as "meat in due season." Nevertheless, because their longings infinite for righteousness are circumscribed by imperfections of the flesh in the present time, they will not attain full satisfaction until they shall experience their resurrection change. (Psa. 17:15). Z'10-4558.

5:7 The merciful - They will need to be very merciful. As Kings and priests of the Millennial kingdom, they will have to deal with the poor, groaning creation. Only the merciful of heart could be properly entrusted with such a work. (1 Cor. 6:2). To impress upon our character this essential element of mercy, the Lord declines

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- to forgive our trespasses against his law, unless we exercise this spirit toward our fallen men. (Matt. 6:14, 15). Z'10-4558.
- They shall obtain mercy - And thus be enabled to make their calling and election sure - to a place and a share with their Redeemer in his Kingdom. Z'10-4558.
- 5:8 The pure in heart - The word is a comprehensive term, meaning without adulteration, sincere, unsullied. Purity of heart is purity of motive, of intention, of effort, of will - purity in the sense of transparency, of truthfulness. In other words, Blessed are the honest-hearted. Z'12-5148.
- Shall see God - In "the life that now is" - through the illumination of our mental conceptions - with the eyes of our understanding. In "the life which is to come" in a very special sense. We shall "see him as he is." "Every one who has this hope within him purifies himself, even as the Lord is pure." (1 John 3:2,3). Z'12-5149.
- 5:9 The peacemakers - Not mischief-makers, not strife-breeders, not lawless, but who "Seek peace and pursue it." We are not called upon now to rectify the affairs of the world. Z'10-4558.
- Children of God - "Sons of God," "sons of the Highest," who will be heirs with Jesus in his Millennial Kingdom. Z'10-4558. (Romans 8:16, 17).
- 5:10 Persecuted for righteousness' sake - To love and serve righteousness to such an extent that a blind and unrighteous world will misunderstand them and persecute them on this account. Z'10-4558.
- Kingdom of heaven - As joint-heirs with Jesus. Z'10-4558.
- 5:11 Blessed are ye - Consider it as a favour from the Father. Z'14-5544.
- When men shall revile you, and persecute you - "All who will live godly in Christ Jesus shall suffer persecution." Hence we should investigate our lives to see whether we have this evidence that we are living godly. Z'14-5544.
- In letting our lights shine faithfully, we shall bring upon ourselves persecution. We should not court it, but should desire this evidence of our faithfulness. Z'14-5544.
- Peter tells us that if any man suffers as an evil-doer, the penalty for his misdeeds, he should be ashamed, but if he suffers as a Christian, for his fidelity to Christ and his doctrines, let him glorify God on this behalf - let him be thankful for the opportunity, for on all such rests the Spirit of honour and the Spirit of God. Z'10-4558. 1 Peter 4:14, 15.
- Persecutors have all along used the weapon of reviling, slander, saying all manner of evil falsely against those who are God's true people. Z'14-5545. 1 Pet. 2:23; 1 Cor. 4:12.
- For my sake - This does not mean that those who malign the true Christian will say, "We do this to you for Christ's sake, because you are one of his followers." But that they would be highly esteemed amongst the nominally religious, were it not for their loyalty to the Word of God. Z'13-5173.
- 5:12 Rejoice and be exceeding glad - It is impossible to rejoice in persecution until we get the right focus on the subject. Z'14-5544.
- Persecuted they the prophets - Because the "god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4) - See Acts 7:52.
- 5:13 Ye are the salt of the earth - As salt is useful in arresting decomposition, so the influence of these faithful ones is preserva-

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tive. Z'13-5173. - Delaying, if not arresting, degrading tendencies toward putrefaction and death. Z'10-4558.

Although the consecrated believers in the great Redeemer are confessedly few in number, yet the saltiness from the teachings of the Saviour has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. Z'13-5173.

Good for nothing - Of no more value than sand. Z'10-4558.

- 5:14 Ye are the light of the world - As he was, so are we in this world, light-bearers. Z'10-4558. Each individual Christian should let his light shine before men. (v.16). Z'10-4558.

A city ... cannot be hid - The Church as a whole. Z'10-4558.

- 5:15 Put it under a bushel - Where its light would become extinguished. Z'10-4558. This applies to the Church individually and collectively. Z'10-4558.

Unto all that are in the house - The household of faith. Z'10-4558.

- 5:16 Let your light so shine before men - This light here mentioned is elsewhere spoken of as the illumination. This illumination comes, not only through the truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvellous light." Z'11-4746.

Whoever holds up a light must of necessity confess the light he is holding. Of some our Lord said that they confess with their mouths, but deny in their lives. We are to let our light so shine that it will bring honour to the Father's name. (2 Cor. 3:2). Z'12-4993.

Glorify your Father which is in heaven - It was not the Master's expectation that the little light which the disciples would let shine would have a convincing effect upon the world. Z'12-4993. Nevertheless, many have an appreciation of righteousness. Z'12-4993. The influence of the light is Christianizing, civilizing, uplifting, and produces a regard for right, an appreciation of right and wrong, a respect for God. Z'12-4993. This will be specially true "In the day of visitation" - the Millennial day. 1 Pet. 2:12. Z'12-4993.

- 5:17 But to fulfil - There is a distinction between fulfilling the law and keeping the law. Jesus did both. Z'13-5164.

His consecration went beyond keeping the moral law and embraced everything that God had written prophetically. Z'13-5165. These prophetic features of the Law represent the divine will in respect to the means by which mankind will be restored from the plane of degradation, sin and death to divine favour. This prophetic fulfilling of the law consisted in the carrying out in anti-type of an important feature - the Passover institution. Jesus fulfilled his part of the type when he was put to death. Some things to be fulfilled are still future. Z'13-5165.

- 5:19 One of these least commandments - The divine law - which has always been in existence. It was plainly expressed in Adam; the various parts of his organism were expressions of the divine law. The law of God was written in his heart. In our knowledge of the Ten Commandments we are still aware of what is God's law. Z'13-5359.

(For the magnified conception of the Ten Commandments, see Comments on Isa. 42:21). The ten commandments are but the outer shell, as it were, of deeper sentiments. Z'13-5360. Deut. 6:5; Lev. 19:18; Matt. 22:37-39; Rom. 13:10.

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And shall teach men so - If any of the followers of Jesus should violate the Ten Commandments and teach men to do so, it would manifestly be done through ignorance and misunderstanding.
Z'12-5007.

Shall be called least - He would thus mark himself as a follower of Jesus on a low plane - one of the least in the kingdom.
Z'12-5007.

Do and teach them - Keep the law of God and by example or precept help others to keep this law. Z'13-5359.

Great in the kingdom - In the church; the incipient kingdom, the embryotic kingdom. Z'13-5359.

- 5:20 Exceed the righteousness of the Scribes and Pharisees - "The righteousness of the law is fulfilled in us, who walk, not after the flesh, but after the Spirit.

The Jews had gradually lost sight of the divine law and had filled their minds with certain traditions, which were more or less contrary to the Law. The Great Teacher, ignoring the Rabbis, might have been thought by some to be setting aside the Law, but he assured them, to the contrary, that he was merely setting aside human traditions and seeking to establish the Law and make it more manifest. The people regarded the Scribes and Pharisees as very religious and holy. But Jesus assured them that they must have greater holiness or they would never enter the kingdom of heaven. Z'10-4558.

- 5:21 And whosoever shall kill shall be in danger of the judgment - in danger of trial and punishment by the appointed judges. Tradition quoted the law and added this clause. Z'10-4558.

- 5:22 Angry with his brother - In the heart, unexpressed - indicating a murderous condition of mind, which would be reprehensible in God's sight, even though the murder might never be actually committed. Z'10-4558.

Shall say to his brother, Raca - Signifying "blockhead." Z'10-4558.
Danger of the council - Might ultimately bring the individual before the Sanhedrin. Z'10-4558.

Shall say, Thou fool - as meaning still worse, a moral degenerate, indicating a wrong condition of heart. Z'10-4558.

Shall be in danger of hell fire - Gehenna fire - Eventually lead him on into the second death. Z'10-4558.

Gehenna fire refers to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and the prevention of contagion. Into this fire the carcasses of malicious evil-doers might be thrown for destruction. It thus symbolized the second death. Z'10-4559.

- 5:23 If thou bring thy gift to the altar - If we have anything to offer to the Lord, either of service or of worship or of thanks. Z'16-5938.

And there rememberest that thy brother hath ought against thee - That some one has been wronged by you, either in word or thought or act. Z'16-5939.

- 5:24 Leave there thy gift before the altar - Do not think that it will be acceptable to God while in your heart or outwardly, you are practicing injustice toward others. Z'16-5939.

First be reconciled to thy brother - Make amends to him, apologies, explanations in full, of whatever injury you have done him. Z'16-5939.

Then come and offer thy gift - Assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift. Z'16-5939.

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- 5:25 Agree with thine adversary quickly - This advice is sound. If there is an obligation against us, we should settle and discharge it as quickly as possible. It was an important lesson for all Jews to learn that their Law Covenant, which they supposed was their friend and assistant, was really their adversary and condemned them all. Because of imperfection of the flesh, they were unable to keep the law and could not have its approval, and hence had its condemnation. The proper course for all who recognized this was to seek as good a settlement as possible, confessing their imperfection. Z'10-4559.
- Whiles thou are in the way with him - Those who heeded our Lord's advice, and cried for help, found forgiveness in Jesus through his sacrifice. Z'10-4559.
- Cast into prison - All of the Jewish nation who rejected Jesus stumbled into prison nationally and wrath came upon that people to the uttermost. Z'10-4559.
- 5:26 Paid the uttermost farthing - And until all things written in the law and prophets concerning them shall be fulfilled, they shall not come out of that prison-house. Z'10-4559.
- 5:37 Yea, yea; Nay, nay - The Master's meaning evidently is, When you say Yes, let it be Yes; and when you say No, let it be No! Tell the truth! Your friends and neighbours by and by will learn how to value your speech. In other words, be so truthful in all that you say that it will be unnecessary to swear to its truthfulness, or to use any kind of specially forceful language to prove your sincerity - that you are neither overstating nor understating the truth. - Comp. James 5:12. Z'12-5020
- 5:38 Eye for eye - tooth for tooth - The Mosaic Law laid down the divine principle which the Judges of Israel were to follow - the execution of strict justice. The people had applied this to their individual relationships unwarrantedly, with the result that it cultivated hardness of heart, an exacting disposition, pitiless, merciless. Although the Heavenly Father had made the law, he had also prepared to show mercy and did show it in sending his Son into the world to be the Redeemer of sinners. Z'10-4559.
- 5:39 Resist not evil - In the sense of trying to retaliate and get revenge for injuries done to us. An exception to be made where the violation of the laws would menace the safety and interests of the community. Z'16-5898.
- If we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake. Z'16-5897.
- Turn to him the other also - Not literally, but in your heart, mentally. Z'10-4559. Luke 22:64.
- 5:40 Sue thee at the law, and take away thy coat - Legally get possession of your property. Z'10-4559.
- Have thy cloke also - To feel no grudge, but to render up willingly all that the Court might decree, more rather than less. We are to be law-abiding to the extreme. Z'10-4559.
- To a certain extent, we are to permit ourselves to be imposed upon. Z'16-5897.
- 5:41 Compel thee to go a mile - If conscripted for Government service after the manner of ancient times, and compelled to carry a burden for a mile. Z'10-4559.
- Go with him twain - The Lord's followers were not to be too close or exacting, but evidence their good will by doing a little more, rendering help for another mile if necessary or expedient, rather than grumble and shirk legal exactions. Z'10-4559.

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- 5:42 Give to him that asketh - The Lord's followers are to cultivate generosity. As the Heavenly Father is always giving and never asking, so all his children should have this character-likeness, and be ready to give something to anyone in need. But judgment, discretion, is to be used. Z'10-4559.
From him that would borrow of thee, turn not away - Do good, and lend, hoping for no similar favour in return. Z'10-4559.
There is nothing in the Scriptures that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. (Luke 6:35). Z'12-4971.
- 5:44 Love your enemies - The cultivation of this spirit, would mark the followers of Jesus as children of God, as having the Heavenly Father's Spirit - disposition. Z'10-4559. Compare Luke 6:27.
Bless them ... do good to them - See verse 45.
- 5:48 Perfect even as your Father ... is perfect - Take the highest standard of excellence as the pattern. Attain it in the heart, so far as possible, and outwork it in every thought and work and deed. Z'10-4559.
- 6:1 To be seen of them - The point which the Great Teacher makes is the motive actuating us. Z'12-5021.
There may be times and places where the giving of charity in the presence of others would be perfectly proper, or praying in the presence of others would be entirely right, and where fasting might come to the knowledge of others without reproach. Z'12-5021. He denounces hypocrisy, theatrical display. Z'12-5021.
- 6:2 As the hypocrites ... that they may have the glory of men - While pretending to do these for righteousness' sake, to be in harmony with the divine will. Z'10-4559.
They have their reward - Nothing more is coming to them; they get the publicity sought. Z'12-5021.
- 6:3 Let not thy left hand know what thy right hand doeth - Unostentatiously - not for human praise, but from principle, for love for God and his righteousness, and love or sympathy for fellowmen. So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity. Z'10-4559-60.
- 6:5 When thou - My disciple. Z'12-5021.
Prayest - Prayer is a privilege. Jesus did not command his disciples to pray, nor did he give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The trials and difficulties and sorrows and temptations of life frequently impel God's children to prayer. It marks a better, a higher Christian development when they love to come to the throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to worship, to adore. Z'12-5021.
Only sons of God have the privilege of prayer. (John 9:31). Z'12-5021. See Comments, Eph. 6:18.
May be seen of men - A form of religion; pretended piety. Not all, however, who pray in public are hypocritical! Z'12-5021. True prayer should be to the Lord - never to the public.
They have their reward - Of men. But such an one goes the more deeply into divine disfavour. Z'12-5021.
- 6:6 Enter into thy closet - Individual prayer is specially commended by our Lord. Family prayer is also Scripturally proper. Prayer in the church is proper, because supposedly amongst those who constitute the family of the Lord. Z'10-4560.

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When Jesus had long prayers to offer they were never uttered in public; he went apart into the mountain. Z'12-5022.

- 6:7 Vain repetitions - The prayers of God's people should be simple, earnest, heartfelt. They need not be long. Repetitions are useless. Z'10-4560. However, we are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," "praying and not fainting." (Rom 12:12; Luke 18:1; 11:5-8; Col. 4:2). Z'12-5020.

(Note the repetitions used by Catholics, such as "Hail Mary!" repeated many times in the belief that God will save them from suffering in purgatory for their repetitions. So with the Mohammedans: they say, "Great is Allah! Mohammad is his Prophet!" repeated again and again. Z'12-5020. Compare Luke 18:1,7.

- 6:8 Knoweth what things ye have need of, before ye ask him - Our Lord said, practically, "You have not an ignorant Father. The heathen go through great supplications, as though their gods were asleep, or indifferent, when they petition him. As a good earthly father loves his child and makes provision for it, so your Heavenly Father knoweth the things you have need of before you ask him. Z'13-5219. He waits to be gracious - waits to be asked for blessings. Z'10-4560.

- 6:9 After this manner - Not an assortment of extravagant demands, but the simple expression of the earnest heart. Z'12-4984.
Our Father - Although the disciples had not yet become sons of God in the full, proper sense of the word; indeed, they could not be received into sonship until Pentecost, Jesus spoke in an anticipatory or prophetic sense. Z'15-5623.

After Adam, we find none called sons of God down to the time of Jesus. The fact that the church are called sons of God implies the begetting of a new life. The arrangement for the world is somewhat different. Jesus is to become the Everlasting Father of the world in due time. Isa. 9:6 - the great thousand year day of the Messianic Kingdom. Z'15-5623.

Hallowed - Adored, honoured. Z'12-5022.

Thy Name - God's name represents his character. Z'12-5022.

- 6:10 Thy kingdom come - In this, we recognize the coming of Messiah's Kingdom and indirectly our own hopes connected with that Kingdom - that we, if faithful, shall be associated with the Lord in his glorious throne, in dispensing the blessings of divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind. Z'12-5022.

It also indicates that the suppliant is in his heart in sympathy with God and his righteousness and out of sympathy with the reign of sin and death. Z'14-5379.

- 6:11 Give us this day our daily bread - The order of the prayer is beautiful. The chief thing, the glory of God and the outworking of the divine plan should be the most prominent thing in our hearts. Then we may remember our own physical needs. Z'10-4560.

God has promised that our bread and our water shall be sure in the sense that he will not forget us and our needs. In our petitions, we merely suggest that we are waiting confidently upon the Lord, nothing doubting his willingness and ability to perform his promise. The thought is, Father, grant us daily such provisions for life's necessities as seemeth to thee best for us. And should divine providence ever fail to make the provision, the believing soul is to recognize that it is neither from oversight nor from lack of power, but because divine wisdom sees best thus to deal with us. Z'12-5022.

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- 6:12 Forgive us our debts - Our trespasses - Not original sin - that great transgression committed by our father Adam, which involved himself and all his posterity in the sentence of death. Its cancellation has already been arranged - the death of Christ, "the just for the unjust." But we trespass through imperfections and temptations, contrary to our better intentions and wishes. These sins require acknowledgment and forgiveness. Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of the original sin. Z'10-4560.
- As we forgive our debtors - Here is emphasised the Master's teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. (Matt. 6:14, 15). Z'12-5022.
- 6:13 Lead us not into temptation - "Abandon us not in temptation", indicates that we are aware that we are surrounded by the powers of evil, and that as new creatures we should be unable to withstand these except as we should have divine aid. Z'14-5379.
- Deliver us from evil - "Deliver us from the evil one" is a recognition that Satan is our great adversary; and that we are on the alert to resist him, and yet realize our own insufficiency, our need of divine aid. 2Cor. 2:11; Eph. 6:12. Z'14-5379.
- For thine is the kingdom and the power and the glory, forever, Amen - These words are not found in the oldest Greek manuscripts (Sinaitic and Vatican) and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The Kingdom or rule of the present time is not of God. His Kingdom and power and glory are not in evidence. We await the establishment of Messiah's Kingdom, for the overthrow of Satan's empire, and the binding of the adversary for a thousand years, and the ushering in then of the divine Kingdom and power and glory forever. Z'12-5022.
- 6:16 When ye fast - Our Lord is not expressing any disapprobation of fasting; quite to the contrary, he is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. Z'11-4858.
- Fasting is especially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh, and the devil; for by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We believe that a majority of Christians would be helped by occasional fasting - by a very plain diet, if not total abstinence, for a season. Z'11-4858.
- Be not, as the hypocrites - Who did it to be seen of men. Z'11-4858.
- 6:17 Anoint thine head and wash thy face - Be as cheerful as possible. If the fasting has brought us nearer to the Heavenly Father, it should make us more gracious and luminous. It should have a happy effect, which will show itself in the countenance. Z'11-4858. Isa. 58:6.
- 6:18 Unto thy Father which is in secret - Who knows the heart and will appreciate our efforts to draw near to him, and will grant our desire. Z'11-4858.
- 6:19 Lay not up for yourselves treasures - Pleasure, delight, joy, comfort, all these sentiments are suggested by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perse-

verance and endurance, for the hope which it enkindles. Z'16-5862. Upon earth - Such treasures generally yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles, mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them they are liable in a moment to be swept away, leaving the life desolate and despairing; all the more so because of the high hopes which they had inspired. Z'16-5862.

Reasonable provision for comfort and old age is excepted. But earthly things are not to be treasures of the soul. Z'10-4567. Where moth and rust doth corrupt, and where thieves break through and steal - The principle of this always applies. Z'10-4567.

6:20

Treasures in heaven - Everything that is pure, holy and good is acceptable there. The chiefest of all treasures is the personal love and friendship of God and of Christ. When we have gained this treasure, we have gained the one that never changes. Z'16-5862.

The Apostle intimates clearly that the heavenly treasure laid up for us (the prize of our high calling and all the precious promises relating to it - "the pearl of great price" - Isa. 33:17; Mal. 3:17; Rev. 2:17; Matt. 28:20; John 14:3; 15:16; Rev. 2:10; 3:21) may be augmented by special zeal and faithfulness under the peculiar trials of the present time. These treasures include (1) Marks of just approval and distinction, among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business will secure to us; (2) Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us; (3) Other treasures will be true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who, from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way and who did this because the one ministered to was a disciple of Christ. But specially sweet will be the spiritual friendships begun and treasured here, which will bloom and blossom in still greater vigour when transplanted into heavenly soil and atmosphere. And what a treasure we shall find in the love and gratitude of those to whom we have ministered here in times of special need, and to whom we have carried the living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever; shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage? Z'16-5862-63.

6:21

There will your heart be also -

If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot over-

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whelm us. But with pilgrim staff in hand we shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Z'16-5863.

- 6:22 Light of the body is the eye - Evidently the Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of understanding and their power to bless and guide and control the interests of the body. Z'09-4445. Eye be single - Signifying a singleness of purpose, or of heart-intention toward God. Z'09-4445.

Full of light - Because these of the single eye cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and so looking, have the very best of guidance, the very highest standard imaginable. Z'09-4445. Eph. 3:17-19; 1:15-18.

- 6:23 Thine eye be evil - Those who are under the power of Satan completely are blinded. 2 Cor. 4:4. Z'09-4445. How great is that darkness - To whatever extent those begotten of the holy Spirit as dear children of God allow that Spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. As the enlightenment of the holy Spirit gives him a better knowledge of the deep things of God, so, in proportion as this Spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. Z'12-5100. Psa. 25:14.
- 6:24 Serve two masters - No two interests are so completely one that the service of either would not more or less detract from the service of the other. Z'13-5344.

Our bodies may be enslaved for one reason or another; a slave for instance. This will not interfere with one's service to God; for our Lord has instructed us to "Render unto Caesar the things that are Caesar's." We are, however, to do nothing which would be contrary to the divine law or our conscience. Z'15-5666.

God and mammon - Mammon was the name of an ancient Syrian god - the god of riches, of cupidity, the impersonation of worldliness. Today, mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St Paul tells us how we may know which master we are serving. Rom. 6:16. Z'16-5896.

We were all born in slavery to sin. The Scriptures inform us that we were sold into this slavery by the disobedience of our first parents. But Jesus inaugurated a new order of things. He declared that God is ready to receive back to himself those who forsake sin and believe on him. He will redeem them; and as many as will accept his gracious arrangement will be set free. "If the Son shall make you free, ye shall be free indeed." Z'13-5344.

- 6:25 Take no thought for your life - But commit all your interests to God and wholly resolve to be obedient to him, to the extent of your ability, and then realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him. Z'10-4567.

We are not, however, to interpret our Lord's words to mean that we are to neglect our proper duties in life, for these things are inculcated in the Word of God. But we are to take no anxious thought. Z'16-5991.

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What ye shall eat, etc. - Such have no anxiety with respect to their earthly affairs. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one. Z'10-4567.

- 6:26 Are ye not much better than they? - As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of his power and wisdom and grace. He has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Z'10-4567.
- 6:27 Add one cubit unto his stature - Suppose we were of small stature, and inclined to worry over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Z'10-4567.
- 6:28 Consider the lilies - The lilies of Palestine are quite common - rather a small flower. They persist, live, grow, notwithstanding the fact that no special provision is made for their cultivation, and trodden down by those who pass through the field. Z'16-5875.
- The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ. Z'13-5220.
- 6:29 Not arrayed like one of these - There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand. Z'16-5875.
- 6:30 O ye of little faith - Fear and anxiety are amongst the most serious foes of our human family. There is a carefulness which is entirely proper, yea, necessary on our part, but not extreme worry - inability to enjoy the blessings of the present moment, because of thoughts, fears, respecting tomorrow. "Be careful for nothing." Our Lord would have his followers to be without worry, to be restful of heart. Z'16-5874.
- 6:31 Take no thought - No anxious thought. The Lord wishes us to learn this important lesson of trust. Z'16-5875.
- 6:32 After all these things do the Gentiles seek - Who were not in covenant relationship with God. We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care and all others - pointing out to others that these promises are conditional. Z'16-5990.
- 6:33 Seek ye first the kingdom of God - At the beginning of our Lord's earthly ministry, the Jewish nation were invited to become the kingdom of God. God's special favour to the people of Israel above any other nation was especially because they were the seed of his faithful friend, Abraham.

At our Lord's first advent the time had come for the offer of membership in the kingdom. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the kingdom their first interest. Not many of the Jews were ready for so drastic a teacher. They had their own plans - business plans, political plans, social functions. Hence, this invitation of Jesus to leave all to obtain a kingdom of which they knew nothing and which seemed so intangible, did not find a very ready response. Z'16-5917.

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Throughout this Gospel Age, there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first consideration of their lives. Z'16-5918. When this election is completed, that kingdom will be established. Z'13-5219.

His righteousness - The righteousness necessary to obtain a place in that kingdom. Z'13-5219.

Shall be added unto you - All things necessary. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful. Z'13-5219.

7:1 Judge not - It is forbidden us to judge the heart. Z'10-4568.

7:6 Unto the dogs - 1 Cor. 2:14. 10.

7:7 Seek and ye shall find - This illustrates a principle. We find what we seek! Those who approach the Bible with earnest desire to find in it God's message, will be guided of the Lord. Those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek - flaws, contradictions, etc. Matt. 5:6. Z'12-4971.

7:11 To them that ask him - He has indeed given us many blessings without the asking, but some of the chiefest of his favours he withholds from us until we make requests - because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow. Z'10-4568.

7:13 Enter ye in at the straight gate - Never more necessary than now are these words of the Master. The advance of the world in civilization, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilized world and the nominal church very close together. Z'10-4568.

Leadeth to destruction - Not eternal torture, but to destruction - death. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed. Z'10-4568.

7: Verses 13 and 14 - These verses are commented upon in Vol. 1., S.S., page 205, par. 4.

7:16 Know them by their fruits - It is forbidden us to judge the heart. (v.1). The Master here illustrates that we shall judge those professing to be his disciples by the general fruit of their lives. Z'10-4568. Compare Luke 6:44.

7:21 Enter into the Kingdom of heaven - Be recognized as his brethren and become joint-heirs with Christ. Z'16-5938.

Doeth the will of my Father - We thus see that it is by our deeds and not merely by our professions that we are accepted of the Lord. Z'16-5938. See Comments Matt. 12:50.

7:22 Many will say - After the last member of the little flock has gone beyond the veil, the great company will be thoroughly awakened. Z'14-20. Matt. 25:1-12.

Done many wonderful works - God may permit people to do certain good works who are not fit for the kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. Z'10-4668.

7:23 I never knew you - I do not recognize you and cannot receive you as my elect bride. Z'10-4568.

Ye that work iniquity - Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Z'10-4568.

7:24 Built his house upon a rock - Whoever now is blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith-structure which

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will stand all the storms of life, because built upon the Rock. Z'10-4568. Comp. Luke 6:48; 1 Cor. 3:10-15.

- 7:25 The rain descended, and the floods came, and the winds blew - The storms and trials of life are specially permitted as tests of character upon those favoured with the call of this Gospel Age. Z'10-4568.

It fell not - Their faith and confidence, built upon God's promises, can never fail them. Z'14-5407.

- 7:26 Built his house upon the sand - Those who essay to become Jesus' disciples and who, nevertheless, neglect a careful following of his instructions, are building false hopes, building upon a foundation which will not stand the storms and trials of life. Z'10-4568.

Ere long, the storm of truth will wash out the quicksand foundation upon which nominal Christianity is built. - Human traditions, man-made theories, ignorance, doctrines of demons. 1 Tim. 4:1. Z'14-5443. Isa. 28:17-19.

- 7:27 The rain descended, and the floods came, and the winds blew - A forceful picture, particularly of the tests to come upon Christendom at the close of this age. The figure is that of a fierce storm, a flood, with mighty winds beating upon the faith structure of the professed followers of Jesus. Z'14-5443.

And it fell: and great was the fall of it - They will suffer the loss of everything and at the beginning of the Millennium will be no better off than the world in general. Z'10-4569. Compare Luke 6:49.

- 8:3 And immediately the leprosy was cleansed - Leprosy, very prevalent in the East, is used in the Scriptures symbolically to represent sin, and the cleansing of it to represent purification from sin. Z'10-4576.

- 8:4 Tell no man - To blazon it forth amongst the people would tend to make him too popular, as in some cases it led to the demand that he should be recognized as King. Z'10-4576.

Shew thyself to the priest - This was a demand of the Law. - Lev. 14:2. Z'10-4576.

A testimony unto them - Unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. Z'10-4576.

- 8:5 A centurion - In the Roman army, corresponding to a Captain in our military service today. Z'12-5101.

- 8:10 Not found so great faith, no not in all Israel - Not much religion might be expected from Roman soldiers, yet our Lord testified that his faith was greater than any he had found amongst his favoured people. Z'10-4576.

- 8:11 Many shall come from the east and west (Gentiles) and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven - Jesus took the occasion to say that the Israelites, who were counting so much on their relationship to God as the children of Abraham, Isaac and Jacob, would find themselves greatly mistaken in the end. Z'12-5101.

- 8:12 Children of the kingdom shall be cast out into outer darkness - Cast out of divine favour into the outer darkness of disfavour. Z'10-4576.

God did take out of their nation the "Israelites indeed;" meantime the rest were blinded, and for the past eighteen centuries he has been completing the elect church, out of all nations, peoples, kindreds and tongues. But he is selecting none except

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such as have the faith and obedience of Abraham, and the spirit of his Son Jesus. Z'12-5101. (Acts 15:14).

Nevertheless, the Scriptures most clearly declare that the natural seed of Abraham, the Jews, are still heirs of the earthly blessings promised to their fathers. "They shall obtain mercy through your mercy." Rom. 11:25-34. Z'12-5101.

8:13 As thou hast believed, so be it done unto thee - There is a lesson for us in these words - our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please God." Z'10-4576.

8:16 Healed all that were sick - No miracle of healing was ever wrought by the Saviour upon any of his disciples. The same is true of the apostolic healing. This was because the "call" of the disciples was not to human perfection, restitution and health, but to self-denial, self sacrifice, even unto death. Z'10-4577.

8:17 Himself took our infirmities and bare our weaknesses - Although the Great Teacher healed all manner of diseases, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message;

(2) To be illustrations of his great work of the future, when in kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely;

(3) They were tests of the Master's own faithfulness to his consecration vow - daily laying down his life. Z'10-4576.

To our understanding, the Bible teaches that no miraculous healing at the present time is authorized by God's Word. Z'12-4979. Nothing is more attractive to the human mind than the miraculous power of healing disease. But since these healers hold various and antagonistic doctrines, it is manifest all are not of God, if any of them are. St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity, and that thereby they might inculcate the more successfully false doctrines, subversive of true faith in God and his Word. Z'12-4979. 2 Cor. 11:14. See Comments, Mark 1:31.

8:23 Entered into a ship - In order to obtain rest and quiet; for when he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Z'10-4577.

8:25 We perish - The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. Z'10-4577.

Possibly the adversary was permitted to develop the storm on the Lake Galilee, for the very purpose of the lesson it gave to the apostles. The "prince of the power of the air" may have thought to destroy the Saviour in this manner. Z'10-4577.

8:26 O ye of little faith - The rebuke of the Apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful in the providential care of our Almighty Friend. Z'10-4577.

There was a great calm - Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which

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- mighty billows threaten our destruction. The manifest power to deliver from literal waves gives confidence that the same mighty One is able to deliver from every trouble. Z'10-4577. Mark 4:39.
- 8:27 What manner of man is this that even the winds and sea obey him - Well might the Apostle marvel. Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise, not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust and rest by faith in his loving care. Z'10-4577.
- 8:28 Possessed with devils - Inferior fallen angels, of whom we read that Satan is the "prince of devils." The scriptures deny that these demons are disembodied men. 2 Pet. 2:4; Jude 6. The Bible tells that these fallen angels at one time were holy, but in the period before the flood they became contaminated with sin through association with humanity. Since the flood, cut off from association with the holy angels and from liberty to materialize and appear as men, they have, nevertheless, sought to break down the barriers. Not permitted to materialize, they have sought to control, to obsess and to possess humanity - using the human body as their medium, their body, to the extent of their ability to break down the barrier of the human will. The Scriptures continually guard us against having anything to do with necromancers, wizards, witches, mediums, or others, who claim to represent and speak for the dead. The Bible assures us that "The dead know not anything," and that the only hope for them is in the resurrection, and that not dead humanity, but fallen angels, strive to communicate with us and through us. Z'10-4577.
- The two maniacs were crazy because many demons possessed them and attempted to control them in different ways. Z'10-4577. Compare Mark 5:9.
- 8:32 The whole herd of swine ran violently - When we consider the nature of the hog, it would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog will stand still while his fellows in the same herd may become greatly excited. Each hog is independent in his action. The number of demons was indeed legion. Z'10-4577.
- 8:34 Besought him that he would depart - Lest other herds of swine be destroyed - the chief industry of that place. Z'10-4587.
- The same principle of selfishness may be noted everywhere today. The multitude are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Z'10-4577.
- 9:2 Sick of the palsy - A paralytic. Z'10-4587.
- Seeking their faith - See Mark 2:4. It was not necessary to explain or intreat. The great Physician's heart went out in loving sympathy. Z'10-4587. See Comments, Mark 2:4,5.
- Thy sins be forgiven thee - To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver from them both, he said to the sick man, "Son, be of good cheer; thy sins be forgiven thee." Z'10-4587.
- 9:3 Certain of the scribes - Who, being learned in the law, understood that transgression of the divine law could not be forgiven except by the satisfaction of that law. Z'10-4587.
- 9:5 Whether is easier - The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee,

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and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. Z'10-4587.

Arise, take up thy bed - He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one, "Go thy way and sin no more, lest a worse thing fall upon thee." In these words our Lord indicated a relationship existing between sin and sickness. Sin is so much of death working in us toward completion. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when there shall be no more sighing, no more crying, no more dying. The dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral and physical sickness, impairment of function. And to whatever extent sin is indulged in willingly, the effect is not only moral abasement, but an increase of disease, sickness, death working in us. Z'10-4587.

9:7 And he arose - The Jews were under the Law Covenant of Do and Live and hence the forgiveness of sins with them would imply proportionate release from sin's infirmities, under the New Covenant during the Millennium. (Jer. 31:31). Z'10-4587.

9:9 Receipt of custom - A publican - a collector of taxes for the Roman government. Z'10-4587.

Publican's were despised for two reasons:- (1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends - kin; (2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew-Levi was not of the dishonest type, else he would never have been called to association with Messiah as one of his Apostles and prospective joint-heirs with him in his kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained - neither reputation, wages nor fraud. Z'10-4587. See Comments Mark 2:14.

9:10 Sat at meat - Other Scriptures intimate that Matthew at once made a supper for his friends and acquaintances, that these might thus have the better opportunity for acquaintance with the Lord, who also was a guest. Z'10-4587.

9:11 Publicans and sinners - See Matt. 2:15.

9:12 But they that are sick - Intimating that it was for this reason he was fellowshiping sinners. Z'10-4587.

9:13 I will have mercy, etc. - From his wonderful memory quoting Hosea, the Prophet. Z'10-4587.

Sinners to repentance - "There is none righteous, no, not one." Romans 3:10. All are sinners. All have come short of the Divine standard of perfection. Whoever, therefore, claims that he is righteous and on that score rejects the Redeemer, is a hypocrite - in a wrong condition of mind, not ready for any of the blessings God now has to bestow. God is calling none to discipleship with Jesus except such as acknowledge that by nature they were children

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of wrath and who first accept forgiveness of sins through the precious blood. Z'10-4587.

9:14 Thy disciples fast not

Then shall they fast - See Mark 2:18. - Comments.

9:16 New cloth unto an old garment - The Gospel teaching is not a patch upon the Jewish law, but is a new proposition. Z'12-4987.

9:17 New wine into new bottles - The new wine of the Gospel dispensation must be put into new wineskins that will be able to stand the stress of the fermentation sure to come - trials, disciplines and testings. Z'12-4987. - See Comments Mark 2:22.

9: Verses 18 - 34 - The following account illustrates faith from four different standpoints:-

(1) The faith of Jairus - the father, on behalf of his daughter;

(2) The faith of the woman who, on her own account, touched the hem of the Lord's garment;

(3) The faith of the two blind men who encouraged one another;

(4) The faith of those who brought to the Lord a deaf and dumb man possessed of a demon. Z'10-4588.

9:18 A certain ruler - Jairus by name. (Mark 5:22). A Ruler of the synagogue in Capernaum - our Lord's home city. He knew Jesus well and sometimes called upon him to read the Sabbath lesson. Luke 4:16. On a previous occasion with others he entreated the Lord on behalf of the Centurion's servant. Luke 7:4.

The Master had been absent across the sea (Mark 5:21). Amongst the throng awaiting him was Jairus, who, because of his prominence as a representative man, was properly given first audience. Z'10-4588.

Worshipped him - By his conduct in prostrating himself, a figuratively expressing his homage, obedience and faith. Z'10-4588. Mark 5:22.

9:22 Thy faith hath made thee whole - The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. This incident teaches us clearly that the miracles drained upon his vitality. From Jordan to Calvary he willingly, gladly responded to the needs of those about him - laying down his life. Z'10-4589.

9:24 Not dead, but sleepeth - She was dead, according to the usual human expression. But she was not dead from the divine standpoint; not extinct, as is a brute in death. God's provision from the first was that the death sentence upon humanity would be cancelled by the Redeemer's sacrifice, and that as a result there will be a resurrection of the dead, both of the just and of the unjust. From this standpoint, the Scriptures speak of death as a sleep, from which here will be a glorious awakening in the resurrection morning - in the dawning of the Millennial Age. Z'10-4588. (See Acts 7:60; Dan. 12:2; 1 Cor. 15:22) - See Comments Mark 5:39.

9:25 Took her by the hand - "And said unto her Tabitha Cumi" - Come, my child. (Mark 5:41). So, we are assured that eventually all that are in their graves shall hear the voice of the Son of Man and come forth. (John 5:28). Z'10-4588.

9:27 Two blind men followed him, crying, and saying etc. - They encouraged one another, and both got the desired blessings, according to their faith. Here we have illustrated the advantage of church fellowship in respect to faith stimulation. Z'10-4589.

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- 9:30 See that no man know it - The Master did not attempt the healing of all the people. Z'10-4589. John 5:1-9.
- 9:31 Spread abroad his fame in all the country - Their joy was so great and the Lord's humility in the matter served to draw forth their praise the louder. So with us - quickened from the dead, spirit-healed, and with the eyes of our understanding opened - we cannot refrain from telling the good tidings and praising the Lord. - Romans 1:12; Acts 4:20. Z'10-4589.
- 9:32 Dumb man possessed with a devil - In such a deplorable condition that he could not help himself, neither could he ask the Master's aid. His friends, however, exercised faith in his behalf. Z'10-4589.
- 9:34 By the prince of devils - The poison of envy in their minds so perverted them that they declared that Jesus himself was Satan, Beelzebub, the prince of devils. Z'10-4589. Matt. 12:24.
- 9:35 Teaching ... and preaching the gospel of the kingdom - The great Teacher tells us distinctly that while his work was that of reaping, he blended with a sowing. Seeing that the Jews were not ready for the Kingdom, seeing that eighteen centuries would be required for the calling and developing of the saintly spiritual ones, the Father started the work of seed sowing for the new dispensation. He and the apostles sowed the "good seed" of the Kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the Kingdom class, through the begetting of the Holy Spirit. Z'12-5018.
- Healing every sickness and every disease - Not with a view of doing a restitution work and general healing, but to allow the people to hear the message which he preached, and to illustrate the healing and restoring work which his kingdom will do in its appointed time. Z'12-5075.
- 9:37 Harvest ... plenteous ... labourers few - Intimating that it was their privilege to note this fact and to be all the more energetic. Z'12-5075.
- 9:38 Pray ye therefore - The Lord would have us feel a deep interest in the Harvest work now in process, in the end of this (Gospel) Age. Z'12-5076.
- 10:5 These twelve - Jesus had been preaching for more than a year when he appointed these twelve of his followers to be his representatives sent forth - Apostles. Z'10-4593.
- Jesus sent - They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some 2 years later. (John 7:39). Z'10-4593.
- Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not - It was appropriate that the Harvest, which belonged to the Jews, should be confined to them. But now we are in the Harvest of the Gospel Age. The reaping is to be done amongst those who have received the seed-sowing - the reaping work belongs to Christendom - to whatever part of mankind the Gospel message has been made known and wherever received and professed. Z'12-5076.
- 10:7 The kingdom of heaven is at hand - The time for the establishment of the Mediatorial Kingdom in conjunction with their nation. Why "at hand" when it had not yet come, and when, by the Lord's direction, his followers still pray, "Thy Kingdom come."? The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood..

For more than sixteen centuries, Israel had been waiting

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for the fulfilment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord, through the Apostles, signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready, they must be a holy nation. While as a people, they were the most religious nation in the world at that time, nevertheless, but few of them were "Israelites indeed" - at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole, our Lord declared, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (Matt. 21:43). Accordingly, five days before his crucifixion, our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord." - Matt. 23:38, 39.

The Kingdom privileges or opportunities were then transferred to Spiritual Israel. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house - to receive the begetting of the holy Spirit and adoption into the body of Christ, which is the church - the "royal priesthood, holy nation, peculiar people." - 1 Peter 2:9.

The Scriptures assure us that from Pentecost until the end of the Gospel Age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be his Queen and joint-heir in the Millennial Kingdom, which will then be set up and begin the work of blessing the world. Z'10-4593-94.

- 10:8 Heal the sick etc. - By virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers. Z'10-4593.

(From this verse to verse 15, compare comments similar passage Luke 10:1-12.)

- 10:9 Provide neither gold, etc. - They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission. Z'10-4593.

- 10:10 The workman is worthy of his meat - Accept what might be voluntarily tendered. Z'12-5076.

- 10:11 Who is worthy - Such of these who received their message would be glad indeed to treat them as representatives of the King, whose Kingdom they announced. Z'10-4593.

- 10:12 Salute it - Salute the householder in a dignified manner, advising him as to the object of the call. Z'10-4593.

- 10:13 Let your peace return to you - They were not to lose their own confidence and serenity. Z'10-4598. To take their blessing with them to bestow it upon those more worthy as they should find them. Z'12-5076.

- 10:15 More tolerable - Implies that the treatment will be tolerable in any event. Z'12-5076.

For the land of Sodom and Gomorrah - The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies

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to many people and many cities of our day; as well as to Capernaum. Z'10-4594. See Comments, Chapter 11, verse 24. Ezek. 16:50-55; Acts 3:19-21.

- 10:16 Wise as serpents, and harmless as doves - Especially when presenting the truth to others, giving them meat in due season - spiritual food adapted to their condition. Z'12-5151.
- 10:19 It shall be given you in that same hour - The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. Z'13-5330.
- 10:20 The Spirit of your Father which speaketh in you - Strictly speaking, the Apostles had not yet received the Spirit of the Father directly. The Father's Spirit had been imparted to the Son, and it was the Son who shared that Spirit with those he sent out to preach in his name. Z'13-5363.
- 10:25 Master ... Beelzebub - See Comments, Matt. 9:34.
- 11:3 Art thou he that should come, or do we look for another? - Instead of Jesus becoming a great King after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What? - Himself cast into prison and Jesus surrounded by a paltry few - barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations," amongst those who made less religious profession and amongst whom were few scribes or Pharisees or Doctors of the Law. Moreover, Jesus had not made any attempt to deliver his forerunner (v.10) from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken? Was he merely another prophet still greater than himself, preceding the still greater and true Messiah? Z'10-4594.
- 11:6 Not be offended in me - Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing. Z'10-4595.
- 11:7 A reed shaken with the wind? - Pliable to those who would influence him? Z'10-4595.
- 11:8 Clothed in soft raiment? - And giving evidence of being related to the great, the wealthy, the noble of the time? Matt. 3:4. Z'10-4595.
- 11:9 A prophet? - In this they were not disappointed, for John was more than a prophet. Z'10-4595.
- 11:11 Is greater than he - These words of our Lord have caused much perplexity amongst Christian people, who have failed to discern the necessity of "rightly dividing the Word of Truth." (2 Tim. 2:15). The matter is simple enough when we realize that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, nor one of the Apostles, neither did he live until Pentecost to share in the blessings there poured upon the faithful. He belongs to a class described by St. Paul in Heb. 11:38-40. Z'10-4595.

What a thought there is here respecting the honour that God has conferred upon the Apostles and upon all who since their time have believed on the Lord, through their Word and come into vital relationship with him through faith and consecration. In proportion as we realize this honour of being ambassadors for God, let us be faithful in the use of the opportunities and privileges afforded us. It was for John's honour to be the herald of the Lord in the flesh: it is our distinction to be permitted to proclaim

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the parousia of the Son of Man and his glorious reign about to be inaugurated for the blessing of all the families of the earth. Z'08-4113.

11:20 Wherein most of his mighty works were done - See(Matthew 4:12-16; 10:14, 15).

11:22 More tolerable - It will not be intolerable for the people who rejected Jesus. Z'13-5179.

At the day of judgment - See V.24.

Than for you - Because of greater light. Z'10-4599.

11:23 For Comments on this verse see Vol. 5, page 375, par. 4.

11:24 More tolerable for the land of Sodom - This shows us clearly that the eternal fate of the Sodomites is not sealed. When we turn to the Word of the Lord through Ezekiel the Prophet, 16:46-63, we have abundant testimony that the Sodomites will not only be awakened from the sleep of death, but when awakened will be brought to a knowledge of God and to an opportunity of obtaining everlasting life, through the Messiah, by willing obedience. Z'13-5179.

The day of judgment - The thousand year day of Christ, the Millennium, when the people of Capernaum with those of Tyre and Sidon and Sodom and Gomorrah and all the other cities and nations, except the elect church of this age, will be placed on trial - for life everlasting or death everlasting. Z'10-4599.

11:25 Thou hast hid these things from the wise and prudent - 1 Cor. 1:19-29. How strangely these words once sounded to us when we supposed that all who failed to receive the message of Jesus, all who failed to make their "calling and election sure" to membership in the bride class - all such would suffer some kind of eternal torture! How strange it seemed that Jesus should thank the Father that these things were hidden from some of the grandest and noblest and most brilliant of our race! Now we see that there is a wisdom in God's course not apparent on the surface. "The secret of the Lord is with them that fear him and he will show them his covenant." Ps. 25:14.

For the uncontrite of heart to see, to understand would mean that (1) It would have increased their responsibility; their condemnation in not receiving and accepting Christ would have been greater; (2) Some of them of strong character and determination might have been impelled thereby to take a course of still more violent opposition; (3) If they had defended Christ, then he would not have been crucified and the divine plan would not have been carried out. Z'12-5075.

11:26 So it seemed good in thy sight - Because, in due time, all men are to be brought to a knowledge of God. Isa. 11:9. Z'12-5075.

11:29 Take my yoke - A yoke signifies servitude. Z'16-5885. - The yoke of obedience to the divine will - the yoke of Christ, the service of Christ. Z'10-4599.

Learn of me - To be successful we must learn of him - walk in his steps. Z'10-4599.

Ye shall find rest unto your souls.

11:30 For my yoke is easy, and my burden is light - Only the meek and lowly, who walk in his steps, and only such, will find his yoke an easy one and his burden a light one. Only such will find rest unto their souls now and be prepared to enter into the heavenly rest as "joint-heirs" with Christ in his heavenly kingdom, which is shortly to bless and judge the world. Z'10-4599.

12:1 On the Sabbath day - Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes the necessity, for a Sabbath day, a rest day once a week.

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Z'10-4599. - Representative of the rest of faith into which Christians enter. Z'10-4600.

The Great Teacher, as a Jew, was as much under the obligation of every feature of the Law Covenant as any other Jew. Z'10-4600. But neither Jesus nor the Apostles ever placed the Gospel church under the Law Covenant at all. Z'10-4599. (Rom. 6:14; Gal. 3:29). Maintaining the spirit of the Jewish Law and acting along the lines of this liberty, the early church began to meet on the 1st day of the week, because it was on that day that their Redeemer rose from the dead. Z'10-4600.

12:2 That which is not lawful - See Mark 2:24 (Comments)

12:4 Did eat the shewbread - See Comments Mark 2:26.

12:7 Mercy and not sacrifice - Mercy shown one to another rather than merely the sacrificing of their comforts. If they had recognized this truth they would not have found fault with the Apostles. Z'10-4600.

12:8 Lord, even of the Sabbath - Quite probably our Lord did so many of his miracles on the Sabbath day as a type - as a prophetic picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh Thousand Year period, the Millennium. Z'10-4600. See Comments Mark 2:28.

12:13 It was restored whole - Demonstrating by this miracle that he had the divine favour and that his teaching on this subject had this evidence of its truthfulness. Z'10-4600.

12:14 Then the Pharisees went out - See Comments Mark 3:6.

Held a council against him - Showing that the evil heart is not amenable to reason. Z'10-4600.

12:25 And Jesus - Taking time to philosophize with them on the subject. Z'10-4608.

12:26 His kingdom stand? - It would imply the speedy fall of his empire. Z'10-4608.

So now, as Satan's Kingdom is about to be overthrown, it is his effort to support it by many wonderful works, done by his unknowing as well as by his wilful agents, falsely and in the name of Christ. Z'15-5802. See Comments Mark 3:26.

(For an explanation of this verse see Vol. 6, S.S. pp. 638-642.

12:29 A strong man's house - Satan's household. Which, at the present time, would include the fallen angels. Z'10-4609. Compare also the following Scriptures: - Matt. 24:43; Luke 11:21, 22; 12:39; Mark 3:22-27.

First bind the strong man - See Comments, Rev. 20:2,3.

Then he will spoil his house - From the time of our Lord's parousia disorder began to operate in Satan's household. Schemes more or less antagonistic to one another might be the result of this disorganization. Z'10-4609.

12:31 Shall not be forgiven - Since they attributed God's Spirit, God's power in him, to Satan's power, and since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a wilful sin against light, against knowledge, would be a sin against God's Spirit. Sin against full light, meriting destruction, second death, would very evidently be to only a few. With the majority there would be a mixture of wilfulness with ignorance, and if so, only the proportion represented by wilfulness would need to be punished, because unforgivable. Z'10-4608. (See Comments Mark 12:31).

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- 12: Verses 31 & 32. For a further explanation of these verses, see Vol. 5, S.S., pp. 270-273.
- 12:34 The mouth speaketh - All our words are taken by the Lord as an index of the heart. Thus, in all the varied circumstances of our daily life, our words are continually bearing testimony before God of the condition of our hearts. Z'12-5122.
- 12:36 In the day of judgment - With the church, this day of reckoning is the Gospel Age. Z'14-5517.
- 12:37 By thy words thou shalt be justified - The word justified here used by our Lord is not the justification referred to generally in the New Testament - the clearing before God of those who have from the heart accepted Jesus as their Saviour. (Rom. 3:24; 5:1,9 etc.) But here our Lord is not addressing the church at all. None were accepted to full justification and the begetting of the holy Spirit until Pentecost; which was some time after this statement was uttered. These words were spoken to the Pharisees, who were being reproved. The word justified is here used in a limited sense. For instance, we might speak of some transaction we have made, and say, I felt justified in taking that course. Jesus was here using the word in a similar manner. He was addressing those who professed to have special relationship with God under the Law Covenant, and to be especially holy. The Jews were not justified to life, but merely to fellowship with God. And now they were in their trial time: would they prove worthy? Z'14-5470.
- By thy words thou shalt be condemned - That is to say, they would lose God's special favour. By their words they proved themselves dishonest. Z'14-5470.
- 12:38 We would see a sign from thee - A proof of his Messiahship - not recognizing his teachings and miracles as proofs sufficient. Z'10-4608.
- 12:40 For as Jonas, etc., - He told them of this one sign, which would come to them too late. Z'10-4608.
- 12: Verses 47 - 49. - See Comments, Mark 3:32-34.
- 12:50 Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother - None were so low, so degraded, that he would not lend them his helping hand if they had a disposition to return to the Father's house. How beautiful the lesson of the Great Teacher's breadth of Spirit. Z'12-5037. See Comments Matt. 7:21 & Mark 3:35.
- 13:3 A sower went forth - Our Lord was the great Sower. After him came the Apostles. Since then he has used all of his faithful people more or less in this seed-sowing. Z'10-4634.
- 13:4 Some seeds fell - The Kingdom message or invitation is the "Seed" Z'10-4634. - See V.19. "Word of the Kingdom."
By the "wayside" hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.
- The parable states that not all the soil (the heart condition) is suitable, nevertheless, the intimation is that it is within the power of many to correct and offset the unfavourable conditions in themselves. Z'10-4634-35. See Comments, Mark 4:4.
- 13:5 Some fell upon stony places - See Verses 20 & 21.
To these the message sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but when the trials and testings come they stumble. There is no easy road to the Kingdom.

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"Through much tribulation shall ye enter the kingdom."
Z'10-4635. See Comments Mark 4:5.

13:6 And when the sun was up - See Comments, Mark 4:6.

13:7 Some fell among thorns - See verse 22.

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns. There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. Z'10-4635. See Comments, Mark 4:7.

13:8 Some fell into good ground - See v.23. James 1:21 R.V.

Brought forth fruit - The required fruitage of character development, suitable for the Lord's use in the work of the kingdom. Z'10-4635. See Comments, Mark 4:8.

Some an hundredfold - "Herein is my Father glorified that ye bear much fruit." The larger the returns, the greater will be the Father's pleasure and the Saviour's glory.

This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very greatly upon the individual and how he receives the message of the Kingdom. Those in whom the fruits will be most abundant will be such as grasp the invitation most intelligently and earnestly. v.23. Z'10-4635.

13:2 "He that heareth the Word and understandeth it - And whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations, and like the Apostle Paul, can say, "This one thing I do," will surely gain the kingdom.

It is not sufficient that we hear the message of the Kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the Kingdom message; hence the need of Bible study. Z'10-4635.

Some an hundredfold, some sixty, some thirty - Illustrating the degree and intensity of our earnestness. The rewards in the Kingdom will also be proportionate. "As star differeth from star in glory, so shall it be in the resurrection of the dead." - 1 Cor. 15:41, 42. Z'10-4635.

13:24 Likened unto a man - See verse 37 - Our Lord Jesus, and the Apostles after him, and all his true followers since. Z'12-5048.

13: Verses 24, 30, 36 - 43 - For an explanation of these verses, See Vol. 3, S.S., Chap 6.

In his field - See verse 38.

13:25 His enemy came - The great Adversary, Satan. Z'10-4635.

And sowed tares among the wheat - See V.38. We are to remember that the divine plan of the ages permits many things which God does not approve, but in his Word condemns, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself. Z'10-4635.

13:26 Then appeared the tares also - See verse 38. The errors in many respects resemble or counterfeit those produced by the truth. Many tares are fine people of generous disposition, but not "new creatures" in Christ Jesus. Z'10-4636.

The adversary was permitted to oversow the field and, if pos-

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sible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat - the children of the Kingdom. Z'10-4635.

13:29 Lest ... ye root up also the wheat with them - So intimately were the true and false associated - their roots intertwining in society, in the home, etc. Z'10-4635.

13:30 Until the harvest - See verse 39. - At the end of the Gospel Age. In the time of Harvest - This expression signifies that the harvest of this age will not be an instantaneous work, but a gradual one, requiring time. Z'12-5049.

Gather ye together first the tares - "They shall gather out of his Kingdom all things which offend, and them which do iniquity." - verse 41. Let us remember that these tares are not all the world of mankind, but merely that portion of them associated with the kingdom class - that portion which now verily believe that they are God's people. Z'12-5049.

Into bundles - Into lodges, societies, churches, sects, parties. Z'10-4636.

To burn them - See Verses 40 and 42.

13:31 Another parable - The Kingdom from another angle. Z'12-5049.

These different parable-pictures, represent the same subject from different standpoints. Z'10-4636.

The Kingdom of heaven - From the viewpoint of the world. Z'12-5049.

Grain of mustard seed - The little seed of the true Gospel. Z'12-5049. Compare Luke 13:19.

Which a man took - Jesus and the Apostles. Z'12-5049.

And sowed in his field - "The field is the world." - v.38.

13:32 The greatest among herbs - This illustrates how the gospel of the Kingdom would, from a small beginning, attain to a considerable size. Z'10-4636.

From that little seed we have a great institution today, with many denominational branches. Z'12-5049. Indeed, it is the neglect to preach the Gospel of the "narrow way" that has brought such prosperity to Nominal Christianity. Z'12-5050.

Lodge in the branches - This development, the Scriptures represent, as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." (Rev. 18:2). Z'10-4636.

13:33 Like unto leaven - Throughout the Scriptures, leaven is used as the symbol of (1) Sin, malice, hatred, strife, etc.; (2) Error, corruption, false doctrine. Z'12-5050.

Thus when Jesus in his purity was to be symbolized as the "bread from heaven," the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again, was a symbol of sin, corruption. St. Paul commenting on this writes to the church, "Purge out, therefore, the old leaven (sin, malice, hatred, strife, etc.), that you may be a new lump" - that you may be, with Christ, the one unleavened loaf. (1 Cor. 10:17). Z'12-5050.

Which a woman - In symbolic language a woman represents a church system. Z'14-5406.

The woman in the parable represents a system organized and in power at an early date. Z'12-5050.

Took and hid in three measures of meal - The pure food provided by the Lord for the household of faith. The woman mixed error,

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- false doctrine, with all the meal, with all the food supplied.
Z'12-5050. Comp. Luke 13:21.
- Till the whole was leavened - The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.
Z'12-5050.
- 13:34 Without a parable spake he not - See Verses 10 - 13. The understanding of spiritual things would do harm rather than good to those not spiritually begotten - to those not fully consecrated to the divine will. Z'12-5088. 1 Cor. 2:14; Rom. 11:32.
- 13:35 Kept secret from the foundation of the world - See Verses 11 & 17. 1 Pet. 1:12. The apostles at Pentecost received an illumination of the mind which enabled them to understand the things of God. Z'12-5088. - 1 Cor. 2:12 (Comp. John 6:60 and John 14:26; 16:13).
- 13:39 The harvest is the end of the world - "The time of Harvest" - See Vol. 3, S.S., pages 121 - 134.
- 13:44 Again, the kingdom of heaven is like unto - This is not one of the parables which Jesus expounded. His people, therefore, are left to exercise their judgment of its meaning, under the guidance of the holy Spirit and the light shed upon it by other Scriptures. Indeed, there might be more than one application of it correct.
Z'12-5047.
- A treasure - The church, the bride class, the Lord's special "treasure," and such of the world as will ultimately receive and be blessed by the Messianic Kingdom. Z'12-5047.
- Hid in a field - "The field is the world."
- A man hath found - Our Lord Jesus. Z'12-5047.
- He hideth it - It will be the work of the Millennial Age to unearth all the treasure. Z'10-4636.
- And for joy - "The joy that was set before him."
- Selleth all that he hath - By the laying down of life itself, he secured the world's Ransom price. Z'09-4536.
- And buyeth that field - The world, because of the "treasure" which it contained. Z'12-5047.
- 13:45 Like unto a merchantman, seeking goodly pearls - The honour of the world, of name and fame, position and wealth, etc. Z'10-4636.
- 13:46 One pearl of great price - The kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory. Z'10-4636 - Glory, honour and immortality. Z'12-5048.
- Sold all that he had and bought it - Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this Kingdom pearl of great value will be - his all. It cannot be had for less. Z'12-5048. (Phil. 3:7).
- 13:47 Like unto a net - The Gospel message. Z'10-4637.
- Gathered of every kind - Although only one kind of fish is desired. Z'10-4637. - The elect, the saintly. Z'12-5048. Others have been drawn in from various motives. Z'12-5048.
- 13: Verses 47 - 50 - For an explanation of these verses, See Vol. 3, S.S., page 213, par. 3 - 215, par. 1.
- 13:48 Drew to shore - This evidently signifies that there will come a time in the end of this age when the Lord will have gathered a sufficient number of saintly ones to serve his purpose - to complete the number foreordained by the Father to be members of the elect church in glory. Then the fishing will cease. Z'12-5048.
- Cast the bad away - Cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's

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Millennial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life. Z'10-4637.

- 13:50 Cast them into the furnace of fire - The "time of trouble" with which this age will end. Z'10-4637.
- 13:51 A householder which bringeth forth out of his treasures things new and old - Jesus was telling his disciples to consider his parables as a householder would consider his reserve of food supplies, from which from time to time truths both new and old would be brought. Z'12-5048.
- 14:2 This is John the Baptist - Tradition has it that Herod was haunted with fear the remainder of his days (after putting John to death). It is in line with this that when he heard of Jesus and his mighty works, he expressed the conviction that somehow, the spirit and power of John had passed to Jesus. Z'10-4609.
- 14:3 For Herodias' sake - Herodias was governed by boundless ambition. She married a man who, for a time, seemed in line for promotion to a kingly position. But when the title was given by the Roman Emperor to his brother, Herod Antipas, she enveigled the latter by her charms and, deserting her husband, became Herodias the "Queen." Z'10-4609.
- 14:4 For John had said - We will not undertake to say whether John exceeded his commission or not. As a rule, however, we believe it to be the wiser plan for Christian ministers to speak forth the Word of God, fearlessly and plainly, without attempting personal application. Z'10-4609.
- 14:5 See Comments Mark 16:18 & 29.
- 14:6 Danced before them - One of the obscene dances common to the East on such occasions, but not commonly indulged in except by the lower classes, and never by princesses. Z'10-4609.
- 14:7 See Comments Mark 6:23.
- 14:8 John the Baptist's head - We can conceive what a disappointment it would be for Salome to follow her mother's instructions. What visions of the beautiful and precious things it would destroy! - With what surprise she must have asked as to why this gruesome gift should be given. We can imagine the mother hissing to her that the death of John the Baptist was the most necessary thing in the world for them both - that without it any day might see them hurled from conditions of affluence into the abyss of degradation and poverty. We can imagine her saying, "This, Salome is the priceless gift which you must ask from the King." Z'10-4609.
- 14:9 For the oath's sake - He reasoned that for a King to give his word of honour in the hearing of nobles and princes and then to repudiate it, would be to him a lasting shame. - "The fear of man bringeth a snare!" A man's first responsibility is to his God and to his conscience, whatever the cost. Z'10-4609. See Comments, Mark 6:26.
- 14:10 Beheaded John - John's reward lies in the future, when he, as a member of the Ancient Worthy class, will come forth to a "Better resurrection" - to be associated with Abraham, Isaac, Jacob and all the prophets in the earthly phase of the Millennial kingdom. Z'10-4609. See Comments Mark 6:27.
- 14:11 Brought it to her Mother - Whose future, according to the Bible, will be a resurrection to shame and lasting contempt. (Dan. 12:2) Herodias, surely continuously unhappy, finally persuaded the King to a course which led to his banishment, in which she shared. Z'10-4609.

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- 14:14 Moved with compassion - See Comments Mark 6:34.
- 14:15 Buy themselves victuals - See Comments Mark 6:36.
- 14:20 They did all eat, and were filled - The Master used, for the benefit of others, the special powers communicated to him at the time of his baptism through the descent of the holy Spirit. Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent 40 days in the wilderness. Z'10-4617. See Comments Mark 6:42.
- 14: Verses 22 - 33 - See Comments Mark 6:45-56; John 6:1-14.
- 14:28 Bid he come to thee on the water - In St. Peter's case it was entirely proper that he should attempt to go to the Lord, because the effort had been sanctioned. It would have been credulity for him to have supposed himself able to walk on the water, without the Lord's sanction and invitation. Z'12-5095.
- 14:29 He walked on the water - St. Peter had wonderful courage to make the attempt. Z'12-5095.
- 14:30 Lord, save me - Had his faith continued, doubtless he would have been sustained, but the Lord's rule with his people seems to be, "According to thy faith be it unto thee." We are not to encourage credulity in ourselves or others, but we are to remember that faith which has a true foundation is very precious in the Lord's sight. How true it is of all God's people that like St. Peter they would like to do some wonderful thing, to show their faith in the Lord! And how like St. Peter's are their experiences, often! They would utterly fail did not the Lord interpose for their rescue. However, as the Lord found no fault with St. Peter for his effort, we are bound to admire the degree of faith and courage which he manifested. Z'12-5095-96.
- 15:2 Wash not their hands when they eat bread - See Comments Mark 7:5.
- 15:5 It is a gift - See Comments Mark 7:11.
- 15:22 A woman of Canaan - Not an Israelite - one with whom the Lord had not entered into covenant relationship - one of those who at that time were without God and without hope, because the Divine provision for the blessing of the Gentiles was not yet opened up to them. Z'10-4627.
- 15:26 To cast it to dogs - The term "dogs" was applied to the Gentiles by the Jews as signifying their inferiority. Our Lord merely made use of an expression common in his day. Z'10-4627. See Comments Mark 7:27.
- 15:28 Be it unto thee even as thou wilt - However degraded we may be by nature, by heredity, by environment; however outcast from God's favour, we may still know of the divine compassion. A little while and the blessings long-promised to the world in general will be dispensed. The children of God will first be fed from this table, and then not merely crumbs will fall for the remainder of the race, but rich and bountiful provision! Z'10-4627. See Comments Mark 7:29.
- 15: Verses 29-31 - See Comments Mark 7:32-37.
- 15: Verses 32-38 - See Comments Mark 8:5-8.
- 16:4 But the sign of the prophet Jonas - But it was not given until after Calvary. That "sign" did have a great effect upon thousands of Jews, as is evidenced by the account in Acts of the thousands who were baptized on Pentecost day and subsequently, upon hearing St. Peter's preaching respecting the death of Jesus, his three days in the tomb and his resurrection on the third day. Z'12-5111. See Matt. 12:38-40.

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- 16:13 Whom do men say that I am - He asked this, not because of his own ignorance, but that he might draw out the thoughts of his disciples. Z'10-4645. Comp. Comments Mark 8:27.
- 16:14 Some say John the Baptist, etc. - The ideas of the heathen were gradually making inroads upon the Jews. The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. All the answers, of course, were wrong, for the prophets were all dead and could not re-appear until the resurrection. Z'10-4645.
- 16:15 Whom say ye that I am? - Our Master, wisely and with becoming modesty, hesitated to declare his own greatness. The time had now come for him to bring the matter pointedly to the attention of his followers. Z'10-4644. See Comments Mark 8:29.
- 16:16 The Christ - (Messiah) Z'10-4645.
The Son of the living God - This was the very answer designed to be brought forth. It was the truth, but our Lord hesitated to present it, because it would better come from the disciples themselves and then have his endorsement. Z'10-4645.
- 16:17 Blessed art thou - Special blessings always come, not only from believing in Christ, but also from confessing him to and before others. Z'10-4645.
Flesh and blood hath not revealed it unto thee ... but my Father - It was not that Peter had experienced a special vision or revelation, but such a great spiritual fact as was then under consideration, could be duly appreciated only by those who were specially favoured of the Father. This same principle still operates: "No man can come unto me, except the Father which sent me draw him." Z'10-4645.
- 16:18 And upon this rock - St. Peter himself was not the rock, but he was one of the living stones built by faith upon the rock of truth. It was this was this same Apostle who so beautifully explained the whole matter. 1 Peter 2:4-7. Z'10-4645.
Shall not prevail - The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. Rev. 1:18; John 5:28. Z'10-4645.
- 16:19 The keys of the Kingdom of heaven - This has no reference to locks and bars of heaven over which St. Peter is the custodian. The church in the present time is the kingdom of heaven in its embryotic state, and St. Peter was privileged to do the opening work to the Gospel church. He opened the door to the Jews at Pentecost, when, as the mouthpiece of the Lord, he proclaimed the meaning of the Pentecostal blessing and the hopes then open to every Jew coming individually into membership in Christ. He used the second "key" to open the same kingdom privileges to the Gentiles, in that when the due time came for Cornelius, the first Gentile convert, to be received, St. Peter did the work. By preaching to Cornelius the Gospel and baptizing him into Christ, he threw open the door to the Gentiles. Z'10-4645.
And whatsoever thou - The twelve specially chosen apostles. Some of the things said to and respecting them are equally appropriate to every one of Jesus' followers, but this statement applies to the twelve alone and to none others of their day or since. Z'12-5002.
- 16:22 Began to rebuke him - See Comments Mark 8:32.
- 16:23 Get thee behind me, Satan - You are my adversary, Peter, when you thus speak to me. You would thus endeavour to dissuade me from doing my Father's will, to hinder me from drinking the cup which my Father has poured for me; your counsel is that common to the

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world and not of God. Similarly, the followers of Jesus sometimes need to resist their friends, who thus offer counsel contrary to the divine will and Word of Providence. Z'10-4645. Comp. Comments Mark 8:33.

- 16:24 Come after me - "Follow me." It was the custom in ancient times for a teacher to have a company of his disciples following him; as Socrates did, for instance. So our Lord's disciples, pupils, followed him. They travelled with him that they might have the opportunity of continually getting instruction from his lips. Z'14-5553. Acts 22:3.

Let him deny himself - Set himself aside, ignoring himself, his talent, his will, his wealth, his everything - discipleship first. Z'14-5588. There is, therefore, evidently a process in the matter. Z'13-5223. Comp. Mark 8:34.

And take up his cross - First of all one must see what discipleship is and what the cross is. Jesus said that whosoever would be his disciple would suffer persecution. Z'13-5223.

The bearing of opposition engendered by faithfulness to the Lord, would be cross-bearing, because of being endured for Christ's sake, for the truth's sake. Z'13-5223.

Bearing it does not mean our running away from it, or getting alarmed at it. Bearing the cross means enduring it. Z'13-5223. Comp. Comments Mark 8:34; Luke 14:27.

And follow me - Those who follow Jesus in this vale of tears, witnessing for God and the truth, will be blessed by him and eventually share in his Messianic glory and honour and partake of immortality. But unless we partake of his cup and are immersed into his death, we can have no share in his kingdom. Z'14-5553. Comp. Comments Mark 8:34.

- 16:25 Whosoever will save his life shall lose it - His disciples had already pledged their earthly lives, and for them to withhold them for worldly advantage, would mean that they would lose their souls, their lives. Z'10-4645.

- 16:26 See Comments Mark 8:36-37.

- 16:27 With his angels - Messengers. Z'10-4645.

Reward every man according to his works - At the time of his second coming he would reward every one of his followers according to the faithfulness of each. Z'10-4645.

- 16:28 Till they see the Son of Man coming in his kingdom - That is, that they would be given an ocular demonstration of his coming power and glory before they died. Z'10-4645.

- 17:1 Into an high mountain - Supposed to have been Mount Tabor. Z'10-4650.

- 17: Verses 1 - 8 - For an explanation of these verses, See Vol 6, S.S. pp. 675-677.

- 17:2 Transfigured before them - That is to say, his appearance changed. Z'10-4649.

His raiment was white - Compare Mark 9:3.

- 17:3 There appeared unto them - Compare Mark 9:4.

- 17:5 This is my beloved Son - Compare Mark 9:7.

- 17:7 Arise, and be not afraid - On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own imperfections and a realization of our unworthiness of divine favour, and fears are likely to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic toward all who are striving for righteousness. Z'10-4649-50.

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- 17:8 Saw no man, save Jesus only - His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Z'10-4649.
- 17:9 Tell the vision to no man, until the Son of man be risen - He thus explained to them that the whole matter was a vision, an apparition. This was in fulfillment of what he had told them - Matt. 16:28 - These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his Kingdom glory - in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door. Z'10-4649.
- St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming Kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye-witnesses of his majesty (his kingdom), when we were with him in the holy mount." (2 Peter 1:16, 18) Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and kingdom. He says, "We have a more sure word of prophecy (a more sure evidence than the vision) to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn" - until the Millennial morning dawn. 2 Peter 1:19. Z'10-4649.
- 17:11 Be risen again from the dead - Compare Mark 9:10.
- 17:11 Elias truly shall first come - Compare Mark 9:12.
- 17:16 They could not cure him - Compare Mark 9:18.
- 17:18 Jesus rebuked the devil - The revised version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as obsession by evil spirits. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. Z'10-4650.
- 17:20 Because of your unbelief - It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power. Z'10-4650. Comp. Mark 9:29.
- Say unto this mountain, Remove - Our Lord assures us that even with a small amount of faith we would be able to remove a mountain, and nothing would be impossible. We are not to suppose that his followers should try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would be more inconvenienced by having the mountain remain. This they would have no right to do. We assume, therefore, that the thought must be that if in the fulfilment of the divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the results would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith. Z'10-4650.

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- 17:21 This kind goeth not out but by prayer and fasting - In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here inculcated, nor do we suggest that the work of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God, the more of the divine power may be exercised by and through him. Z'10-4650. Comp. Mark 9:29.
- 18:1 Who is the greatest in the Kingdom of heaven? - Next to Jesus himself and the Father. Z'12-5130. Comp. Mark 9:34.
- 18:3 Except ye be converted - From the spirit of the world to the Spirit of Christ. Z'14-5557. - From this spirit of self-seeking, which your question implies. Z'12-5130.
And become as little children - In meekness and teachableness. Z'14-5557. Here then, is the standard of simplicity and artlessness which the Lord's people should adopt and should contrive to allow to control them regardless of their years and experiences. Z'12-5130.
- 18:5 One such little child - We are not to understand that little children, nor that the dear little ones dying in infancy will be members thereof. The Lord is seeking for mature men and women who have a childlikeness of mind, a readiness to receive the Heavenly Father's message, and who in gladness and simplicity of heart accept it. Z'12-5130. Comp. Mark 9:37.
- 18:6 Better for him - Because it would not at all endanger his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. He would, however, be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing when he injured the Lord's saints. Z'12-5130.
- 18:8 If thy hand or thy foot offend thee cut them off - If you have anything in your make-up dear to you as a right hand or a foot or an eye, that is likely to cause you to stumble and fail to enter the kingdom, you would better cut off that tendency, no matter what it costs, no matter how precious, no matter how great a hold it may have upon the very tendrils of your life. Z'12-5130.
To enter into life halt or maimed - If it should cost us the cutting off of some of our members, it would surely pay us to gain the eternal life in glory, even thus maimed, rather than to take the consequences of the second death, utter extinction. Z'12-5131.
- 18:10 Ye despise not - How careful the Lord's people should be not to stumble one another, even one of the least of the little ones who has accepted Jesus and become his follower! Z'12-5131.
One of these little ones - All the Lord's true followers are God's little ones. Z'12-5131.
Their angels do always behold the face of my Father - They are subject to divine supervision, represented as angel care. Z'12-5131. The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the very elect. Z'13-5257.
- 18:12 An hundred sheep - We are all sheep under the great Shepherd, our Heavenly Father, and the great Under Shepherd, our Heavenly Lord. We should have the same Spirit of loving interest and care which would go after the straying sheep. Z'13-5131.
- 18:14 That one of these little ones should perish - They are precious to the Lord as the apple of his eye, and all their interests are subject to divine supervision. Troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the Kingdom. Z'12-5130.

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18:15 Tell him his fault - With a view to becoming reconciled - not dictatorially. Z'12-4984. If the matter is too small to mention to the brother, it is too small to notice and should be forgotten. Z'12-4984.

Thee and him alone - There are no exceptions to the rule laid down in Matt. 18:15-17; but there might be, under some circumstances, an interpretation of the rule. For instance, if the matter were in a family, there might be circumstances in which it would be proper to go to the head of the family. If it were in an institution, where the individual might be merely a representative of the Society it would be proper to go to the head of the Society. Such a course would result from the following Matt. 18:15, in its logical trend. Z'12-4984.

There is no doubt that much of the trouble in the world is the result of misunderstanding. It therefore behoves everyone of the Lord's people to "put on love, which is the bond of perfectness" and to overlook much of what others do. (Col. 3:14) Z'12-4984.

If he shall hear thee - And, in the great majority of cases, a frank open discussion between the principles will bring about harmony. Both must be equally candid and governed by the Spirit of the Lord. Z'11-4803.

18: Verses 15 - 18 - For Comments on these verses See Vol. 6, S.S., par. 1 - 293.

18:16 One or two more - If this second step be found necessary, it should be taken only after very deliberate thought and prayer, with the desire to make sure of doing the Lord's will. First of all we should make sure that the matter is of sufficient importance to ask the brethren to go along! and that it is something against us, not against another; that it is not busy bodying; and that it is something that is being done now.

If we make sure that the matter is important, we should select two whom we think would be friends of the brother injuring us - fair-minded, honourable people in the church. Thus, after the party has met with the offending brother and discussed the case, it would be proper for these brethren to advise us. If the advice were something that we could follow, we should do so and bring peace and harmony. Z'12-4985.

18:17 Tell it to the church - If the previous course should avail nothing and the injurious actions should continue. Z'12-4985. The elders should call a special meeting. If the one against whom the complaint lodges should say to the elders that the matter is his private concern, then there must be brought evidence to show that there is really a matter to come before the church, that it is not merely a case of busybodying; for the church must not meet together to take part in busybodying. Z'12-4985.

If the elders be unwilling to bring it before the congregation then it would be proper for the congregation to determine whether or not they would hear the case, and their hearing should be final. Z'12-4985.

It might be possible, however, for the whole class to go astray in its judgment in a matter, and to decide against a brother who was in the right. Then the brother might say: "My dear brethren, I appreciate your view in this matter; and I am sorry that anything in my course should seem to be worthy of condemnation. I promise you that I will modify the matter as best I am able. Although in justice to myself, I cannot alter my view, nevertheless, in respect to your united voices, I will not in the matter follow

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my judgment, which I feel is the correct one. And if, therefore, I suffer some injustice, the Lord will count it to me in the nature of a sacrifice for the sake of his body, the church. So then dear brethren, while thanking you for your kindly expressed sentiment, I will wish you to know that it does not do me justice. And I think you will inform me of your change of mind on the subject if you ever should change. Z'12-4985.

And a publican - A brother still, but not in the best of standing for he has neglected to hear the voice of the brethren in the way the Lord has directed. Z'12-4985.

18:18 See Comments Matt. 16:19; Also Vol. 6, S.S. p. 220, par. 1.

18:20 Where two or three are gathered together in my name, there am I in the midst of them - As this is our charger-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in his name at any place and at any time. For Bible illustration of this principle, see Luke 9:49, 50 & Mark 9:38-40. Z'14-5501.

18:22 Until seventy times seven - The Master practically declared that there should be no limit, that any brother confessing his fault and asking forgiveness must be forgiven, if it should recur 490 times. Z'12-5134.

What a breadth of generosity is here suggested! How it tells us of the loving mercy and forgiveness of him with whom we have to do! But let us remember another statement of this matter, where it is implied that before the forgiveness is granted, it is to be at least desired, if not sought. "If the brother trespass against thee seven times in a day and seven times a day shall say, I repent, thou shalt forgive him" - We must even assume that the Lord meant that in our hearts we should already forgive the brother his trespasses, even though we might wisely wait to express our forgiveness until his attitude manifested some desire for it. The disciples of Christ are to be continually in the attitude of generosity and filled with the Spirit of forgiveness as is the heavenly Father - ready and waiting to be gracious, and under proper conditions, to manifest that readiness. Z'10-4650.

18:27 Forgave him the debt - We are not to understand this parable to refer to divine forgiveness of original sin. The sin of Adam is not forgiven simply because we cry for mercy. This parable refers entirely to subsequent sins, sins referred to in our Lord's prayer, "Forgive us our trespasses, as we forgive them that trespass against us. Z'12-5135.

18:28 The same servant - The world, as sinners, are not God's servants. The only ones whom God will recognize as servants are such as have come back into relationship with him through Jesus. It is these who are servants of God and who are required to have mercy upon their fellow-servants - upon other brethren. Z'12-5125.

18:32 I forgave thee all that debt - Each and every one of the new creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. Z'12-5135.

18:34 Till he should pay all that was due - The forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye do not from the heart forgive one another's trespasses, neither will your Heavenly Father forgive you." "With what judgment ye judge, ye shall be judged; and with what measure of benevolence ye mete out to others, the same shall be meted out to you. Z'12-5135.

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- 18:35 So likewise shall my heavenly Father do also unto you - Because we have been called into this position for a special purpose, but will not be fit nor prepared for the service unless we have learned the lesson of forgiveness and generosity. Z'10-4651.
- 19:12 For an explanation of this verse see Vol. 6, page 509, par. 1-512.
- 19:13 The disciples rebuked them - See Comments, Mark 10:13.
- 19:14 Of such is the kingdom of heaven - See Comments, Chap. 18:5.
Those who will be heirs of the Kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. Z'10-4658. See Comments Mark 10:14.
- 19:15 He laid his hands on them - Signifying his sympathy and love and his appreciation of the purity and innocence of childhood. Z'10-4658. Comp. Comments Mark 10:16.
- 19:17 Why callest thou me good? - Our Lord parried the question, in order to draw out the young man and make him commit himself. Z'10-4658. See Comments Mark 10:18.
Keep the commandments - After the close of the Jewish age, Jesus would not have suggested the possibility of everlasting life through keeping the law, but would plainly have stated the impossibility of any imperfect person's keeping the divine law perfectly and the necessity of having the imputation of Christ's merit to cover his imperfections. (Rom. 8:4). Z'14-5465. Compare Mark 10:19.
- 19:20 All these have I kept - See Comments Mark 10:30.
- 19:21 Sell all that thou hast, and give to the poor - How the Lord knew how to put his finger on the sore spot! He was content to be very rich, while some of his neighbours, whom he thought he loved as he loved himself, were very poor - abjectly, sorrowfully so. When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. Z'10-4658.
Had the young man agreed to the terms and asked the Lord how he could best distribute his wealth, we doubt not that the Lord would have said to him, "Give it all to God; and then, as his steward, distribute it according to the wisdom which God will give you according to his providential leadings. Z'14-5465.
And come and follow me - Even this full surrender of earthly possessions would not be sufficient for one who would gain a place in the kingdom class. He must do more; he must become active in the Lord's service, take up his cross, practicing self-denial, and follow on patiently in the narrow way of sacrifice, in the footsteps of the Redeemer, even unto death. Z'14-5465.
- 19:22 He went away sorrowful - We are not, however, to understand that there is no hope for that young man, who had such a noble character that Jesus loved him. Z'14-5465. Such members of the human family under the blessed conditions of the Millennial Kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the Kingdom honours which belong only to the elect. Z'10-4658. See Comments Mark 10:22
- 19:25 Exceedingly amazed - The rich seemingly had all the opportunities of time, influence and money to enable them to give more and better service to the Lord than could others. Z'14-5466. The richer Jews were chiefly associated with the Pharisees. Z'14-5465.
- 19:26 With God all things are possible - That is to say, if the rich man's heart be pleasing to the Lord - if he be honest-hearted and humble, and his riches alone stand in the way - the Lord would know how to show him his will in respect to their use; or, if this

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did not avail, the Lord would know how to strip him of his wealth, even as the Master of the camel would unload his beast to permit him to pass through the Needle's Eye. Z'14-5466.

19:27 Behold, we have forsaken all - St. Peter seemed to get the thought that Joint-heirship with the Master in the Kingdom would mean a full surrender to God - a leaving of all and a yielding up of all - in order to a close approach to God and a full acceptance by him. Z'14-5466.

19:29 Shall receive an hundredfold, and shall inherit everlasting life - What a broad promise, and how abundantly fulfilled in the earthly respects to many! The persecutions (Mark 10:30) they are sure to get; but everything sacrificed for the Lord's cause is compensated an hundredfold in the present life. How gracious the divine arrangements; and then, beyond, the everlasting life and, if faithful, a share with the Master in the Kingdom! Z'14-5466.

19:30 But many that are first shall be last; and the last first - In other words, many possessing great privilege and opportunity for divine favour and exaltation to the kingdom will fail to embrace the opportunity, while others, naturally less favoured, will gain the great prize of glory, honour and immortality. Again, those who first had the opportunity of becoming disciples of Jesus at his first advent will not on that account (except the apostles) have any preeminence or advantage over others of the Lord's followers in the future. Z'14-5466.

20: Verses 1 - 16 - For an explanation of this parable, See Vol. 3, S.S., pp. 223-225.

20:2 For a penny a day - From the Greek denarius, a silver coin of about 17 cents value - representing the Roman standard of that time as the Lira is the Italian standard, the mark the German standard, the franc the French standard, the shilling the English standard and the dollar the American standard. But the value of money has so changed that today a labourer's wage in proportion to other things would be considerably more. Z'10-4666.

The rewarding is to be expected at the close of the harvest day. The "penny" or reward would thus seem to be something of the joys, blessings, honours and privileges of God's people in the present life, at the close of this age. Z'10-4666.

20:10 Supposed that they should have received more - Those who have all their lives been seeking to be faithful to the Lord and to serve his cause should remember that they have had that much more of privilege and blessing. If some enter the divine service later, they should be rejoiced with as fellow-servants. Z'14-5474.

20:11 They murmured - We cannot suppose that any who would be counted worthy of a share in the kingdom would murmur against the Giver of all Good. The rewarding is to be expected at the close of the harvest day and the murmuring may be expected there also. Z'10-4666.

Those who murmur that they do not receive a sufficiency of honour, distinction and of divine acknowledgment will be thereby proving themselves unfit for the future service "beyond the veil," as members of the church in glory. This would seem to point a warning to those of God's people who have been long in the truth, and who have had great privilege of service, that if they murmur against the blessings and rewards coming to them, it will mean that they were labouring for the reward merely and not appreciating the privilege of being labourers with Christ and with the Father; it would imply that they had failed to enter into the spirit of the wonderful privileges granted them of serving the Lord, the truth and the brethren. Z'10-4666.

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- 20:12 Thou hast made them equal with us - Indeed, all who are servants, according to the Word of the Lord, should be praying the Master to send other labourers into the vineyard, instead of feeling jealous of any others who might come. And as a greater knowledge of present truth is now coming as a reward to all who labour at all in the vineyard of the Lord, let us not be surprised if this shall be equally distributed to those who have come in recently and to those who have been a long time in the Master's service. Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of his graciousness to those who have come into the service at the 11th hour. Are they not brethren. Under the terms of the Golden Rule, should we not wish them to have the same blessings that we enjoy? Z'14-5474.
- 20:14 I will give unto this last, even as unto thee - The general lesson is that God is so just, so generous, so bountiful in his dealings that all those who appreciate matters from his standpoint will rejoice in the blessings which overflow upon others. A failure to appreciate the Lord's generosity was one cause of stumbling to the Jews eighteen centuries ago - they were offended that the Gospel message should go out beyond them to the Gentiles. Z'10-4666.
- 20:16 The last shall be first and the first last - Thus some who seem to be first in their promptness to respond to the Lord's call for labourers may be amongst the last to receive special blessings of grace and truth, and this may serve as a special test upon them - as respects their loyalty, and the motives which actuated them in engaging in the vineyard work. Z'14-4666. "Let us take heed, lest a promise having been left us, any should seem to come short."
- A certain kind of ambition to please God and to have his rewards, is encouraged by the exceeding great and precious promises of God's Word, nevertheless, the ambitions awakened by these promises, we are warned, might become snares. Z'10-4669.
- 20:19 To crucify him - See Comments Mark 10:34.
- 20:22 Are ye able to drink of the cup - The drinking of the Lord's cup by the church represents our participation in the sufferings of Christ at the present time. Z'14-5421. John 18:11; 1 Cor. 10:16.
- The word "able," while it contains the thought of force, strength, nevertheless expresses willingness; for it refers to the will. The thought is not, Are ye physically able? - but, Are ye mentally able? This thought would properly be represented by the word willing. Are your wills strong enough? Z'14-5599.
- That I shall drink of? - In the future - That cup which I shall drink within the next few hours - the bitter cup of ignominy, that he should be put to death as a blasphemer. Z'14-5599.
- And be baptised with the baptism that I am baptised with - His baptism into death. Z'10-4669. Symbolized by water immersion as soon as he was 30 years of age - as soon as was possible under the Law. During the 3 1/2 years of his ministry, he was accomplishing this baptism, he was pouring out his soul unto death, and this death he finished at Calvary. Z'14-5421. Comp. Luke 12:50.
- We are able - This was not a boast on their part. It was merely a declaration of their full decision that, whatever circumstances or conditions might arise, they had no thought of any other course than that of obedience to the Lord and of following in his footsteps. Let us make such a decision promptly. Let us think of it daily. Z'15-5607. Comp. Mark 10:38.
- 20:23 Ye shall drink indeed - We are glad of the assurance that we shall drink of the Lord's cup, because we know that only those who do so will share with him in the glories of the future. Z'15-5607.

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- For whom it be prepared - God will honour most and put in the highest positions, the humble, the submissive and the meek. Z'10-4669.
- 20:27 Will be chief among you - Proper aspirations are very beneficial, both to the person himself and to those with whom he come in contact (Heb. 12:2). The Apostle Paul, speaking of ambitions, advised the church that they should have the more profitable aspirations, that they might be teachers, instructors of the flock; for this is the most useful office in the church. Z'13-5321. Compare Mark 10:44.
- Let him be your servant - We are to take the divine standpoint, and honour most in the church those who most serve the church, and not those who demand service and honours and seek self-exaltation. Z'10-4669.
- 20:28 But to minister - He who was rich, for our sakes became poor, humbling himself to serve the humblest and poorest unfortunates! Z'10-4669.
- 20: Verses 29 - 34 - See Comments Mark 10:46-52.
- 20:28 A ransom for (the) many - Through Adam's disobedience sin had entered into the world. God's law pronounced the penalty of death for that sin. Thus the whole race of mankind was perishing; and if they were ever to be rescued, so that they would not perish like brute beasts, they must be redeemed. According to the divine law there must be a ransom-price for the first perfect man who had sinned. The Only Begotten was willing to meet this necessity. He rejoiced to do this work, to be the servant, the minister of God for this purpose, because of the need of the service, because it would bring blessing to others. This is the spirit which should actuate every one of us. Z'14-5375.
- 20:29 (See previous page.)
- 20:34 Had compassion on them - Other Scriptures indicate that the Great Teacher's miracles were not performed without cost to himself: "virtue (vitality) went out of him." Luke 6:19. Z'10-4669.
- 21:1 Drew nigh unto Jerusalem - The previous day, the Sabbath day prior to his crucifixion, was spent by the Great Teacher at the home of Lazarus and Martha and Mary. (See John 12). Z'10-4669.
- 21:2 An ass tied - The ass was probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. Z'10-4669. Comp. Mark 11:2.
- 21:5 Thy king cometh - Jesus offered himself to Israel as their Messianic King, just five days before his crucifixion, and on the exact day upon which, as the Lamb of God, he should have been received by them, in order that they might have been "passed over" and, as a nation, become the antitypical Levites, from amongst whom would have been selected the antitypical priests. Their failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement, for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from amongst the Gentiles ever since. Z'10-4669. Comp. Mark 11:9.
- 21:8 And strawed them in the way - As marks of honour to the great king whom they imperfectly, indistinctly, recognized - not realizing the still greater glory and honour of his later revealing in the end of this age, when "every knee shall bow and every tongue confess him." Z'10-4669.
- 21: Verses 12 - 17 - See Comments Mark 11:15-17.
- 21:19 Compare Mark 11:13-14.
- 21:20 Compare Mark 11:21.

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- 21:21 Say unto this mountain - See Comments Chapter 17:20.
- 21:28 A certain man had two sons - The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons. Z'10-4678.
He came to the first - Representing the class of Israelites who made no pretense of serving God - branded as publicans, sinners, harlots - v.31. Z'10-4678.
- 21:30 And he came to the second - Representing the outwardly religious, pious. Z'10-4678.
I go, sir - However, they did not really seek the divine service, but rather the service of their sects and parties and their own personal aims, honour, influence and preferment. Z'10-4678.
- 21:33 Hedged it - The divine hedge was the divine promise that so long as the Israelites would be faithful and loyal to God they would be thoroughly protected against their enemies. Z'14-5504.
And built a tower - A Watch tower, as was common in those days, that from it watchmen might guard against robbers. So the Lord declared himself to be Israel's high tower. Z'14-5504.
Went into a far country - Implying that the arrangement was intended to stand for a long time. Z'14-5504.
- 21:34 He sent his servants - Sometimes with one message, sometimes with another. These servants and their messages became tests as respected the love, devotion and loyalty of the vine-dressers, and tests also relative to the character-development of the people of Israel. Z'14-5504.
Fruits of it - That through their inability to keep the law, they would become stronger in character; that these united experiences would make them more reverential, more loyal to God, more earnestly desirous that the typical kingdom should give place to the anti-typical one. Z'14-5504.
- 21:35 Beat one, killed another, etc. - Reasoning that to acknowledge those servants and the reproofs which they gave would mean an acknowledgment that they themselves were merely vine-dressers, and not in any sense of the word owners of the vineyard or an especially preferred class not held responsible under the general law governing all. Z'14-5505. (Acts 7:52).
- 21:37 They will reverence my son - The perfect One - "Holy, harmless, undefiled and separate from sinners." Surely they should have recognized this one, of whom the people declared, "Never man spake like this man." Whose credentials were manifest in his holiness, in his miracles and mighty works, and, in his mightier words of life. Z'14-5505.
- 21:38 This is the heir - And the clerical class reasoned that to whatever extent his cause should prevail, their power over the people, their influence, their titles, their honours of men, would diminish in importance. Z'14-5505.
Let us kill him - In their exasperation against Jesus, in their realization that his victory meant their defeat and the defeat of all the institutions which represented their wisdom and teachings, they determined that it was necessary for him to die. Z'14-5505.
 As fleshly Israel was a type or picture of nominal spiritual Israel, we may not have to look far to find a very similar condition of things today. Z'10-4678.
- 21:41 They say - Jesus did not himself give the answer, but his silence was confirmatory of the answer of the people. Z'14-5505.

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He will miserably destroy those wicked men - God's judgment came upon the Jewish nation with the result that it was entirely overthrown in the year 70 A.D. (1 Thess. 2:16). Z'14-5505.

Other husbandmen - The twelve apostles; St. Paul taking the place of Judas. Moreover, he started a new vineyard, putting into it only the true vine, inspired with faith and loyalty toward God. (John 15:1-9). Z'14-5505.

- 21:42 The stone which the builders rejected - The Scriptures give us the thought that the church of Christ is represented by a pyramid, which has five corner-stones, the chief one being the top-stone - a perfect pyramid in itself, the lines of which control the entire structure. Jesus, rejected by the Jews, crucified, is the Chief Corner-Stone of this great temple of God, which is the church. Z'14-5505.

Become the head of the corner - Already he is glorified. Z'14-5505.

- 21:44 Fall upon this stone shall be broken - By stumbling over him they injure themselves. Z'14-5505.

On whomsoever it shall fall, it will grind him to powder - In the sense of condemning them - signifying their utter destruction; their cutting off in the second death. Z'14-5505.

- 22: Verses 1 - 14 - For an explanation of these verses see Vol. 3, S.S. p. 197, par. 2 - 204.

- 22:3 His servants - John the Baptist and his disciples. John 1:26; 3:29. Z'14-5510.

- 22:5 But they - Under the guidance of the Scribes and Pharisees - the theologians of that time. Z'14-5510.

- 22:7 Destroyed those murderers and burned up their city - The fact that it was the Roman army under Titus which destroyed Jerusalem in A.D. 70 did not make it any less the army of Jehovah, for he is able to make the wrath of men praise him and able to use whom he may please as his messengers, or servants. Z'14-5510.

- 22:8 They which were bidden - The Jewish nation. Z'14-5510.

- 22:9 The highways - As the city represented the Jewish nation, so the highways represented the world in general - the Gentiles. Z'10-4679. Highways represent public concourse, the world over. Z'14-5510.

- 22:10 Both bad and good - The offer of a share with Christ in his Kingdom has attracted some naturally very fallen, as well as some better favoured by nature. But the arrangements of the great King are such that the "wedding garment" covers all the blemishes of the most imperfect as well as those of the least imperfect. Z'10-4679. 1 Cor. 1:26.

- 22:11 When the King came in - These words signify an inspection just prior to the feast. Z'14-5511.

Had not on a wedding garment - However noble or worthy many are naturally, they are still not fit for the presence of the King. All who attend this Wedding must have on the Wedding garment - must be covered with the merit of Christ's righteousness. The custom of the Jews was that at every wedding feast each guest entering the house was supplied with the robe, and was expected to put it on immediately. Thus, all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. For any one to appear without the wedding garment would be a mark of disrespect to the host who had provided it. Z'14-5511.

The wedding garment in the parable represents more than merely justification - it represents, additionally, sanctification or consecration to be dead with Christ, to suffer with him; to be baptised into his death; to drink of his cup. Only by such a consecration

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could anyone possibly have the right to be at the great banquet, either as a member of the bride class or as a member of the "great company." her companions. Z'09-4525.

22:13 Into outer darkness - All of the guests at the wedding came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them out of the light into the outer darkness would merely mean the taking from such a one the knowledge and the joys represented by the wedding-chamber light. Z'14-5511.

22:14 Many are called, but few chosen - This does not mean, as we once supposed, that only an elect few will get any favour from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish nation was called, or invited to the wedding and failed, except the few "Israelites indeed." For eighteen hundred years the message has gone out into the highways, to one nation after another of the Gentiles, until many have more or less heard the call of the Gospel Age. Yet only a few have accepted and have therefore come into the elect condition. And of those who come into the elect condition, where will still be a class not properly appreciative, which will be cast away, or rejected. Z'14-5511.

22:15 How they might entangle him - Knowing the inconsistencies of their own teachings, they thought they could show up as inconsistent the teachings of Jesus. Z'14-5512.

22:16 Regardest not the person of men - These treacherous compliments were intended to ensnare him. Z'10-4687.

22:17 Is it lawful to give tribute unto Caesar or not? - Thus they sought to entrap him into saying something that would prove his disloyalty to the government and thus lead to his arrest as a seditious person, teaching contrary to Caesar's law of taxation. On the other hand, if he advocated Caesar's law, they thought that thus they would antagonize the public sentiment. Z'14-5512.

22:19 Show me the tribute money - This was literally, the census coin in which the tax was to be paid. Z'10-4687.

22:21 The things which are Caesar's - See Matt. 17:27; Romans 13:7; Romans 13:1.

The things that are God's - Which will eventually cost us every earthly interest and prospect. John 15:18-19; 1 John 2:15. Z'14-5513.

22:28 In the resurrection - They did not ask, To which of these will she be wife in heaven or purgatory or eternal torture? Z'12-5079.

22:29 Ye do err, etc. - Note the majesty of the Master's reply. You do not understand the Scripture teaching respecting such questions, and you ignore in your question the great divine power which, at the resurrection time, will straighten out all the difficulties of the situation. Z'12-5079.

22:30 In the resurrection - Anastasis - The gradual and complete raising up out of sin and death. Z'12-5079.

Are as the angels - Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed. Z'12-5079.

22:37 Jesus said unto him - Promptly dividing the ten commandments into two, according to the law. (Deut. 6:5). What could the lawyer say to such a summarization of the law? He had nothing left to say. He was answered as never before. Z'10-4687.

22:39 Love thy neighbour as thyself - The law of God demands not only justice, but also love - love supreme to God, and love to our

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fellowmen. It demands mercy, kindness: - Ex. 23:4,5; Prov. 25: 21-22. If love so broad and so comprehensive as this is demanded by God's law, and was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality! Z'15-5643. Comp. Luke 10:25-37.

22: Verses 42 - 45 - See Vol 5, S.S. pp. 129-135.

22:45 How is he his son? - Of course the question was too deep for the Pharisees. The Great Teacher could answer all their questions, but they could not answer his. We perceive that in the days of his flesh, Jesus was the son of David - was born of the lineage of David - but that in his glorification he is David's Lord, in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Psa. 45:16. Z'10-4687.

23:36 Upon this generation - Whoever has through injustice been responsible for murderous conditions is held responsible for those conditions. The trouble which came upon the Jewish nation at the end of their age fully settled that account. They had light and knowledge, and thus were held responsible.

In the close of this age, it would seem, the judgment of the Lord will be upon Christendom. From this generation he will require all the righteous blood shed during this age. This will cause the great time of trouble. Rev. 6:9-11. Z'13-5256.

The chief light of each age comes at its close, and those who sin against such light, are worthy of more severe judgment than similar evildoers preceding them, who had less light. The Scriptural argument is that to endorse the wrongs of the past in the light of the present is to multiply the responsibility and to deserve the plagues of the whole. Z'14-5462.

But it seem that the legal expiation of these sins must be accomplished by the scapegoat class, as shown in the type. Lev. 16:20-22. See Tabernacle Shadows pp. 68-72. Z'14-5463.

24: For explanation of this Chap. See Vol. 4, S.S., Chap. 12.

24:6 The end is not yet - The great time of trouble of the Scriptures will be brought on by anarchy - the general uprising of the people. Zach. 8:10. Z'14-5526.

The nations, sick, weak, faint (from war) will fall a prey to Socialism, which will become anarchy. Thus, in accord with the Bible predictions, earth will be prepared to welcome Messiah's Kingdom as "the desire of all nations." Hag. 2:7. Z'14-5526.

24:7 Nation shall rise against nation - Zeph. 3:8-9.

24:12 Because iniquity - Inequity, injustice, unrighteousness. Z'16-5857.

Shall abound - Shall be multiplied. (R.V.)

The love of many - Of the many (R.V.) It is not only many who will grow cold, but the many, the majority of professed followers of Christ. Z'16-5857.

Shall wax cold - We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning! Z'16-5857.

24:21 Shall be great tribulation - The war will so weaken the nations that following it there will be an attempt to bring in Socialistic ideas, and this will be met by the government - the wealthy and all classes interested in the present order of things, the "world

which now is," the present "heavens," or ecclesiastical system, and the "earth," the social order. The present order will be supported by the rich, by financiers, politicians, princes of industry, and the kings upon the thrones. All these will do their best to maintain present conditions, and will summon the clergy to their support. Then will come general uprising everywhere, on one side, those who are beneficiaries of the present institutions will be against any change. Against them, on the other side, will be the masses, who are striving to better their condition; for in God's plan the time has come for a change.

The warring elements will fight out this battle; and this will be the way in which God will promote the change, which is represented in the Bible as the great "fire," which will consume the present "heavens" or ecclesiastical ruling powers, and the "earth," or social institutions. Z'14-5567. (Dan. 12:1; Mal. 4:1; 2 Pet. 3:12; Isa. 34:4-8; Joel 2:2-11; Zeph. 3:8-9).

24:22 Except those days should be shortened, there should no flesh be saved - It will be part of Messiah's Kingdom work, not only to dash those nations to pieces, but to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human mind the fact that nothing that man can do will be able to help the race. Z'14-5567.

24:32 Putteth forth leaves - Representing the springing forth of new life and new hope in the Jewish nation. Z'10-4705.

24:34 This generation shall not pass - The generation which witnesses the signs promised in the preceding verses, and which witnesses this putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the glorious change of dispensation so long foretold. Z'10-4706.

24:35 Heaven - The present ecclesiastical heavens. Z'10-4706.

And earth - The present social earth. Z'10-4706.

Shall pass away - In the great time of trouble with which this age will end. Z'10-4706.

My Word shall not pass away - Supplanting them will come the new heavens and the new earth - the new religious institutions of the Lord - the church in glory, and the new social order amongst mankind, for which we still pray, "Thy Kingdom come, thy will be done on earth." Z'10-4706.

24:36 But my Father only - This should not, however, be understood to mean that the Son of God would not know about the matter later on, in due time, before he would begin his work of establishing the Kingdom. Neither would it prove that the angels of heaven would be in ignorance up to the last mement. Neither would it prove that God's people, living at the time for the establishment of the kingdom, would not know. In fact, the Master declares that all living in proper harmony with him would be kept informed respecting the Father's plans as they become due. He declared that if they would partake of the things of God and follow after them, then they should have meat in due season. Z'10-4706.

24:37 Of the Son of Man - Doubtless much of the immorality and sensuality which marked the days of Noah will prevail in the world in the closing days of the present age. Z'10-4706. Comp. Luke 17:26.

24: Verses 37 - 39 - See Vol. 2, S.S., p. 160, par. 3 - p. 162 - par. 1.

24:39 And knew not - As the world did not know in Noah's day, so the world will not know "in the days of the Son of Man" - in the presence of the Son of Man. Z'10-4706. Thus, his second coming will be unobserved, unknown to the world; although he will be present

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in the world, gathering together his saints; after which the great time of trouble will follow. His invisible presence will be revealed to his saints through the knock of prophecy and the opening of the eyes of their understanding to appreciate fulfilments. Z'10-4706.

- 24:40 Two be in the field - "The field is the world." Z'10-4706.
One shall be taken - The Lord will gather some of his jewels from the field. Z'10-4706.
The other left - All not his jewels will be left. Z'10-4706.
- 24:41 Two grinding - Preparing food for the household. The Lord's household is the church. Z'10-4706.
At the mill - The mills which prepare the food for the church are theological. Z'10-4706.
One shall be taken and the other left - The intimation is that some theologians will be taken and some left, in the selective process of the presence of the Son of Man - in the making up of his jewels. Z'10-4706.
- 24:42 Watch therefore - To discern his presence, and that you may be gathered or separated from the world and theological relationship and from earthly church relationship, to the Master himself. Z'10-4706.
- 24:43 The goodman - Satan. Z'10-4609
Of the house - Satan's household, which at the present time would include the fallen angels. Z'10-4609. The institutions of this world. Z'10-4706. Comp. Matt. 12:29; Mark 3:22,27; Luke 11:21, 22; 12:39; Rev. 20:2,3.
Had known - Thus intimating that Satan would not know. Z'10-4609.
The thief would come - Our Lord likens his second presence, unknown to the world, to the presence of a thief in a house, unknown to its master. Z'10-4706. Rev. 16:15; 3:3; 2 Peter 3:10; 1 Thess. 5:2.
He would have watched - Not taken by surprise. The Kingdom would be established, but not in the way in which God designed. Z'10-4706.
- 24:45 Who then - In the time of his presence. Z'09-4482.
Faithful and wise servant - A servant is known by his service, and if the service be shown to have been performed, the title of servant is an appropriate one. Z'09-4483.
Ruler over his household - The "Household of faith."
Meat in due season - Who would bring forth from the storehouse of Grace, Wisdom and Truth, things "new and old." Z'09-4482.
- 24: Verses 45 - 51 - See Vol. 4, S.S., p. 613 - p. 614, par. 1.
- 25:1 Then - At that time. In the preceding chapter, the Master traces various experiences of his people down to the time of his second coming. Z'14-5522.
Ten virgins - The word "virgin" signifies pure, and in using this term, the Lord implies that he is referring only to those who have been justified by faith and consecration, because by nature none are pure; none are holy; none are virgins. Z'10-4692.
With the Jews, betrothal took place between the bride and the bridegroom, usually a year before they came together, at the marriage feast. During that year the obligations of marriage applied, and any unfaithfulness to the bridegroom vitiated or annulled the contract, which was usually made, not by the bridegroom himself with the bride, but through others, intermediaries. So, during this Gospel Age, a church is being betrothed to Christ, and covenant obligations are being entered into in behalf of the Bridegroom,

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Christ, who is "afar off" and who is now entering into a covenant with those who would be members of his bride class. These covenants and agreements are made through brethren, ministers, servants of the Lord and the church. Z'14-5522.

25: Verses 1 & 2 - See Vol. 3, S.S., pp. 91-43.

25:2 Five were wise and five were foolish - The wise virgins become the bride class and the foolish virgins, "The virgins, the brides companions, who follow her." (Psa. 45:14). These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his throne, in his Kingdom. Z'10-4692-93. Rev. 7:14, 15.

25:3 Took no oil - The Holy Spirit; the Spirit of the Truth. Z'10-55. The wisdom and understanding of the divine Word. Z'10-4693. With them - So that they would cease to be able to appreciate and apply the Scriptural prophecies relative to Christ's second coming. Z'14-5523.

25:4 Oil in their vessels - The spirit of the truth in their hearts. Z'14-5523.

25:5 They all slumbered and slept - The Millerite movement - 1830 - 1844, when the cry had gone forth through the church that the second coming of Christ was at hand, culminated in a disappointment, a general stupor, uncertainty and drowsiness came over all. Some of these dreamed of strange knockings during that time too. Z'14-5522.

25:6 There was a cry - The parable shows that although the time of the Master's coming could not be known in the past, nevertheless, it would be known to all the virgin class "in due time." It will be announced, as indicated in the cry. The cry will be so loud that all the virgins will hear it, even though the world will have no knowledge of it. Z'10-4693. It does not follow that they will all hear at once - rather to the contrary. Z'14-5523.

Behold the Bridegroom - Not in the flesh, but as a spirit being. Z'10-4692.

Cometh - Omit. Not found in oldest MSS.

25:8 Give us of your oil - There is but one way to get the holy Spirit, and that is from the Lord himself and upon his own terms. In order to receive a fresh supply of oil we need to look well to our covenant with the Lord and to our zeal for him and the truth, to our loyalty to the principles of righteousness. This costs something of time and study. It costs something, perhaps, of neglect of the things of this life. It means to forego strife for wealth and fame. It means to live close to God. This is the cost of the precious oil which is to give light to those who will have it. Z'14-5523.

Are gone out - "Are going out" (Marg.)

25:9 To them that sell - To God, who giveth liberally and upbraideth not. Z'14-5523.

And buy for yourselves - By obedience to his Word, by searching of the Scriptures, and by close following of the Master's leading in the narrow way. Z'14-5523.

25:10 Was shut - The last of the foreordained number having entered. Z'14-5523.

25:11 Lord, open to us - They finally get the oil, but too late! Z'10-4693.

25:12 I know you not - I cannot recognize you - as my Bride. Z'14-5523.

25:13 Ye know neither the day nor the hour - (Wherein the Son of Man cometh - These words should be omitted - Not in the Oldest MSS. The obvious sense would seem to be - Ye know not the day nor the hour when the "door" will shut.)

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25:14 Into a far country - The disciples had supposed that the Messianic Kingdom would immediately be established in power and great honour. This parable was intended to inform them that a considerable period of time would elapse before the Kingdom would be established. Z'14-5492.

As those who lived at that time did not remain until the Lord's coming, the parable must include all who would become his disciples. Z'10-4659. Comp. Luke 19:12.

His own servants - The consecrated followers. Z'10-4693.

25: Verses 14 - 30 - See Vol. 3, S.S., p. 133, par. 3.

25:14 Delivered unto them his goods - Represented by the talents. Each of us is entrusted with certain talents. Z'14-5386.

25:15 To one five talents - These talents represent our opportunities for service according to our several abilities. Z'14-5386.

And to another one - There are "Not many wise, not many mighty, not many noble are called."

It would seem wise to call attention to the propriety of the Lord's people using what talent they have and not trying to use one they have not. Z'10-4659.

25:16 Went and traded with the same - The faithful steward would be the one who would desire to so use the talents as to increase the Master's wealth, the Master's glory. Z'14-5386.

25:18 Digged in the earth, and hid his Lord's money - Perhaps under cares and responsibilities. Z'10-4693.

25:19 Cometh - His parousia - presence. Z'10-4693.

And reckoned with them - Prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation. Z'10-4693.

25:21 Ruler over many things - The service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future. Z'10-4693.

25:23 Make thee ruler over many things - The approval of the one who was given two talents and who was equally faithful, was in equally kind and benevolent terms. Z'10-4693.

25:24 Art a hard man - One difficulty with many of us in the past has been fear of the Master. We should have gotten better acquainted with him. We should have learned more respecting his real, true character and purposes. Z'10-4694.

25:25 There thou hast that is thine - It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. He did not lose it. But he did not use it properly. He seems to represent a very similar class to the one described as the foolish virgins. Z'10-4693-94.

25:28 Take therefore the talent from him - Better that we should not enter the Lord's service at all than that we should enter and then hold back, neglect our opportunities. Z'14-5386.

25:29 Everyone that hath - Through use of his talents. Z'14-5419.

Hath not - From neglect of his talents. Z'14-5419.

25:30 Into outer darkness - In the Scriptures the "outer darkness," the darkness of the world, is frequently mentioned in contrast with the inner light, the light of truth, as divinely revealed. Col. 1:13. Z'09-4444.

25:31 The throne of his glory - To begin his Messianic reign of righteousness, "under the whole heavens." Z'10-4694.

He has promised that all the faithful shall sit with him in his throne - the very throne pictured here. Z'14-5530.

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- 25:34 Inherit the Kingdom - These will be invited to become the Kings of earth under the divine supervision - even as Adam in his original perfection - crowned with glory and honour and set over the earthly creation. Psa. 8:3-5. Z'10-4694.
From the foundation of the world - When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it. Z'14-5531. The earthly kingdom, originally given to Adam, but lost through disobedience, and redeemed by the sacrifice of Jesus and restored by his Messianic reign. Z'10-4695.
- 25:35 I was an hungered, and ye gave me meat - The world is starved now, for lack of spiritual food. Z'14-5531. "For hearing of the Word of the Lord."
I was thirsty - "Thirsting after righteousness."
I was a stranger, and ye took me in - While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Z'14-5531.
- 25:36 I was in prison and ye came unto me - The prison referred to is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth, not all at once, but "every man in his own order." Only the church will be in the first resurrection.
During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the "prison-house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.
While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the "sheep" that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these "sheep" will be manifesting a purpose, a will, in harmony with that of the Creator. John 5:28,29. Z'14-5531.
- 25:41 Everlasting fire - Because, granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth, and the spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. Z'14-5531.
The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to his righteousness. (Zeph. 1:18; 3:8). It is, of course, merely a figurative expression representing complete destruction. Z'14-5532.
- 26:5 The Son of man is betrayed to be crucified - But they thought he was speaking in some figurative language. Indeed, at no time during Jesus' ministry did his crucifixion seem to be less likely than when it occurred. Z'14-5540.
- 26:6 Now when Jesus was in Bethany - The feast at Bethany referred to in this chapter, may have been on the night before our Lord's betrayal, two days before the feast of the Passover. But the consensus of opinion seems to be that it occurred on the Sabbath evening, preceding the triumphal ride to Jerusalem. Z'10-4702.

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- 26:7 Poured it on his head - Compare Mark 14:3.
- 26:8 They had indignation - The protest was instigated by Judas, the treasurer of the little company of the Lord's disciples. Z'10-4702.
- 26:9 Sold for much - Comp. Mark 14:5; John 12:4-6.
- 26:10 Why trouble ye the woman? - Comp. Mark 14:6.
- 26:11 Ye have the poor always with you - Poverty is sure to be a factor in the social order during the present time, because, in our fallen condition as a race, some are more brilliant of mind than others and selfishness is the general rule. Hence, until the end of the reign of sin and death the poor will be here. Z'10-4702.
- Me ye have not always - This was true of the Master. A little while and he was gone from them, ascended to the Father's right hand. The same principle prevails in respect to the Lord's followers - "the members of his body." Whatever we can do for these members the great Head will consider as though done unto himself. While, therefore, it will always be in order to do good unto all men as we have opportunity, it will always be in order also to do good, especially unto the household of faith." Z'10-4702.
- 26:12 She did it for my burial. - Comp. Mark 14:8.
- 26:13 For a memorial of her - How considerate was the Great Teacher! How sympathetic! How appreciative of everything done for him! Z'10-4702. Comp. Mark 14:9.
- 26:15 Thirty pieces of silver - Alas, how many honest men have been seduced from the path of righteousness by the love of money! 1 Tim. 6:10. Z'14-5552.

Judas did not reach this depth of iniquity suddenly, but the disposition towards unrighteousness grew on him during the 3 1/2 years of his intimacy with the Master, when the reverse disposition should have had control. Z'11-4906.

- 26:17 To eat the Passover - Jesus was a Jew, and was, therefore, obligated to every feature of the Mosaic law. He came not to destroy the law, but to fulfil it. Z'10-4703.

The time had come for the fulfilment of the antitype of the Passover; not that it is already entirely fulfilled, but that the type has for more than eighteen centuries been in process of fulfilment, and the complete fulfilment, sure to come, is, we believe, near at hand. Z'10-4703.

The type:- Approximately 3,500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time, God had sent plagues upon Egypt as chastisements. Under the influence of each plague, Pharaoh repented and through Moses entreated God for mercy upon himself, and for the people relief from the plague. Nevertheless, every manifestation of divine mercy tended only to harden his heart until finally the tenth plague, the severest of all was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled upon the door-posts of the house, and the family, assembled within, partook of its flesh with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

When that night the divine sentence slew all of Egypt's first-

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borns, the first-borns of Israel passed over, or spared; hence the name - Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commanded to be observed yearly as a memorial of God's goodness and because it typed or illustrated a still greater mercy and blessing yet to come.

A little later on these spared first-borns were exchanged for one of the tribes - Levi. Thereafter, the Levites were the passed-over first-borns and were specially devoted to God and his service.

The Antitype:- Those experiences of the Israelites, are still more interesting to Christians, who themselves are anti-types, now being passed over - the saintly few now being called and being tested as to faithfulness to the Lord and by faith being passed over - from death unto life - "The Church of the first-borns, whose names are written in heaven." (Heb. 12:23). As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the divine blessing will come upon the world of mankind directly after the completion of "the church of the first-born" - directly after their passing from death into life, by the power of the first resurrection. If there is a firstborn class, it implies that there will be an after-born class.

Amongst the Levites were several divisions representing different ranks and grades of the church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class among the antitypical Levites, the faithful few, known in the Scriptures as the royal priesthood.

Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the doorposts of his peoples' hearts, and his flesh, the merit of his earthly perfection was to be eaten or appropriated by them in their minds. With it, they were to eat the unleavened bread of the divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings. Z'10-4703.

- 26:18 My time is at hand - The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lambs. Z'10-4703.
- 26:21 Shall betray me - Marking the divine foreknowledge, without implying that God in any manner instigated the traitorous conduct. Z'10-4703.
- 26:24 Had not been born - Should Judas be granted eternal life, under any circumstances, or after any experience, his birth could not be considered a disadvantage to himself. (See also Psa. 109-6-8; John 6:70, 71; 17:12. Z'11-4909).
- (However, the following is a possible rendering of this clause: 'It is good for that man that he has not been forgotten.'))
- 26:25 Master, is it I? - Brazenly challenging the Master's knowledge of his deceitful course. Z'10-4703.
- 26:26 And as they were eating - Jesus, about to begin the fulfilment of the type by dying as the antitypical Passover Lamb ("Christ our Passover is slain for us" - 1 Cor. 5:7), instituted for his followers an annual remembrance which, in their minds, would take the place of the type and continually remind them of the great anti-type. Instead of the literal flesh of the lamb, the Master used bread. Instead of the blood, the fruit of the vine. Z'10-4703.
- 1 Cor. 11:26.

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Jesus took bread - In giving the disciples the bread, which represented his flesh (John 6:51), and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, he did more than this - he offered them a partnership with himself in the sufferings of the present and in the glories of the future. 1 Cor. 10:16,17. Z'10-4703.

26:27 Drink ye all of it - Not only must all partake of my cup who would be my disciples, but drink all of it, leave none of it. The drinking of the Lord's cup, the sharing of his sacrifice, must all be accomplished during this Gospel Age; none of it is to be left for the future. There will be no sufferings of Christ during the Millennium; there will be no drinking of this cup. Z'09-4453.

26:28 Of the New Testament - The cup, which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, was sufficient of itself to have sealed the New Covenant. We needed not to ask the Apostles, or us, or anybody, to become his disciples and share his sufferings, to share his cup, and to share the rewards of these - his glory, honour and immortality. But he passed the cup along, passed the merit to us, or, rather, passed the merit of his sacrifice through us, his disciples, his followers. Z'09-4453.

26:29 In my Father's kingdom - Until his second coming in power and great glory to receive the church as his elect bride and joint-heir in his kingdom, and to shower blessings richly upon Israel and through Israel, upon the whole world of mankind. Z'10-4703.

The antitype of the cup in its higher sense will be the new joys of the Kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign. Z'10-4703.

26:31 Shall be offended - "Caused to stumble" (R.V. Marg.) So far as our Lord's personality was concerned, we may be sure there was no cause of offense in him. Z'09-4488.

I will smite the shepherd - permit the adversary to smite him. Z'09-4487.

The sheep ... shall be scattered - But completely under divine supervision and control. The Lord willed that severe testings should come to the sheep through the Master whom they loved and revered. They had not heeded his words, "Watch and pray, lest ye enter into temptation. Hence, in the moment of temptation they were overwhelmed, scattered. The lesson to us is that we should watch and pray, and by faith draw very near to the Master, and be full of confidence in the divine plan, and remember the assurance that all things are working together for good to them that love the Lord, to them that are called according to his purpose. Z'09-4488.

26:35 Yet will I not deny thee - How little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. Z'10-4712. Compare Mark 14:29.

Likewise said all the disciples - Their hearts were good, and the Lord looketh upon the heart. Z'10-4712. Compare Mark 14:31.

26:36 Then cometh Jesus with them - Leaving the upper room in Jerusalem, they crossed the city to the gate, and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the garden of Gethsemane. Z'10-4707.

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover.

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He knew that he was the Lamb of God, antitypically whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. See John chapters 14 - 17 - Three of which chapters record the incidents of the intervening time between the leaving of the upper room and arriving at Gethsemane. Z'10-4707. Compare Mark 14:32.

26:37 The two sons of Zebedee (James and John)

26:38 Even unto death - Compare Mark 14:34.

26:39 Went a little farther - Realizing the impossibility of even his dearest friends appreciating his sorrowful condition. Isa. 63:3. Z'10-4707.

If it be possible let this cup pass from me - St. Paul, referring to this experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death, and was heard in respect to that which he feared. (Heb. 5:7). The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory promised as a reward, but the loss of everything. He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of divine law. Could it be possible that in anything, even slightly, he had taken to himself the honour due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of divine favour? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in great agony. Z'10-4707.

26:40 Findeth them asleep - The disciples, perplexed, astounded by the things they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. Z'10-4707. Comp. Mark 14:40.

26:41 Watch and pray - Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious. Z'12-4984. Comp. Mark 14:38; Eph. 6:18.

26:42 Thy will be done - How childlike and beautiful the faith and trust, even amidst strenuous agitation!

St. Paul said he was heard in the thing he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him - ministered to his necessity. (Heb. 1:14). Z'10-4708. From that moment onward, the Master was the calmest of all who had any association with the great events of that night and the following day. Z'10-4708.

26:43 And he came and found them asleep - Comp. Mark 14:41.

26:50 Friend, wherefore art thou come? - The Master was gentle toward him to the very last, giving him every opportunity to relent and to retrace his steps, down to the very last act. Z'14-5552.

26:51 And he drew his sword - The Father might know, the angels might know, and his disciples might know that he had power to ask of the Father legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves. Z'16-5922.

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- 26:52 Put up again thy sword - The circumstances demonstrated that our Lord surrendered himself voluntarily. Z'16-5922. It also furnished the opportunity of healing an enemy by our Lord's touch. Z'08-4169.

All they that take the sword shall perish with the sword - As a general principle. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it. On the other hand, the Lord's disciples were enjoined to "follow peace with all man." (Heb. 12:14). Z'16-5922.

- 26:57 They that had laid hold on Jesus led him away - Jesus' arrest was illegal, having been made neither by Pilate's orders, nor by Herod, nor their soldiers, but at the instance of the high priest and his associates, who had concluded that the life and ministry of Jesus were inimical to their plans and projects, and what they considered to be the interests of Judaism. Z'14-5560-61.

The arraignment was at night, although it was contrary to Jewish law to try a prisoner at night for any serious offense. This was a special case; haste was necessary - the Feast of the Passover was at hand and would last a week, and it would be contrary to their law that an execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine.

The examination was to be merely a preliminary one to get together such evidence as could be rushed through rapidly at a pre-arranged session the following morning. Z'10-4711. Comp. Mark 14:53.

To Caiaphas - Comp. John 18:13.

Annas, a superannuated high priest, who had attempted an examination of Jesus and met with little success, turned him over to Caiaphas, his son-in-law, who officiated in his stead, where the Scribes and elders were assembled. Then, at probably 3 O'clock in the morning, the Sanhedrin had gathered (an ecclesiastical court composed of seventy of the most influential Jews, whose voice properly had great influence with the Roman Governor.) Z'14-5561.

Taking history for it, these leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Saducees), who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Some of their highest offices were held by irreligionists for their political influence; thus the Chief Priest was a Sadducee. Z'10-4711-4710.

- 26:58 Peter followed him ... unto the high priest's palace - It was very courageous on the part of Peter to do this, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus). Z'10-4711.
- 26:60 Came two false witnesses - It was part of the Jewish law that at least two witnesses must agree before any matter could be considered proven. Z'14-5561.
- 26:61 I am able to destroy this temple of God, and to build it in three days - They probably had misunderstood Jesus. However, their testimonies were too slight to make a basis for conviction. Z'14-5561. (See John 2:18-22).
- 26:63 Whether thou be the Christ - This was an attempt to get Jesus himself to say something which he could construe to be blasphemy. It would not do for Jesus to keep quiet and fail to answer this question. To have done so would have been to deny this great truth and to have failed to give proper witness to the Sanhedrin. Z'14-5561.

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- 26:64 Thou hast said - This is true. Z'10-4711. Who can doubt that his brilliant mind, and his tongue, which "spake as never man spake" could quickly have brought such an argument for his defense that Caiaphas and the entire Sanhedrin would have trembled and would not have dared to condemn him? Z'14-5561.
- 26:65 He hath spoken blasphemy - A serious charge under the Jewish code. They would charge him with that as being the easiest to prove. Z'10-4711.
- 26:66 He is guilty of death - Apparently only two refrained from this vote - Nicodemus and Joseph of Arimathea, both of whom had learned to have great respect for Jesus. Z'14-5561. (Luke 23:50,51; John 19:38, 39.)
- 26:67 Others smote him - Ignorantly supposing that whatever was done by the high priest must be right. Z'14-5561. "He was reviled, yet he reviled not again."
- 26:70 I know not what thou sayest - He was fearful that he might share the fate of the Master. Z'10-4712.
- 26:75 Remembered the words of Jesus - Another account says that Jesus turned and looked at Peter. That look was sufficient. It spoke volumes to St. Peter's loyal heart. It was not a look of disdain, nor one of anger, we may be sure. It was a look of loving sympathy. It melted St. Peter's heart. Z'10-4712.
- He went out and wept bitterly - He was entrapped by the adversary along the very line of his boasting. The followers of the Master today, beset by weaknesses and frailties and temptations of the adversary, have the lesson of St. Peter's experience as a warning to be confident in the Lord and to look to him for assistance rather than be self-confident. And those who fail today, have St. Peter's experience as a lesson of the Lord's sympathy and pity. They, too, should weep bitterly for transgressions and repent and profit by their experiences. Z'10-4712.
- St. Peter displayed the fact that his heart, at its core, was loyal to God, to truth, to righteousness, and that the weaknesses, the faults, the blemishes of his character, were of his flesh and not of his real heart-intention. Z'10-4711. Comp. Mark 14:72.
- 27:1 When the morning was come - The trial of Jesus really took place shortly after his arrest, but on account of the law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed. Z'10-4712.
- 27:2 Delivered him to Pontius Pilate - The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a Seditious and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire. Z'10-4712. Comp. Mark 23:1,2.
- 27:3 When he saw that he was condemned - Apparently he surmised that Jesus, brought to the crucial test, would assert himself as the Messiah and would triumph over his enemies. Z'14-5552.
- 27:5 Went and hanged himself - Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18). To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain, the rope broke, we can readily see how his headlong fall took place. Z'14-5552.

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- 27:9 That which was spoken by Jeremy the prophet - Which prophecy they had probably forgotten. Z'14-5552.
- 27:13 How many things they witness against thee? - See Luke 23:2.
 These were serious charges before the Roman Governor, which he was bound to consider. They were totally different charges from those brought against Jesus by the Sanhedrin trial. Z'14-5570.
- 27:17 Whom will ye that I release unto you? - Compare John 19:12.
- 27:25 His blood be on us, and on our children - And has it not been so! For more than eighteen centuries the Jews have suffered - aliens from God! without prophet! without priest! without sin-offerings! without Atonement days! (Hosea 3:4,5). But the time nears when their iniquity being pardoned, the Lord will pour upon Israel the spirit of prayer and supplication; the eyes of their understanding will be opened and they shall look upon him whom they pierced, and they shall all the more praise him! Zech. 12:10. Z'14-5571.
- 27:26 Delivered him to be crucified - (Before doing so, Comp. Luke 23:6-11 to see how Pilate endeavoured to relieve himself of the responsibility.)
- 27:32 Him they compelled to bear his cross - Comp. Mark 15:21.
- 27:33 Golgotha - See John 19:17.
- 27:35 And they crucified him - Comp. Mark 15:25.
- 27:46 Why hast thou forsaken me? - The Master's dying cry attests to us the fact that he did not claim to be the heavenly Father, but the Son of God. It also shows us how the Master endured to the very limit the penalty of the sinner. The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment, at least, have the full experience of the sinners alienation. Z'14-5578.
- 27:51 Was rent in twain - A few days before his death, our Lord had said, "Behold, your house is left unto you desolate." (Matt. 23:38) This rejection seems to have been symbolized when the veil of the temple was rent in twain from the top to the bottom, an indication of a breaking down, rather than an opening up. Z'13-5163.
- 27: Verses 52 & 53 - The King James Version translation of these verses gives the thought that at the time of Jesus' crucifixion, saints, or devout people, were awakened from the sleep of death and were seen walking into the city of Jerusalem. A translation of the Codex D (or Bezae Cambridge) Manuscript seemingly gives the true explanation of what actually happened. It reads, "Tombs were laid open, and many bodies of those buried there were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on the way back to the city."
 This is quite in harmony with the preceding verse, which tells us that at the time Jesus died, "the veil of the temple was rent in twain from top to the bottom: and the earth did quake, and the rocks rent." The "tombs" which were "laid open" were evidently in these rocks that were rent by the earthquake, hence the exposure of the bodies which they contained.
 ("The Dawn" August, 1953, page 27).
- 28:2 Rolled back the stone - Which was shaped like a wheel - like a large grindstone. Z'10-4713.
- 28:3 Like lightning - That he might not be mistaken for a man. Z'10-4711.
- 28:6 He is risen - The fact that Christ has risen from the dead is a guarantee of God's power to raise the dead. Additionally, it is a guarantee that Jesus accomplished the work which he came into the world to do. (1 Cor. 15:16-18). Z'14-5579.

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Had he not died there would be no basis for reconciliation of Adam and his race condemned to death. Had he not risen there would have been no one to apply the merit of his sacrifice. Had he not risen there would have been no call of the church during this Gospel age to be the bride of Christ. Neither would there have been use for the promised mediatorial kingdom to be established at his second coming for the blessing of Israel and the world. Z'10-4711.

28:19 Go ye therefore - This could not and did not begin at once. For 3 1/2 years after the cross, in fulfilment of divine prophecy, the Gospel message was kept from the Gentiles until the door for them into this high calling was opened by Peter - Cornelius being the first to enter. Z'10-4711.

And teach - Make disciples out of all nationalities. Z'10-4711. The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Z'14-5588. (Matt. 16:24).

In the name of - Into accord with, into fellowship with. Z'14-5588. The Father - All of Christ's disciples are to recognize the Father's name as standing for righteousness; and they are to become dead to every other principle than that which his name represents, and to be thoroughly immersed into the name of righteousness, justice, truth. Z'14-5588.

And of the Son - Ignoring all sectarian names, these are to be thoroughly immersed into the name of Christ and to recognize his name, and to be his members, his body, his church. Z'14-5588.

And of the holy Spirit - Furthermore, they are to be immersed into the name of, the recognition of, the holy Spirit, - their own spirit, their own will being dead. Their own aims, hopes and prospects are to be ignored; God's holy will, God's mind, God's holy purpose, are to be their will and purpose. Z'14-5588.

28:20 Lo, I am with you alway - Not personally present, but through the holy Spirit, the holy power of God, which came at Pentecost - the representative of the Father and of the Son; enlightning, instructing, supervising. Z'08-4185.

He has been with his faithful followers to bless them, to comfort them, to strengthen them, to fellowship them, to safeguard their highest interests, though often at the expense of their temporal interests. Z'10-4711.

Unto the end of the world - Age - Down to the time when this Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples of Christ to complete the divine purpose - until the Gospel message shall have accomplished the sanctification through obedience to the truth of a proper number to complete the bride of Christ in glory, the royal priesthood. Then the end of the age will come. Z'14-5588. Then will come the Master himself, in a personal and official sense. Z'10-4711. - To gather his elect, to glorify them with himself, to establish his Kingdom, to bless the world of mankind - the non elect. Z'14-5588.

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- 1:9 To be baptised of John in Jordan - St. Paul quotes as applicable to him the words of the prophet, "Lo, I come to do thy will, Oh God," as it is written in the volume of the book concerning me. I now present myself to be the antitype, the fulfiller, of every prophecy that divine wisdom has caused to be recorded, and the antitype of every feature of the law applicable to me. There the Redeemer became the antitypical Passover Lamb, the antitypical bullock of the Atonement Day sin-Offering. There he gave up his life to the doing of the Father's will; there he as the man Jesus died; there he, as the antitypical bullock was slain; there he was begotten of the holy Spirit and became the antitypical Priest, the Sacrificer. Through the following 3 1/2 years of his ministry, he carried out his consecration and completed it at Calvary, crying, "It is finished." Z'12-4969.
- 1:10 The heavens opened - See Comments Matt. 3:16.
The Spirit of God descending upon him - See Comments Matt. 3:16.
- 1:15 The time is fulfilled, and the Kingdom of God is at hand; repent ye - The message was the same as John's. Whoever believed this message recognized Jesus as the "Sent of God," the Messiah, who, in God's due time, will be the King of Israel, and the monarch of the earth. "The time is fulfilled" meant the foreordained time when the offer of the Kingdom would be made unto the Jewish nation had arrived. Z'12-4969. Comp. Matt. 4:17.
- 1:17 To become fishers of men - The wisdom of God is foolishness with men, and the wisdom of men is foolishness with God. This is exemplified in our Lord's choice of the twelve apostles, the calling of four of whom is noted in this chapter. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. "The people perceived that they were ignorant and unlearned men." - 1 Cor. 1:26,27. Z'12-4969.
- 1:22 For he taught them as one having authority, and not as the scribes The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the Sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing to his hearers.
- Had the Scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have outworked the divine programme. Hence the Master's works and teachings were largely parabolical and in dark saying, because it was the divine intention that only the saintly Jews should fully appreciate the Teacher and become his followers. The same principle, under God's providence, has applied to the message of the messengers of the kingdom throughout the entire Gospel age. Hence, at no time has the real message been attractive to any except the saintly - others were content with forms of godliness devoid of power and out of accord with the Word. Z'12-4969.
- 1:24 Art thou come to destroy us - The demons cast out of human beings by our Lord and the Apostles, the Bible tells us, were once holy angels. They fell from divine favour through their sinful relationship to humanity in the days of Noah. (Gen. 6:1-5). These fallen spirit beings still desire human relationship, and are styled "unclean spirits," because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions. Z'12-4969.

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As St. Paul refused to allow a young woman medium to proclaim him and Silas servants to God (Acts 16:16-18), so Jesus refused to allow this demon to give testimony respecting himself. Z'12-4969.

- 1:31 And immediately the fever left her - There is no record of a single instance in which any of the apostles were healed of any disease. Although St. Paul healed many sick, yet when Epaphoditus was sick and "nigh unto death" we have no mention of any attempt to miraculously recover him. Similarly, in the case of Timothy. Indeed, we believe that for God's consecrated people to ask for physical healing would be to attempt to take back again what they had specifically consecrated to the Lord - "even unto death." Z'12-4980. Comp. Matt. 8:17.
- 1:38 Let us go into the next towns - He did not remain to increase and deepen the favourable impression that he had made. Z'12-4979. For reason, See Comments Matt. 8:17.
- 1:40 Came a leper - Leprosy was regarded by the Jews as an incurable disease, and as a type of sin. Z'12-4980. See Comments Matt. 8:3.
- 1:44 Say nothing to any man - Not to make known so great a miracle. Z'12-4980. See Comments Matt. 8:4.
- 1:45 Could no more openly enter into the city - Because he would be overwhelmed with the number of sick brought to him for healing. Z'12-4980.
- 2:4 They let down the bed wherein the sick of the palsy lay - Such implicit faith, manifested by such heroic effort, could not fail to be appreciated by the Redeemer. Z'12-4980. Comp. Matt. 9:2.
- 2:5 Thy sins be forgiven thee - Under God's arrangement with the Jews, under their special Law Covenant, original sin was typically atoned for by the typical sacrifices, and the people were held to account for their own transgressions of the Law. Hence, amongst the Jews, serious sickness implied serious sins. Z'12-4980.
- Our Lord's words to the palsied man, "Thy sins be forgiven thee," were justified by the fact that he was in the position of making satisfaction for the sins of the whole world, and that the Father had already indicated the acceptance of the sacrifice which was then in process. Z'12-4981. Comp. Matt. 9:2.
- 2:6 Certain of the Scribes - See Comments Matt. 9:3.
- 2:9 Whether it is easier - Comp. Matt. 9:5.
- 2:11 Arise, and take up thy bed - Comp. Matt. 9:6.
- 2:14 Levi - Matthew, one of the twelve Apostles, whose original name was Levi. He belonged to the Levitical tribe. Z'12-4986.
- At the receipt of custom - Comp. Matt. 9:9. Perhaps the quality of independence and humble-mindedness which influenced this man to become a tax-collector and to brave the scorn of his fellow-countrymen were qualities which really favoured him in respect to the divine invitation to become a disciple of Jesus. Z'12-4986.
- 2:15 Many publicans and sinners - The term "publican" in Jesus' day was applied to Jews who served the Roman Government as tax collectors in Palestine. The term "sinner" used here, as elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day. Z'12-4986.
- 2:17 Sinners to repentance - Comp. Comments Matt. 9:13.
- 2:18 Thy disciples fast not - About that time a fasting season was observed by the Pharisees, and also by those who accepted the teachings of John the Baptist; but Jesus had said nothing to his disciples about fasting up to that time. Z'12-4987.

Fasting should not be considered a matter of obligation or

command, but rather a voluntary sacrifice of present and temporal good things that the mind and heart might go out the more earnestly after the things not seen as yet, but hoped for. Z'12-4987.

- 2:20 Then shall they fast - Thus, for eighteen centuries, God's people have been fasting and praying and waiting and longing for the Bridegroom's return. But in the time of his presence, their fellowship with him, their joy in the realization of the completed promises, will wipe away their tears and "give them beauty for ashes, and the oil of joy for ... the spirit of heaviness." Z'12-4987.

- 2:21 New cloth on an old garment - Comp. Matt. 9:16.

- 2:22 New wine must be put into new bottles. - Comp. Matt. 9:17.

It was difficult for the Saviour's hearers to get a proper focus upon his teachings. They could understand John the Baptist's preaching of repentance and reformation, but when Jesus declared "The law and the prophets were until John, and since then the kingdom of heaven is preached" - this was so radical a proposition as to be difficult for the masses to grasp. What could be higher than the Law and the Prophets? What door could be open to the followers of Jesus which had not been open to their forefathers? Was not their Jewish nation God's kingdom? Did not David sit "upon the throne of the Lord?" Was not it promised that Messiah should sit upon David's throne. Z'12-4987.

- 2:24 On the Sabbath day - Comp. Matt. 12:1.

That which is not lawful - This was construed as a violation of the Sabbath because it was threshing, winnowing, whether the amount was small or great. The Jewish religionists had become to a considerable degree formalists, and greater stress was laid upon the literal commandments than on their real spirit, their real meaning. Jesus reproved this on several occasions, saying to the Doctors of the Law, "You bind heavy burdens upon the people." Z'12-4995.

- 2:26 Did eat the shewbread - And that doing so he was not punished, not considered blameworthy. Z'12-4996.

- 2:27 Not man for the Sabbath - Simply to keep the Sabbath. One day of rest to six of work was intended for man's comfort and protection, and to symbolize (1) The church's rest of faith; (2) The Sabbath of Messiah's glorious reign, after the six thousand year days of toil. Z'12-4996.

- 2:28 Lord also of the Sabbath - And, therefore, had a right to explain its true import. Z'12-4996.

No commandment was given by Jesus or the Apostles to the church respecting the Sabbath day. The early church evidently did observe the Jewish seventh day in many places, and in some places the first of the week, the anniversary of the Lord's resurrection; and sometimes they observed both of these days. But their observance was not that of law or command, for the Apostle wrote, "Ye are not under law, but under grace." Indeed, to the Christian, every day is a Sabbath, every day should be used as holy to the Lord.

Jesus' declaration that he was Lord of the Sabbath reminds us afresh of St. Paul's declaration that God the Father rested from his work on the seventh day; he left the work entirely for Jesus to do. The seventh day of Jehovah's rest was one of the great days of the creative week, each seven thousand years long. Six of these great days had passed and man's creation was at the end of the sixth. Six thousand years of this seventh period have already passed, and Jehovah God has rested, ceased from his work.

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Another thousand years of the seven remains, but God will not personally engage in man's rescue even then, because it is a part of the divine programme to leave fallen man and his rescue entirely in the hands of Jesus. He is Lord of this great seventh day.

This entire period of seven thousand years which constitutes the great seventh day, or Sabbath, with God, is divided with man into seven great days of a thousand years each, in six of which he has been under a reign of sin and death, toil and suffering; but the seventh, or Sabbath of a thousand years, has been appointed for his rescue and uplifting and blessing. In that glorious seventh thousand-year period, Jesus is to be Lord. It will be the great antitypical Sabbath of Messiah's glorious reign and the blessing of all the families of the earth. Z'12-4996. Comp. Matt. 12:8.

3:5 Restored whole - Comp. Matt. 12:13.

3:6 And the Pharisees - More zealous for their theory than for the truth, for the letter of the law than for the spirit of the law. Z'12-4996.

Took counsel ... against him - Comp. Matt. 12:14.

3:14 And he ordained twelve - Surely there is no intimation in the New Testament that as one after another of the Apostles died, other men were recognized as succeeding them. On the contrary, the Scriptures repeatedly refer to the "twelve apostles of the Lamb." Moreover, as the Jewish dispensation began at the death of Jacob, in recognition of his twelve sons, so the Christian dispensation began at the death of Jesus, in recognition of his twelve apostles. And as one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus' apostles, Judas is dropped and a successor appointed. (See Comments Acts 1:26).

The recognition of successors to the apostles was one of the first errors after their death. Every bishop was recognized as one of the successors and hence as possessing Apostolic authority. It was not long until the words of the original twelve were neglected. The living bishops were acknowledged as speaking with the same divine authority - up-to-date. Later, great church councils were called, in which these bishops, as claimed successors to the Apostles, decided what should and what should not be allowed by the church; what was and what was not orthodox. It can be readily seen that this exaltation of false prophets (Rev. 2:2) contrary to the divine arrangement, opened a flood-gate of error, however well intentioned all concerned may have been. Z'12-5002-03.

3:20 And the multitude cometh - John the Baptist declared of Jesus, "He must increase, but I must decrease;" and so it was. After John was put into prison, Jesus' ministry became more and more public, especially through the numerous works performed by him. Z'12-5037.

3:22 He hath Beelzebub - Comp. Matt. 9:34.

3:26 If Satan rise up against himself, and be divided, he cannot stand, but hath an end - Today, many religious systems practice one kind or another of faith-healing. There is only one answer to make to the claim that these faith-healings prove the truth of these various antagonistic doctrines, and that answer is the one which Jesus here states. If their faith-healing power be not of God, it must be of the adversary; and if it be of the adversary, it proves that he is upholding false and contradictory doctrines, and that his house or dominion is more or less divided and in straits; and this

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implies that the collapse of the dominion of this great prince of darkness is nigh. Z'12-5037. Comp. Matt. 12:26.

3:27 Bind the strong man - Comp. Matt. 12:29; 24:43; Luke 11:21, 22; 12:39; Rev. 20:2,3.

3:29 Blaspheme against the holy Spirit - A wilful attributing of holy things to an unholy power and source. Z'12-5037. See Comments Matt. 12:31.

3:32 The multitudes sat about him - To hear him speak as never man spake. They were chiefly the poor and the publicans and sinners and such as were not great nor very religious according to the standards of their time. Their degradation, their realization that they were sinners, made the Master's "wonderful words of life" especially attractive to them. Z'12-5037.

Thy mother and thy brethren without seek for thee - This was an opportunity of showing the multitude the basis for his sympathy. Z'12-5037.

3:34 Behold, my mother and my brethren! - How beautiful the lesson of the great Teacher's breadth of spirit, regardless of caste and class. Z'12-5037.

3:35 Whosoever shall do the will of God, the same is my brother and my sister, and my mother - Comp. Matt. 12:50.

4:3 There went out a sower - Comp. Matt. 13:3 - See v.14.

4:4 Some fell by the way side - Comp. Matt. 13:4.

The fowls of the air came and devoured it up - Comp. Matt. 13:9. See v.15 - Satan and his evil agents are, therefore, represented in the parable by the "birds," and the lesson is that however much of the Gospel of the kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary reason is that one reason why the "good seed" does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Saviour does not wish to have understand his parables, nor understand the glorious plan which they expound. Z'12-5039.

4:5 And some fell on stony ground - Comp. Matt. 13:5 - see V.16.

The "seed," or message of the kingdom, which these heard with such delight at first, never takes root in their hearts, because they are too shallow, too superficial in their love of righteousness; so when they find that the good seed of the Kingdom is unpopular and that it will bring them a certain amount of reproach and contempt and perhaps persecution, then all their ardour oozes out, their zeal is at an end. The kingdom message fails to produce in them the fruitage desired. The trouble was not with the seed nor with the sower, nor with the sun of persecution necessary for the ripening - the fault lay in the fact that their hearts were not right; they were hard, stony. Z'12-5039.

4:6 When the sun was up - See v.17. The persecution necessary for the ripening. Z'12-5039.

4:7 And some fell among thorns - See v.18. Representing those who have good hearts and have heard the message of the kingdom and appreciate it and rejoice in it, but their hearts are divided. Very nice people, hospitable, educated, etc., belong to this class. Z'12-5039.

4:8 And other fell on good ground - See v.20. Comp. Matt. 13:8. Representing three classes of believers who will attain the kingdom - or, one class, in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as Joint-heirs in

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his kingdom. The Lord does not explain the difference between the fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic and know to do the Master's will, and they will bring forth the largest fruitage - a hundredfold, and they too, will have the chief places in the kingdom. St. Paul declares that as star differs from star in glory, so it will be with those who attain unto the first resurrection - all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Z'12-5039.

4:11 All these things are done in parables - Because the masses, even of the Jews, were not in a heart condition to understand and be profited by these lessons respecting the kingdom. Only such as desired to become members of the Kingdom class and were willing to undertake the stringent conditions of the "narrow way" - only such were to clearly and fully understand the parables of the Kingdom. Z'12-5039.

4:13 How then will ye know all parables? - The Master indicates that this parable would serve as a general key to his followers for the interpretation of all parables. Z'12-5039.

4:26 As if a man - Jesus and the apostles. Z'12-5049.

4:28 First the blade, then the ear, after that the full corn in the ear - God's kingdom, in its present embryotic condition, is of slow, gradual, methodical development, covering the entire period of this Gospel Age. It is like a seed cast into the ground, which brings its maturity after many days and varied experiences, when it is finally harvested. Z'12-5049.

4:29 The harvest is come - "The harvest is the end of the age." The gathering for the heavenly garner will be accomplished by the first resurrection. Z'12-5049.

4: Verses 30 - 32 - See Matt. 13:31, 32.

4: Verses 36 - 41 - See Matt. 8:23-27.

4:39 There was a great calm - There are storms of life which sometimes sweep over ourselves and the brethren and over the whole household, and imperil us, and which seem sure to sink us in despair. Then is the time for us to exercise faith in him who said, "I will never leave thee nor forsake thee." Then is the time to remember the Master's words, "My grace is sufficient for you; my strength is made perfect in your weakness." Whoever can by the exercise of his faith take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. Then he can remember the Master's promise that "all things shall work together for good to those who love God, and who have been called according to his purpose." Z'12-5058. Rom. 8:28.

The time of trouble is pictured as a great storm (Psa. 46: 1,2) which will entirely remove, or change the earth, or the present construction of society, and carry the "mountains," the kingdoms of this present time, into the sea of anarchy. God's people will to some extent be associated with all of these troubles; but they are not to fear, they are to realize that their God is at the helm. "When all around their souls give way, he then will be their hope and stay." Although sharing with others in the great disaster, the troubles will not invade their hearts. With them will dwell faith in God and in the glorious promises of his Word, and they will be kept in peace thereby. Z'12-5059.

- 5: Verses 2 - 20 - Comp. Matt. 8:28-34.
- 5: Verses 21 - 43 - Comp. Matt. 9:18-26.
- 5:39 Not dead, but sleepeth - Not in heaven, for heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine any sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture. Z'12-5059-60.
- 6: Verses 7 - 11 - Compare Matt. 10:1-15 and Luke 10:1-12.
- 6: Verses 14 - 17 - Compare Matt. 14:1-3.
- 6:18 Not lawful for thee to have thy brother's wife - And that this was likely also to bring upon the people a war, for his wife whom he had put away was the daughter of King Aretas. Z'12-5068. Comp. Matt. 14:4.
- 6:19 Had a quarrel against him - Angry that he should dare to speak so of her relationship to the King - fearful, lest the words of this eloquent man, which greatly moved the masses, might alienate her from the King. Had Herod put her away, as would have been his duty, she would have been an ashamed and a disgraced woman in the eyes of the world. Z'12-5069.
- 6:20 Herod feared John - and feared the people (Matt. 14:5), who believed John to be a prophet, but Herodias feared neither God nor man. Z'12-5069.
- 6:23 Unto the half of my kingdom - Herodias had gotten Herod into her net. He had refused to kill John in spite of her endeavours. Z'12-5069.
- 6:26 Was exceeding sorry - Yet, not being a humble man, nor a God-fearing man, but merely a proud man with a man-fearing spirit, he felt himself bound to comply with his oath given in the presence of those great men. Z'12-5069. Comp. Matt. 14:9.
- 6:27 Beheaded him in the prison - And John will have a great reward in the future - with all the holy prophets, and Abraham, Isaac and Jacob, he will come forth from the death-state perfect as a man, because he was found faithful even unto death. He will be one of the class mentioned by the Lord through the Prophet David - "Instead of thy fathers, shall be thy children, whom thou (Messiah) shall make princes in all the earth." (Psa. 45:16) Z'12-5069. Comp. Matt. 14:10.
- 6:34 Moved with compassion toward them - Jesus would have no time to himself. His entire life was devoted and being rendered up a living sacrifice to the divine service. Z'12-5087.
- They were as sheep not having a shepherd - Did they not have synagogues, and regular reading of the Scriptures? Did they not have scribes, Pharisees, priests and Levites? How could they be without shepherding? - They had a soul-hunger, which the forms, ceremonies, rituals and burdens bound upon them could not satisfy. They were really wanting the "Bread of Life" which Jesus had - which Jesus was, for he personified the truth. Why then did they not receive it? What was their defense? They were bound by superstition, prejudice, the fear of man, traditions of the ancients and the opposition of the great and the learned of their time.
- Did they not frequently inquire, "Have any of the Scribes and Pharisees believed on him?" Again, "Do our rulers indeed know that this is the very Christ?" The common people always referred to the learned. The learned therefore have the greater responsibility. Jesus declared of them, "Ye have taken away the key of knowledge;" you will neither enter into the favour of God yourselves, nor will you permit others to enter who so desire. Z'12-5087. Luke 11:52.

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- 6:36 Buy themselves bread - The multitude, in their enthusiasm, went a long journey from home without making proper provision for food. Z'12-5087.
- 6:42 They did all eat, and were filled - This wonderful miracle not only attests our Lord's sympathy, but it also spoke volumes to the people of the divine power that was in the great Teacher; but there is still another lesson which it teaches us. Like all of the miracles which Jesus performed it was merely another foregleaming, or illustration, of his coming glory, and of the coming blessings. He who provided the nourishment for the 5,000 is shortly to be the Great King of Glory, whose kingdom will extend from shore to shore, and bring blessing and refreshment to all mankind.
- This miracle speaks to us of the power that our Lord will then have for providing for the necessities of the whole world. True, we do not expect that during the reign of Christ the whole world will be miraculously fed, but rather in accordance with the Scripture promise, "The earth shall yield her increase," and again, "I will call for the corn, and will increase it," etc. etc. Jesus is the "Bread of Life" - the divine provision for all the necessities of the whole world. (John 6:35). Z'12-5087. Comp. Matt. 14:20; John 6:1-14.
- 6:46 He departed into a mountain to pray - It is noteworthy that nearly all the Great Teacher's prayers that are recorded are simple and brief. Whenever he wished to make long prayers he went to the Father alone, by himself. Undoubtedly this would be a good example for all of his followers to observe. Z'12-5095.
- 6:49 Supposed it had been a spirit - A spirit manifestation in human form. Z'12-5095.
- 6:50 It is I; be not afraid - In addition to seeing in this a further manifestation of Divine power operating through the Redeemer, we may see a further suggestion of a spiritual lesson. No doubt, after the Master's ascension, the disciples felt themselves very much alone in the midst of a contrary people, and found progress difficult and all their experiences stormy. No doubt, it helped them to look back to this occasion and to remember the Master's ability to come to them on the troubled seas, and how his coming brought peace and quiet.
- Thus their hearts may have been led to look for him who instructed them, "I will never leave or forsake thee;" and again, "Lo, I am with you alway, even to the end of the age." And this precious lesson still holds good for all who are truly the Lord's people - all who have made a covenant by sacrifice with the Lord, all who have presented their bodies living sacrifices through the merit of Jesus. He is with them continually, to sanctify to them their deepest distress. Z'12-5095.
- 6:55 And ran through the whole region round about - Partly for hearing, partly from curiosity and partly because the message that he gave was one of consolation, comfort, hope. He was not forever blaming them for not keeping the law, but on the contrary, he was continually expressing sympathy for them in their weakness, and helping them out of them and encouraging them to "go and sin no more." Z'12-5095.
- 6:56 As many as touched him were made whole - There must have been a great strain continually upon the Great Teacher and Healer, for he was continually expending his vitality in both directions at once. In healing the sick, virtue, or vitality, went out from him and he healed them all, we read, and all his public teaching cost considerable vitality, especially when he addressed large multi-

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tudes. Thus was fulfilled in part the saying of the Prophet respecting him, "Himself took our sickness and bore our infirmities." Z'12-5096.

(St. Matthew gives us an additional feature not recorded by Mark - See Matt. 14:28, 29, 30).

- 7:5 Eat bread with unwashen hands - Why were they not instructed along the lines of the Talmud - to be very careful to wash their hands before eating, as a religious duty? We may be sure that Jesus set his disciples no example of filthiness or impurity. Indeed, we know that in proportion as truth enters the heart, it has a cleansing and purifying effect upon the whole person - mental, moral and physical. What the Pharisees meant was a ceremonial washing whether the hands were clean or unclean - to make a formal washing a part of their religion.

Jesus gave them an example of how they neglected the divine commandments while giving so much attention to ceremonial washings, which were commanded, not of God, but of the Talmud. Z'12-5096. Comp. Matt. 15:2; Luke 11:38.

- 7:11 It is Corban, that is to say, a gift - The command that father and mother should be honoured had been changed by the Talmud, and any man might be free from his parents by consecrating himself and substance to God's and religious uses. Z'12-5096. Comp. Matt. 15:5.

- 7:25 A certain woman - Comp. Matt. 15:22.

An unclean spirit - Possessed of an evil spirit, a demon - "obsessed." Z'12-5101.

- 7:27 Not meet to take the children's bread - Until three and a half years after Jesus died, arose from the dead and ascended on high, the divine dealings were confined to the Hebrew race - to Abraham and his natural posterity.

The Jews were no better than the remainder of the race, so far as the Scriptures tell, but God, having from the first determined to provide a Redeemer for mankind, through whose kingdom all the world ultimately should be blessed and have the privilege of return to divine favour, made a selection of Abraham's posterity, because Abraham himself was a noble character whose faith and obedience to God were thus rewarded. Z'12-5100.

Today, the Israel of God, to whom belong all the blessings and promises and favours of God, are the Spiritual Israelites. These, through full consecration to the Lord and through the imputation of the merit of Jesus' sacrifice, begotten of the holy Spirit, are embryo sons of God, partakers, inheritors of the divine nature and kingdom. Z'12-5101. Comp. Matt. 15:26.

- 7:29 For this saying go thy way - She got the crumb, her faith prevailed. Z'12-5101.

Have we not heard of some who have never come into covenant relationship with God and who are therefore strangers and foreigners to all the blessings which belong to the "household of faith," receiving occasional crumbs of comfort and blessing? We have. But surely these will be exceptional cases. The door to come into natural Israel was barred, but the door into Spiritual Israel is open, and as our text declares, him that cometh unto Jesus he will in no wise reject. Hence, there is no excuse today for any being in the attitude of "dogs," receivers merely of an occasional crumb of God's blessing. If they will, the door of favour stand open that they may become "sons of God without rebuke." Z'12-5101. (John 6:37) Compare Matt. 15:28.

- 7:32 To put his hands upon him - From this it seems evident that most of the miracles were performed by the laying on of hands. Z'12-5103.
- 7:33 Put his fingers into his ears, etc. - It seems that these methods were used in order to attract the man's attention and assist him in the exercise of faith. As the man could not hear, nothing said to him could explain the situation. Z'12-5103.
- 7:34 Looking up to heaven - And thus he had a further lesson on the subject, namely, that the power for his cure was expected from God. Z'12-5103.
- He sighed - Indicating (1) His deep sympathy with the man before him, and with the groaning creation in general. (John 11:33). (2) His loss of vitality - "He poured out his soul unto death." Daily, hourly, his vitality was being exhausted in the healing, blessing, comforting and instructing of those with whom he was in contact. (Mark 5:30). This thought, that the Master was not merely using divine power for man's relief, should properly bring our hearts into very close touch and sympathy with him, and give us that much clearer view of the Saviour's love, and that much better foundation for confidence in him in respect to all our affairs. (3) Perhaps, an evidence of physical weakness - the result of his bestowing of his vitality and energy in the cure of the patient. We are not to think of the death of Jesus, therefore, as having been entirely accomplished at Calvary. Rather, we are to understand that it began at his consecration, at 30 years of age, at Jordan, and that it continued day after day, and year after year, and merely culminated and was finished at Calvary. Z'12-5104. Luke 12:50.
- 7:35 His ears were opened etc. - Illustrations on a small scale of the great work his kingdom will accomplish during the thousand years of his reign. Then, "All the blind eyes shall be opened, and all the deaf ears shall be unstopped." (John 14:12 - greater, because it is surely a greater miracle to open the mental eyes than to open the physical; to unstop the mental ears is more wonderful than to open physical ears; and to cause the dumb to sing praises to God in the spirit of their minds is still greater work than the giving of natural speech). Z'12-5104.
- 7:37 He hath done all things well - We are not to understand that this one healing was the basis of their comment, for the account of these same instances by St. Matthew (15-29-31) tells of many healings. Z'12-5104.
- 8:5 They said, seven - About the size of our large buns and made the entire wheat, ground. Z'12-5104.
- 8:8 And they took up ... seven baskets - In this case of the feeding of the 4,000 and also in the feeding of the 5,000, the Master displayed frugality and encouraged economy on the part of his followers. No doubt, it would have been just as easy for him to have created more delicate viands and in greater variety. Z'12-5104.
- 8:11 Seeking of him a sign - Their real purpose was to belittle the many signs he was giving the people, in the healing of the sick, etc.
- In order to be able to sympathize to some extent with the chief ruler of the Jews at that time, we must remember how different were the things which Jesus was doing in proof of his Messiahship from the things which they had supposed he would do. The prophecies told many things of Messiah, but they, in reading them had given special heed to those which spoke of his glory and of

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the power that would come to the Jewish nation, and of the blessing which the Jewish nation would ultimately bestow upon all nations for the blessing of the world during Messiah's Kingdom. They overlooked, and did not study carefully enough or deeply enough other Scriptures of a totally different kind. (Isa. 53, etc.) Z'12-5111.

- 8:12 No sign be given unto this generation - St. Matthew gives a more detailed account of this question and its answer. Matt. 16:1-4.
- 8:15 Beware of the leaven of the Pharisees - The doctrine of the Pharisees he likened to leaven - yeast leaven is a ferment which spreads especially in dough for bread. God's Word is truth, the bread upon which his people are to feed. But they are to use the unleavened bread - pure bread, pure truth, unmixed with the leaven of human philosophy.

This caution was necessary because the Pharisees were apparently and really the most holy sect or party amongst the Jews. The most earnest and most zealous and most gifted Jews would, therefore, naturally be attracted to that sect. The same lesson is applicable to us today. Z'12-5111. Compare Luke 12:1.

- 8:16 It is because we have no bread - The disciples very stupidly missed the point. Their mental eyes, their eyes of understanding were not very widely open. Z'12-5111.
- 8:21 How is it that ye do not understand? - If I had power to produce bread before, I have still that power, and could not have referred to your lack of bread.

The same thing is noticeable today in Bible Study frequently; the spirit of our Lord's teaching is often missed altogether by some whose minds center merely around some little incidental. Z'12-5111.

- 8:23 He spit on his eyes - Quite probably the man lacked faith and Jesus was gradually developing it in him. Apparently the Lord required the man to exercise his full power of will and to strive to see things. Z'12-5111.
- 8:27 Whom do men say that I am - For a considerable period of his ministry, our Lord did not declare himself, even to his disciples, to be the Messiah. Undoubtedly, he chose the wiser course. As the great Teacher he instructed the people, until they said, "Never a man spake like this man;" he healed the people, until they said, "Could Messiah do more than this?" It was better, undoubtedly, that the thought should gradually come upon the minds of his followers - better that the people should claim it for him than that he claim the honour for himself. He did, however, wish his disciples to know. Z'12-5120. Compare Matt. 16:13.
- 8:28 See Matt. 16:14.

- 8:29 Whom say ye that I am? - The great question of eighteen centuries ago is the great question of today! Who is Jesus? If, as some claim, he was merely a good man, a most able Teacher, then he was not the Christ, for the Christ, although the embodiment of all these qualities, was more, much more. To be the Christ, he must have been "the Man Christ Jesus" who gave himself a ransom-price for all, to be testified in due time. (1 Tim. 2:5,6). And this signifies that he must have been not of ordinary birth, because if born in the ordinary course of nature, he would be like others of Adam's sons, subject to the sentence of death, and hence unable to save himself or others. Heb. 2:9.

More than this, the word Christ signifies The Anointed. The

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- Bible declares that the Anointed Lord shall be the Great King, Prophet and Priest, whose kingdom shall be under the whole heavens - a kingdom which shall last for a thousand years; and shall destroy sin and all who love sin; and which shall lift up all humanity willing to return into harmony with God. This Jesus is - the Messiah. Z'12-5120. Compare Matt. 16:13-20.
- 8:32 Began to rebuke him - "Be it far from thee Lord; this shall not happen." You will, we all know, as the Messiah, attain the throne of Israel and thus eventually the throne of the world, and bring blessing to the whole human race; and as you have promised, we shall be with you in your throne. Z'12-5120.
- 8:33 Get thee behind me, Satan - In this course, St. Peter was opposing the divine will and plan, of which the death of Jesus was the very centre or hub, from which would radiate all the fulfilments of all the various promises - to the church first, to Israel next, and finally to all nations, peoples, kindreds and tongues. Z'12-5120. Compare Matt. 16:23.
- 8:34 But the things of men - Human judgment and preference. Z'12-5120. He said unto them - What had not been "meat in due season" before. Z'12-5120.
- Let him deny himself, and take up his cross and follow me - Anyone solicitous of maintaining his rights and holding on to the present life, and unwilling to sacrifice all, will lose the great "prize" of the divine nature. Z'12-5120.
- The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord will lead, a difficult one, in which their own wills must be continually crossed, opposed. Z'14-5588. Compare. Matt. 16:24.
- 8:35 Compare Matt. 16:25.
- 8:36 What shall it profit a man - God has provided a future life for every soul of man through the redemption accomplished by Jesus, but only the noble of heart, of character, of life, who will accept this great blessing through the divinely appointed way will get it. Z'11-5120.
- 8:37 What shall a man give in exchange for his soul? - His life? Would he consider wealth, or fame or name for a few years in the present time worthy of exchange at profit, if it were to cost him his eternal glory and eternal life? Surely not. We are therefore to have in mind that character-building is absolutely essential in our attaining eternal life upon any plane, by the proposition that God has made us, through his Son. Z'12-5120.
- 8:38 Ashamed of me and my words - Jesus' words are Jesus' doctrine or teachings. To be ashamed of the truth, to be ashamed of the divine plan, because unpopular with men, is to offend the Lord and prove ourselves unworthy of his favour.
- All who are of his church will need Christ continually as their Advocate, down to the very last, when he shall present them blameless and unproveable before the Father in love. (Col. 1:22). And if they would maintain him as their Advocate, they must also be advocating his cause amongst men, not ashamed of him, and not ashamed of his doctrine, his words. Z'12-5120. Comp. Matt. 16:27.
- 9:1 Till they have seen the kingdom of God come with power - A tableau illustration of it was given to his three chosen disciples "after six days" - See v.2. Z'12-5121. Compare Matt. 16:28.
- 9:2 Up into an high mountain - Compare Matt. 17:1,2.
- 9:3 His raiment became shining, etc. - The vision thus representing

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- the Lord after having experienced his resurrection change from earthly to heavenly condition. Z'12-5121. Compare Matt. 17:2.
- 9:4 Appeared unto them - In vision. See Matt. 17:9. Many visions, later on, were given to one of the Apostles, St. John, recorded in the book of Revelation.
- We have St. Peter's words (2 Pet. 1:16) in corroboration that what they saw on the mountain represented the royal majesty of Messiah. Z'12-5121.
- Elias - Representing the Christ in the flesh, the house of sons, which has been in process of development throughout this Gospel age. All of the consecrated, spirit-begotten people of God, during this age, are represented by Elijah who, God promised, should come before Messiah would set up his kingdom. In other words, the Elijah class is composed of Jesus and all of his footstep followers throughout this Gospel age - in their earthly or fleshly condition, spirit-begotten, but not yet spirit-born. Z'12-5121.
- With Moses - Representing the faithful of natural Israel, the "house of servants" - "Moses, as a servant, was faithful over all his house." Z'12-5121.
- Talking with Jesus - Thus in the vision the entire kingdom was represented: first by Jesus himself, second by Elijah, who represented the Church class, and third by Moses, who represented the faithful of the earthly phase, through whom the heavenly blessings will be poured out upon humanity. Z'12-5121.
- 9:6 Sore afraid - Compare Matt. 17:7.
- 9:7 This is my beloved Son: hear him - The voice from the cloud would be a fresh encouragement to their faith. They had believed that Jesus was all he claimed to be - the Son of the Highest.
- During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the Apostles were sad-hearted, bewildered. In this condition it would be a great refreshment, and be strengthening to their faith to witness this vision which testified of Jesus they knew not what, but which showed them that the death he had foretold was a certainty and known of God and of divine approval. Z'12-5121.
- 9:8 Saw no man anymore save Jesus only - Compare Matt. 17:8.
- 9:9 Tell no man - of the vision - Matt. 17:9.
- 9:10 What the rising from the dead should mean - Thus, little by little, the Great Teacher impressed upon his true disciples great truths which they could not otherwise have learned, seeing that they had not yet been begotten of the holy Spirit. Z'12-5121.
- 9:12 Elias verily cometh first - In a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah, and in a sense fulfilled this prophecy (Elias must first come) when he introduced the Redeemer King. Z'12-5121.
- As John the Baptist was the forerunner of Jesus in the flesh, so this greater Elijah, the church in the flesh, is the forerunner of the great Messiah on the spirit plane. We must suffer with him if we would share in his resurrection and share in his glory. This was the lesson of the transfiguration vision. Z'12-5121.
- 9:18 And they could not - So it is with some of the Lord's people; occasionally by faith they go up into the mountain, into the kingdom; by faith they see the glory of the Lord revealed, and hear afresh that they must suffer with the Lord if they would enter into his glory. Then, coming down from the exalted heights of contemplation of things glorious, they face the realities of the present

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time - the adversary is in possession of the world still many are his slaves and dupes; no earthly power seems sufficient to cast him out; they are back with the remainder of the church. But if the Master be with them, victory will ultimately be achieved. Z'12-5128.

- 9:23 All things are possible to him that believeth - How great stress the Lord lays everywhere upon the exercise of faith in the divine power! "Without faith it is impossible to please God." Those who cannot exercise the faith cannot have the blessing which others may have who do exercise faith; and our blessings increase in proportion as we will exercise our faith. Thus the Lord puts a premium upon this element of character, and makes it essential to his favour. Z'12-5128.

In this and other miracles, the Lord required faith, seemingly, as the condition of the healing. He thus manifested forth his coming glory and the power of his Kingdom. During the Kingdom reign, there will be such manifestations of divine power, and such assistance given to those willing to exercise faith, that all may profit thereby and experience the healings of their flesh and the casting out of every power of Satan and sin. Z'12-5129.

- 9:24 Help thou mine unbelief - The poor father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. Z'12-5129.
- 9:25 He rebuked the foul spirit - Compare Matt. 17:18.
- 9:26 Enter no more into him - The special point of this cure. The evil spirit had frequently left the boy, but only to return. Z'12-5129.
- 9:26 Rent him sore - It may be wondered why the Master permitted the evil spirit to tear the boy and cause him pain. If he had power to cast him out, he also undoubtedly had power to control the manner of his coming out. We can only surmise therefore that Jesus, on this and other occasions, allowed the evil spirit a measure of liberty in the method of leaving the victims, and that this was for the very purpose of demonstrating how malicious and evil the spirit was which had control; and thus the miracle was the more clearly seen, and thus the more would the Lord be praised by those interested. Z'12-5129.
- 9:27 And lifted him up - Messiah's Kingdom will not only bind the adversary and forbid him to re-enter humanity and interfere with their affairs, but the power of the Kingdom will for a thousand years do an uplifting work amongst the fallen and degraded members of our race, until they will be fully up to the divine standard, as represented in Father Adam. Z'12-5129.
- 9:29 But by prayer and fasting - Undoubtedly God's people could accomplish much more in their own conflicts with sin and Satan, and in helping others to get free from the power of sin, if we would always exercise full faith in the Lord, and if we would continually live more in the spirit and less according to the flesh. To him who believeth, every blessing belongs which God has promised to his faithful ones, but we have the conditions expressed elsewhere by Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Z'12-5129. Compare Matt. 17:20.
- 9:30 He would not that any man should know it - The Master knew that the time of his death drew near. He wished to break the information gently to his loving disciples. Therefore, he passed hastily through Galilee. Z'13-5361.
- 9:32 But they understood not - They were only natural men; for none were begotten of the holy Spirit until Pentecost. (John 7:39; Acts 1:8). As Jews they had the thought of the Messianic kingdom uppermost in their minds. Jesus had authorized them to preach

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the Kingdom at hand, and had promised them a share in the Kingdom. Until now they were not ready for the further information that the Jewish nation would fail to accept him, and that thus the Kingdom blessings would be put off for centuries.

The Apostles had heard Jesus utter so many "dark sayings" and parables that they were bewildered, and wondered what interpretation to give to these words about his death and resurrection. Z'13-5361.

9:34 Who should be the greatest - Their minds naturally drifted to the great hopes that were before them - that Jesus would soon be the King, and they would then be in honoured positions as his associates in the Kingdom. They even went beyond this, and disputed among themselves as respects the honourable positions they would occupy and as to which would be greatest - the Lord's prime minister. So little did they understand the great trials and disappointments which were only a few days in advance! Z'13-5361. Compare Matt. 18:1.

9:37 One such little child in my name - By this the Master sought to show his disciples that it was not their own greatness that was to be considered, but God's favour. The humblest one amongst them, if favoured by God, would have a high position. They were to have the spirit of sympathy and of appreciation of the divine work of grace in each other. Z'13-5361. Compare Matt. 18:5.

Receive me - They were to receive each other as representatives of Jesus; and more, as representatives of the Father. Z'13-5361. Receive me not - Not me alone. Z'13-5361.

But him that sent me - The Father. Z'13-5361.

If they entertained such views of one another, surely they would be kind and gentle toward all, and would seek to be helpful, "in honour preferring one another." Z'13-5361.

9:38 We forbid him - A very similar sentiment prevails today. Our Catholic friends, for instance, would say, you do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you. A little disposition of the same nature is manifested by nearly all of the denominations. Z'10-4667-68.

9:39 Forbid him not - Here is a general principle which will serve to guide, to instruct God's people of today respecting his will in similar matters. This one forbidden by John would correspond well with some now holding meetings other than those which we attend. We must never forget that our authorization to meet as brethren is the Master's Word: "Where two or three are gathered together in my name, there am I in the midst of them." Z'14-5501. Matt. 18:20.

Further, whenever we find anyone doing a good work, helping the world in any sense of the word, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavour to lead them to further light. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing. Z'10-4668.

9:50 Compare Luke 14:34.

10:13 Rebuke those that brought them - Feeling that the Lord's time was too valuable to be thus used. Z'13-5362.

10:14 Of such is the kingdom of God - Compare Matt. 19:15 - See also Matt. 18:5.

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- 10:15 As a little child - Childlike, because only the childlike followers will ever participate in the Kingdom. The receiving of the Kingdom means the receiving of the message of the kingdom; for manifestly none can receive a kingdom until the kingdom has come or has been offered. Thus, with the Jewish nation: The offer of the Kingdom came at the close of Jesus' ministry. Z'13-5362.
- 10:16 And blessed them - Exhibiting his own sympathetic love and humility of heart. He could preach to one Samaritan woman by the well or take time to fondle children, notwithstanding the weight of the work that was upon him and the fact that his course was nearly finished. Z'13-5362.
- 10:18 Why callest thou me good? - There were only two ways in which Jesus could be viewed. Either he was, as he claimed, the Son of God; or, on the other hand, if he was not, he was a deceiver, misrepresenting himself and deceiving the people, and was bad, very bad. Jesus wished the young man to consider the force of his own expression and to decide at once this important question, upon which so much would hinge. Z'14-5465. Compare Matt. 19:17.
There is none good but one, that is, God - He would have the young man notice, and would wish all to notice, that everything that is really good must in some way be of God and in accordance with God. Z'14-5465.
- 10:19 Thou knowest the commandments - Why did Jesus point to the Law? The Law Covenant was still in force in Israel. "He that doeth these things shall live by the doing of them." Z'14-5465. Compare Matt. 19:17.
- 10:20 All these have I observed from my youth - Yet he realized he was dying like the remainder of the race. Z'14-5465.
- 10:21 Sell whatsoever thou hast, and give to the poor - Comp. Matt. 19:21.
And follow me - Compare Matt. 19:21.
- 10:22 And went away grieved - The riches of the young ruler were not of themselves harmful. The difficulty was that the young man had set his heart upon them, so that when the testing time came as to whether he loved riches or God more, he demonstrated that he loved God and the divine will less than he loved his earthly property - and thus turned his back upon membership in the Kingdom class. Z'14-5465. "Ye cannot serve God and mammon." Comp. Matt. 19:22.
We should have no idols - either of wealth, or fame, or selfish ease. Z'14-5465.
- 10:24 Astonished at his words - Compare Matt. 19:25.
- 10:27 With God all things are possible. - Compare Matt. 19:26.
- 10:28 Lo, we have left all - Compare Matt. 19:27.
- 10:30 Shall receive an hundred fold - Compare Matt. 19:29.
- 10:31 But many that are first shall be last, etc. Compare Matt. 19:30.
- 10:32 What things should happen unto him - It was at the close of Jesus' ministry. For more than three years the Master had been calling his disciples and instructing them. They had come to recognize him as the Messiah, the Heir of all God's promises, the one through whom the Messianic Kingdom would be set up, which would bless all the world of mankind - the dead as well as the living.
The Master had particularly assured them that if faithful, they should sit with him in his throne. However, he had not told them that his kingdom would be a spiritual one, and that they would need the change of the first resurrection before they could be sharers of it. He had not made clear to them the fact that a whole age would intervene before they would be sharers in the

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kingdom, and the Kingdom itself be established amongst men. But he hinted all this. He had said, "I have many things to tell you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, it will bring my words to your remembrance and show you respecting future things."

Jesus did, however, begin to break to the disciples a part of the news necessary for them to know and appreciate, lest they should be entirely overwhelmed and discouraged. Z'14-5483.

10:34 And shall kill him - However, the matter was incomprehensible to the disciples; and they merely said to themselves, This is another of those dark sayings of the Master. Remember how he said to us on one occasion, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Here we have another similar statement: the Master is representing himself as receiving the treatment due to the vilest of criminals - crucifixion. Z'14-5483.

10:37 One on thy right hand, and the other on thy left - We need not assume that these two dear disciples sought the positions closest to the Master merely for ambition's sake. Rather, let us suppose that they loved the Lord very dearly, and therefore thought they could appreciate a nearness to him more than could some of the others. Z'14-5483. Compare Matt. 20:19.

10:38 Can ye drink of the cup that I drink of? - Jesus' "cup" was the one to which he elsewhere referred, saying, "The cup which my Father hath poured for me, shall I not drink it?"

Of that cup the Master said to his disciples, "Drink ye all of it." In other words, whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master in his Kingdom glory, honour and power, must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master, must prove his love, loyalty and faithfulness unto death - walking in the footsteps of Jesus. Z'14-5484.

With the baptism that I am baptised with? - The Master made no reference to water baptism, but to his baptism into death, of which he spoke a few days later, saying, "I have a baptism to be baptised with; and how am I straightened till it be accomplished!" The Master's baptism in the beginning of his ministry was merely a symbol, or picture, of the real baptism, which progressed for 3 1/2 years, from Jordan to Calvary; and when he cried on the cross, "It is finished," he meant that his baptism into death was completed.

This was our Master's baptism. It meant the full renunciation of all earthly rights. And now he was asking those dear disciples whether or not they were ready, able and willing to follow him to this extent - to be sharers of his cup of ignominy and his baptism into death. Z'14-5484. Compare Matt. 20:22.

10:44 Will be chiefest - Have the highest honour. Z'14-5484.

10:45 But to minister - Jesus himself is preeminently servant of all. His position is the highest in the Kingdom by divine appointment. Z'14-5484.

10:46 Came to Jericho - It was the Passover season, and many were journeying in the same direction with Jesus - toward Jerusalem. Z'14-5484.

10:48 Thou Son of David - These words had special significance to the Jews of Jesus' day. The Jews knew that Messiah, as the great High Priest, was in a measure prefigured by Aaron; and as the great

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Lawgiver, was prefigured, or typified, by Moses; and as the great King, was prefigured, or typified, by Solomon, David's wise, rich influential son, his successor in the kingdom. Z'14-5484.

10:49 Commanded him to be called - It would show his faith; it would thus be a more important lesson to the multitude. Z'14-5484.

10:52 And immediately he received his sight - All the miracles which Jesus performed were foreshadows, or illustrations, of the greater work which is to be accomplished by the establishment of his Millennial Kingdom, in due time. (John 2:11) Isa. 35:5,6.

Now the whole world is referred to in the Bible as being blind and deaf to the things which are most interesting, most profitable. Only an occasional one here and there, like Bartimaeus of old, grasps the possibility of relief from his blindness and deafness, and takes the proper steps to secure relief. 2 Cor. 4:4; Eph. 1:17,18.

But, thank God, a glorious change is promised! The light of the knowledge of the glory of God will fill the whole earth as the waters cover the great deep. Isa. 11:9; Jer. 31:34; Z'14-5485.

11:2 A colt tied - It had long been the custom of the kings of Israel to ride to their coronation upon an ass. It signified that finally he was ready to assume the office of King. Z'14-5494.

11:8 Compare Matt. 21:8.

11:9 Blessed is he that cometh in the name of the Lord - But not all were enthusiastic acclaimers of Jesus; a discordant note was heard. See Luke 19:39.

On previous occasions, when they had sought to take him by force to make him a king, he had withdrawn himself, realizing that the time was not yet come. Z'14-5494.

We may be sure that the hearts of the nearness of their Master's glory and of their own share in it, for as yet they did not realize the full import of his words to the effect that he must be crucified and must depart to a "far country," even heaven itself, and be invested with authority, and later return to establish the Kingdom which would bless the world. Jesus, however, was fully aware that the presentation of himself as King was a formal matter, fulfilling the prophecy and leaving the nation of Israel without excuse. (Zech. 9:9). Z'14-5495.

It was a jubilant procession. Yet to Jesus it had the sad feature. When they had reached the turn of the Mount of Olives, which brought Jerusalem into view, the Master halted the procession while he looked over the city and wept. (See Luke 19:41,42; Matt. 23:37,38). Jesus realized that that day was a turning point with the Jewish nation - that their rejection of him meant their rejection by the heavenly Father for a long time. Z'14-5495.

11:10 Blessed be the kingdom of our father David - The kingdom had come to the Jewish nation, in the sense that it was offered to them. Z'14-5494.

11:13 Seeing a fig tree - Symbolizing the Jewish nation. In due time, God sent his Son seeking fruit from that nation, but he found none. The tree was barren. He found a few faithful individuals, but nationally nothing - no fruit as a nation. Z'16-5920. He found nothing but leaves - The good show of leaves was deceptive. Z'14-5503.

For the time of figs was not yet - More properly, "For the time of figs was not over" - was not passed. Z'11-4788.

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- 11:14 Hereafter for ever - Or, to a completion - blighted to the end of the ai^{on} or age. Z'14-5503. Corresponding exactly to the blight pronounced the day before upon the Jewish nation because of its unfruitfulness. On the previous day, Jesus had said, "Ye shall see me no more until that day." Again, when speaking to his disciples respecting the end of this age, Jesus declared, "When ye see the fig-tree putting forth leaves, then know that summer is nigh" - that the winter time, the blight time of the nation of Israel and of the world, is at an end. In other words, one of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise, amongst the Jews. (Matt. 24:32; Mark 13:28). Z'14-5503.
- 11:15 Jesus went into the temple - In the antitype, which is not yet complete, Christ and his Church will be the temple proper; and all mankind desiring to approach God will approach through the Christ, the temple of God. And the nearer they come, the greater will be the blessing. 1 Cor. 3:17; Eph. 2:21; 1 Pet. 2:5. Z'14-5504.
- And began - Contrary to anything that he had previously done, to assume authority. Z'14-5503.
- 11:17 Ye have made it a den of thieves - Jesus intimated that responsibility for the prevailing condition of things rested upon those in authority - the Scribes and the Pharisees. For graft and other considerations they had permitted the especially consecrated house of God to become a place of merchandise. Moreover, it is claimed by some that the Temple was frequently used as a place for barter on a larger scale. Here money-sharks found opportunity for meeting people in distress, who came to the temple for prayers. In other words, Jesus judged that some in his day made a cloak, or pretence, in their religion, in order to take advantage and to reap pecuniary benefit. Hence, the Temple had become a "den of thieves." Z'14-5503.
- It was because the Temple at Jerusalem was a type of that glorious temple of perfection - that all business of every kind done in it was profanation - was spoiling the beautiful perfection of the type - was misrepresenting the future, the reality - God's intention in giving it. Z'14-5503.
- 11:21 Behold, the fig tree which thou cursedst is withered away - A very short time after Jesus had said "Your house is left unto you desolate," the Jewish nation began to lose its power; and lost its identity completely as a nation in the year 70 A.D.- 37 years later.
- But according to the Scriptures, there will be a resurrection of the Jewish nation, and a picture of that rising up is given in Ezek. 37:1-14. Z'11-4788.
- 11:22 Have faith in God - He was calling their attention to the fact that it was not merely himself who had blighted the tree, but that the heavenly Father was to be recognized as behind him in this. Z'16-5920.
- 12:28 Which is the first commandment of all - Asked, in all probability, quite sincerely, and not with a view to entrap Jesus. Z'14-5521.
- 12:29 The first commandment of all is, etc. - Our Lord here made a quotation from the Old Testament (Deut. 6:4,5). How wonderfully comprehensive the statement! Who, today, hundreds of years afterwards, could more completely epitomize the great truth of this text? Heavenly wisdom was manifested in its first statement. The same heavenly wisdom was manifested in our Lord's reference to it. He added nothing, because nothing could be added. Moreover, we are

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daily seeing more clearly the force of this expression - love. Love is the principal thing! Z'14-5521.

- 12:31 And the second is like - Jesus proceeded beyond the question. Again we stand all astonished with wonder at how much is stated in very few words. Z'14-5521.

None other commandment greater than these - No other religion than that of the Bible reveals such a God of mercy and compassion, as manifested by his loving provision for the welfare of his creatures. No other religion even hints at love in return. No other religion suggests so high a standard of dealing with our fellow men. This law of God, now nearly 4,000 years old, was probably more or less made known through the Jews to other nations and peoples (Deut. 4:6-8); but none of them grasped its true import. Z'14-5521.

Truly, there is something about the law of God which stamps it as divine. How beautiful the world would be, with all its thorns, thistles and difficulties, if men were only able and willing to live up to these two grand laws - each man loving the heavenly Father supremely, serving him with every power and talent, and loving his neighbour as himself, seeking to serve that neighbour as he might have opportunity! That would be Paradise. Thank God, this is just what we are assured the world will yet be, when the Messianic Kingdom is established. Z'14-5521.

- 12:34 Not far from the kingdom - By this the Master meant that the scribe was very near to the point where he might become one of his disciples - one of those waiting for the kingdom, hoping for it, striving for it, preparing for it. It was such "Israelites indeed," in whom was no guile, that Jesus specially sought to gather from amongst the Jewish people, preparatory to throwing open to the Gentiles the door to kingdom privileges. The Jews understood that at his coming Messiah would select a kingdom class, to which would be granted divine power. This was just what Jesus was doing. His words, his teachings, were drawing some and repelling others.

All the sincere, all the honest-hearted, are like this young scribe - not far from the kingdom. If their honesty, their sincerity, lead them to zeal to know and do the will of the Father, then they will be blessed; for the secret of the Lord is with them that reverence him, and he will show them his covenant. Z'14-5522.

- 12:41 Cast money into the treasury - The Temple at Jerusalem was still new, and money was needed for its maintenance, etc. The people were privileged to contribute, and apparently did so with willing hearts. Z'14-5522.

- 12:42 Two mites - The smallest copper coins in circulation - each one worth about one eighth of a cent. Z'14-5522.

- 12:44 Even all her living - We shall assume that Jesus, by divine power, knew the woman, her circumstances and the amount of her gift.

This little incident shows us the Lord's appreciation of sacrifices and services. It is not the great things that any of us do, that the Lord highly esteems. The very small affairs of our lives, the very small sacrifices, the very small self-denials, that in the world's sight would be nothing, in the Master's sight will be great if they denote love, devotion and self-sacrifice to the Lord and his cause.

Moreover, the Lord knew that the woman was giving money to an institution which was repudiating him and which shortly would be destroyed because of being unworthy to continue. But whatever

might be the condition of others, the Lord looked at the heart of this contributor and the motive for the gift - "She hath done what she could." For ought we know, she became ultimately a disciple. It is of just such self-sacrificing material that the Lord makes disciples. Z'14-5522.

13:33 Watch and pray - Compare Matt. 26:41.

14:1 Put him to death - It is written that they hated him without a cause (John 15:25); but they had cause enough to hate him, from their own standpoint. They seem to have been unanimous in believing that his destruction would be for the good of the Lord's cause. (John 11:49-52). Z'14-5540-41.

14:2 An uproar of the people - Great throngs of people were at Jerusalem to celebrate the feast, which would last a week. Z'14-5540.

14:3 And being in Bethany - See Matt. 26:6.

Brake the box, and poured it on his head - The perfume itself is a beautiful picture of love and devotion, and illustrates the manner in which we can pour perfume on each other by speaking graciously to each other, and by seeking to see the best there is in one another. Eph. 5:1,2. Z'13-5231.

14:4 Had indignation - Compare Matt. 26:8.

14:5 Three hundred pence - Probably not an extreme valuation. Three-hundred pence would be about six dollars. At a time when the silver penny, worth sixteen cents, represented a day's labour, 300 pence would practically represent the labour of a year. Sixteen dollars per ounce, sometimes more, has been paid for the attar of rose; and history tells us of fabulous prices paid for perfume in the past.

Today, perfumes can be made and sold at trifling cost, in comparison with the past. And yet the ancients were passionately fond of perfumes; and the liberal use of them, as in the case before us, marked a deep respect, yea, reverence. Mary doubtless felt that her highly esteemed friend, Jesus, who had brought her brother back from the tomb, was none other than the Messiah, the Son and Representative of Jehovah God. The reverence which she felt for Jehovah she sought to express towards his highest Representative, Jesus. Z'14-5541.

Surely the Master's approval comforted Mary; and wherever the Gospel of the Lord has been preached, this story of her loving devotion, to the extent of considerable cost and probably self-denial, has been told as a memorial of her, not merely to honour her, but especially to inspire and encourage others of God's people to the obtaining and exercising of a love which delights in service, yea, in costly sacrifice. Z'14-5541.

14:7 Have the poor always - Compare Matt. 26:11.

14:8 She hath done what she could - We can scarcely think of a higher encomium that could have come from the Master's lips to any of his followers. Z'13-5230.

To anoint my body to the burying - Post-mortem kindness cannot cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the weary way by which the loved ones have travelled. Z'14-5541.

14:9 For a memorial of her - Compare Matt. 26:13.

14:21 Had never been born - Compare Matt. 26:24.

14:27 Shall be offended because of me - Compare Matt. 26:31.

I will smite the shepherd - Compare Matt. 26:31.

The Sheep shall be scattered - Compare Matt. 26:31.

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- 14:29 Although all shall be offended, yet will not I - St. Peter's courage, manifested on so many occasions, was really his weak point. Notwithstanding all that Jesus had said to forewarn him of the sifting experiences that were just before him, St. Peter realized no dread, no fear. Hence, he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time. Z'14-5563. Compare Matt. 26:35.
- 14:31 Likewise also said they all - It is right that we should feel ourselves thoroughly determined to be loyal to the Lord's cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become - in not realizing the necessity of heavenly assistance in our every time of need. (2 Cor. 12:10) Z'14-5550. Compare Matt. 26:35.
- 14:32 Gethsemane - The word Gethsemane signifies an oil-press - a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and for light, and that Jesus is the nourisher as well as the enlightener of the world, we see a special fitness in his having his trying experiences, which almost crushed his soul, in a garden used for the crushing of olives and the extraction of their oil. Z'14-5550. Compare Matt. 26:36.
- 14:33 Sore amazed - The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, homesickness, friendlessness. Z'14-5551.
- 14:34 Even unto death - I feel as if I would die now, without coming to that great crisis which is before me. Z'14-5550.
- 14:36 Take away this cup from me - Compare Matt. 26:39.
- 14:38 Watch and pray, lest ye enter into temptation - What may be the character of the temptations which shall come upon us, we may not clearly discern in advance for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Z'13-5332.
- 14:40 Found them asleep again - It was midnight, and they were accustomed to retiring early. The strain of the evening and the weighty lessons which the Master had imparted, reacted in drowsiness. Z'14-5550.
- 14:41 Cometh the third time - Seeking human sympathy. Isa. 63:3. Z'14-5550.
- 14:51 A certain young man - Believed to be John Mark, the writer of the Gospel of St. Mark. Z'14-5550.
- 14:53 And they led Jesus away - Whatever power he had previously exercised whereby he walked away from his enemies, and they could not take him because "his hour had not yet come," that power he evidently was not exercising now - his hour had come. Z'14-5563. Compare Matt. 26:57.
- 14:72 Called to mind the word that Jesus said - Compare Matt. 26:75. He wept - "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. 10:12). When we are weak in our own estimation and, full of faith, cling tenaciously to the arm of the Lord, then we are really strong in the might which God supplies through his eternal Son. Another lesson is that however different the experiences of God's people, all who fall into line for the great promotion to the first resurrection must expect to endure severe siftings, provings - of their love to the Lord, the truth, the brethren, and their loyalty to all these. Z'14-5563. Compare Matt. 26:75.

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- 15:21 To bear his cross - The Saviour was greatly weakened by his three years of ministry, in which he had given forth his vitality freely to the people in the healing of their diseases. Besides this, he had been under a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. Z'14-5577.
Where were Peter, John, James, Thomas and the other apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. But oh, what a blessing they missed! Z'14-5577.
Compare Luke 23:26.
- 15:22 Golgotha - Comp. John 19:17.
- 15:24 Parted his garments - Indicating the stony-heartedness of the Roman soldiers. We have God's promise that the result of the Millennial kingdom will be to take away the stony heart out of the flesh and to give instead tender hearts. Oh, how much all mankind need full restitution to the image and likeness of God, originally represented in Adam, and subsequently represented in the man Jesus! Z'14-5578.
- 15:25 And they crucified him - Jesus had foretold his crucifixion, saying that "As Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up" - be crucified. The brazen serpent was thus used as a type of Jesus. He was actually holy, harmless, undefiled; but he took the sinner's place - he was treated as the sinner. The severest penalty under the law was crucifixion - "Cursed is everyone that hangeth upon a tree." And so, says the Apostle, Jesus was made a curse for us. (Gal. 3:13). Although he knew no sin, he took the place of the sinner. Jesus died for our sins, according to the Scriptures. Z'14-5577.
- 16:6 He is risen - Compare Matt. 28:6.

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1:13 Call his name John - "The favour of God" Z'11-4940.

1:35 That holy thing - The Scriptures are most careful to point out to us that Jesus was not begotten after the usual manner - that he had no earthly father, but was begotten by the holy Spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received his life from a human father it would have been tainted, impaired, under condemnation to death, as is that of all others. This would have frustrated any work on his part as the World's Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares - Psal. 49:7. Z'11-4941.

1st Division of Prophecy:-

1:68 Blessed be the Lord God of Israel - Praise to God, the fountain of every good and perfect gift, comes first. To him all honour and praise are to be given for the fulfilment of his gracious promises of old. Z'11-4940.
He hath visited and redeemed his people - Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done.

As John the Baptist was born but six months before Jesus, it follows that the begetting of Jesus had already taken place at the time of this prophecy. The holy Spirit spoke of the things begun, but not yet accomplished, as though finished.

The word redeemed applies not only to the redeeming work accomplished by Jesus in the consecration of his life at baptism and down to the completion of his sacrifice at Calvary, but it is comprehensive enough to take in the entire work of reclaiming humanity. Z'11-4940.

2nd Division of Prophecy

1:71 That we - God's people - Z'11-4940.
Should be saved - None but God's people will ever be delivered from the enemies here referred to. Z'11-4940.

3rd Division of Prophecy

1:76 And thou, child - John the Baptist. Z'11-4941.

To prepare his ways - As the forerunner of the Lord's special servant, Jesus, to pave the way for his great work. Z'11-4941.

1:77 To give knowledge of salvation unto his people - to thousands who were already God's people; to show them the "high calling" of this present age. Z'11-4941.

1:78 Whereby the day-spring from on high hath visited us - Thus in God's tender mercy the church sees and is enlightened by the "Morning Star" or "Day Star" before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. This lesser light of the present time shines into the hearts of believers with sanctifying power and sets them afire with zeal for the truth. They in turn shine forth upon those who are "sitting in the shadow of death." This "Day Star" guides the feet of the saints in the way of peace, even while still in the time of trouble and before the new dispensation is ushered in. Z'11-4941.

2:7 Brought forth her firstborn Son - Perfect, though of an imperfect mother. (See Vol. 5 S.S., Chap. 4) Comp. Heb. 7:26.

And laid him in a manger - And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth his Son for our redemption under such ignominious conditions! Z'11-4941. 2 Cor. 8:9.

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- 2:10 Fear not - All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. Z'11-4941.
Good tidings of great joy - The message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham - only an enlarged statement of the same - the same "all people" to be blessed - and it was still good tidings and it still meant great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment the Babe of Bethlehem. Z'11-4941.
- 2:11 A Saviour - There is a special force of meaning in this word Saviour - it signifies life-giver. The Syriac version is the one in which Saviour is translated life-giver; and the Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. Z'11-4941.
Christ, the Lord - The Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, he was also, the Son of the Highest. Z'11-4941.
- It was prophetic, of course, that the Babe of Bethlehem was called a Saviour - he was to be a Saviour, the Christ, the Lord. But as the babe, he was none of these. He became the Christ before becoming the Saviour and Lord. Z'10-4715.
- 2:14 Glory to God in the highest - A Hallelujah chorus or angelic response to the message of the angel already given. Z'11-4942.
And on earth peace, good will toward men! How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom. What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for his Anointed One, to rule and bless the world, but he has foreordained also a company of footstep followers to be with him and share his work and this entire Gospel Age has been devoted to the work of selecting this class, variously called the body of Christ and the "Es-poused virgin" - which eventually at the second coming of the Lord is to become the bride, "the Lamb's wife" and joint-heir. Z'11-4942. The great work of the Millennial Age will then begin. It will be a work of gradual uplift during the entire 1,000 years of the reign of The Christ. Z'14-5576.

The song which the angels sang at the birth of the Saviour has been seized upon and misapplied by some who do not see the plan of God for the salvation of the world. Becoming discouraged by the seemingly poor prospect for the world's conversion, these have put forth a version of this passage more in harmony with their own doubts and misconceptions. To these the prayer which our Master taught his disciples to pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven," has lost its meaning; for they see no hope of its fulfilment except in a very limited sense. Hence they prefer to translate the latter part of the verse, "And on earth peace, among men of goodwill." Were this the proper rendering, our hopes for the ultimate good of all, as far as this passage is concerned, would surely suffer eclipse; for only very few thus far in the history of the race have been "men of goodwill," men who unselfishly endeavoured to any appreciable degree to bring about the good of their fellows.

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We do not believe this to be the thought of the original. It is not in harmony with what we have clearly seen to be the plan of God for mankind. Such translation eliminates the thought of God's eventual good will toward all the world, and greatly minimizes the scope of this glorious song. It implies merely that men who have a feeling of good will are or ever will be at peace among themselves. How utterly barren of hope for all men would such an expression be! And how little the song of the angels would mean if this were its burden!

On the contrary, this song was a prophecy of God's purpose to bring about through the newly born Child the abrogation of the curse and the establishment of peace and sinlessness among mankind, in which God and man would become at one. It was an expression of God's good will, his good purpose, to bring man back to the image and likeness of himself, in which Adam was created. When this shall have been accomplished, then peace will dwell in all the earth; for the causes of in-harmony will have been eliminated. Z'14-5576.

2:22 Days of her purification ... were accomplished - When Jesus was forty days old. (Lev. 12:2-6). Z'11-4942.

To present him to the Lord - This was in accordance with the custom which related specially to the firstborn in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, which had been specially devoted to God's service; nevertheless, the same principle was exemplified in respect to the first-born of each mother. It was to be devoted specially to God and his service.

The significance of this we see when we remember that the elect church being gathered during this Gospel Age, is styled the Church of the firstborns. Again, St. James tells us that we are "a kind of first-fruits unto God of his creatures."

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. Of course, this does not take place of the child's personal consecration when it reaches the age of discretion and judgment. Z'11-4942.

2:30 Mine eyes have seen thy salvation - The way in which thy salvation shall come to Israel and to all the families of the earth. Z'11-4942. See verse 38.

2:34 Set for the fall - "A stone of stumbling and rock of offence." The entire nation of Israel stumbled over Jesus, failing to recognize Him as the Sent of God - except the comparatively few who became his disciples - probably ten or fifteen thousand, according to the records. Z'11-4942.

And rising again - Of the nation in general, the Prophet Isaiah declared, "They shall fall backward and be snared and taken." St. Paul, quoting Isaiah's prophecy, preceeds to show the recovery of Israel to divine favour as soon as the elect class of this Gospel Age shall have been completed from amongst all nations. Then will come the time for Israel's rising again to divine favour. Isa. 8:15 Rom. 11:9-11; 25:33. Z'11-4942.

And for a sign - Mark, or standard. Z'11-4942.

2:38 Gave thanks - If the seeing of Jesus as a babe was worthy of praise and thanks, still more was it a cause of gratitude to God for those who beheld him at the age of thirty, consecrating himself a living sacrifice even unto death, and who realized that he had been begot-

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ten again by the holy Spirit to be a new creature, of the divine nature. Those who saw the Master's faithfulness in performing the sacrifice of his consecration during those three and a half years of his ministry, beheld still more for which to give God praise. And when he had finished his course at Calvary and was raised from the dead, the third day, and forty days later ascended up on high where he was before, happy were they who recognized that further development of the divine plan for man's salvation - the blessing of all the families of the earth.

Still more blessed were those who at Pentecost received the holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God. Rom. 8:17. Z'11-4942.

- 3:2 The word of God came unto John - Type of Jesus in the flesh and all his faithful members in the flesh, for eighteen centuries. Z'12-4958.

In the wilderness - The Church has cried in "the wilderness" in the sense that she has been alienated and separated from the world. Z'12-4958.

- 3:3 Preaching the baptism of repentance - Their message all the way down these centuries has been to all who hear it, "Repent, for the Kingdom of heaven is at hand." Z'12-4958.

- 3:4 Prepare ye the way of the Lord - The antitype of the King whose Kingdom they announced is composed of the glorified Jesus and his glorified bride beyond the veil. These soon shall take the Kingdom - reign gloriously as Abraham's seed for the blessing of all the families of the earth. Z'12-4958.

- 3:5 Every valley shall be filled - levelled - the poor lifted up. Z'12-4958.

- 3:6 All flesh - "In thy seed all the families of the earth shall be blessed."

Shall see - Appreciate, understand, experience. Z'12-4958.

The salvation of God - Which salvation has tarried for more than eighteen centuries, until the kingdom class (the royal family - sons of God) should be ready in God's name and power to take the dominion of the earth - under the whole heavens. Jesus declared, "My kingdom is not of this world (age). Z'12-4958.

- 3:8 We have Abraham to our father - The only ones who can truly claim to belong to Abraham's spiritual seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death, even an ignominious death, if need be. Z'12-4958.

- 3:9 The axe is laid to the root of the trees - Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the "fire" - the great time of trouble with which the age ended. Z'12-4958. Compare Matt. 3:10.

- 3:11 He that hath two coats, etc. - Thus would they show their repentance from the hard-heartedness which evidenced them as sinful - thus would they show a condition of heart necessary to an acceptance of Jesus. Z'12-4959.

- 3:14 Do violence to no man, etc. - Thus will you show that you have repented and that you are seeking to do the divine will, for such a course will be very different from the one to which you have been accustomed. But notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded. Z'12-4959.

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- 3:16 Baptize you with holy Spirit - Compare Matt. 3:11.
 3:17 Whose fan is in his hand, etc. - Compare Matt. 3:12.
 But now for the larger fulfilment - world-wide. In the end of this age, all the "wheat" class are to be gathered into the heavenly garner by the change of the first resurrection, and in the time of trouble coming upon all others than the true church will be cut off from association with the church and from all opportunity of membership in it - as "tares" they will be burned - reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind; all the families of the earth are to be blest by the glorious, Messianic kingdom! Z'12-4959.
- 4:16 As his custom was - The surprising abilities of Jesus are attested by the fact that when he entered the synagogue of his home city, Nazareth, his superiority as a reader and an exponent was so generally recognized that the service was usually turned over to him. Z'12-4957.
- 4:19 The acceptable year - This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The term, "acceptable year," or acceptable time, refers to this entire Gospel Age of more than eighteen centuries. It is "the acceptable time" in the sense that during this period God is willing, through the merit of Christ's sacrifice, to accept from amongst the sinners a little flock of joint-sacrificers to share with their Redeemer in his kingdom. John 1:12,13. Z'12-5068.
- 4:28 Were filled with wrath - Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. Z'12-5068.
- 4:30 Passing through the midst of them - Overawing them by the dignity of his presence, and perhaps realizing that their course toward him was merely a corroboration of what he had said respecting their unworthiness to have a share of the blessing of God which he was distributing. Z'12-5068.
- 6:19 Virtue out of him - He kept nothing back for the purpose of recuperating his vigour, but was daily yielding his life in obedience to what he understood to be the Father's will. Heb. 10:7. Z'12-5085.
- 6:20 On his disciples - We are to notice particularly the setting of the Master's words. Z'12-5004.
Blessed by ye poor - Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus. The rich are disadvantaged because theirs would be the greater sacrifice. Mark 10:23. Z'12-5004.
- 6:24 Woe unto you - As respects the Kingdom. Z'12-4969.
That are rich - In wisdom, property, fame, in learning, in nobility of character - Because you are less likely to gain this wonderful "high calling" of God than if you were in humbler circumstances. Z'12-4969.
Received your consolation - And correspondingly have less interest in the glorious things of God's message. Matt. 5:3; 13:46. Z'12-4969.
- 6:25 See Comments James 5:1.
 6:27 Unto you which hear - It does not profess to be a regulation for the world, but merely applies to saints. Z'12-5005.
Love your enemies - etc. We must take the Master's words here and elsewhere addressed to the faithful as representing the full, com-

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- plete, perfect standard. Z'12-5005. Do not merely observe the Golden Rule toward your enemies, but love them. Z'12-5005.
- 6:29 Offer also the other - This expression is to be taken as signifying simply, Do not render evil for evil, even though he smite thee on the other cheek also. Our Lord himself, when smitten, according to the report, did not invite the smiting of the other cheek, but rather he defended himself to the extent of criticising the evil deed. Z'12-5005.
- Take th away thy cloke - See Comments Matt. 5:40.
- Paul, as well as Jesus, used argument in his own defense, not only with the mobs, but also before judges; but they resisted the law - never. Z'12-5005.
- 6:30 Give to everyone that asketh of thee, etc.- The broadest interpretation we could consistently give to this would be - Be generous, tender-hearted, err on the side of too great generosity, rather than to be hard-hearted, selfish. The Lord could not have meant us to take his words with absolute literalness. The Spirit of a sound mind forbids that we should understand the Master to teach that we should do anything for another or assist him in any manner that would be really to his injury. Z'12-5005.
- 6:31 As ye would that men should do to you, etc. - We would surely not wish men to grant a request of ours if they sincerely believed they would be injuring us. Our Master's words inculcate love, beneficence, and must not be construed to the contrary. Z'12-5005.
- 6:33 What thank have ye? - Very evidently our Lord was setting up his teachings in contrast with the maxims of the Pharisees, the holiness people of that day. He wished his disciples to see his teachings in their ultra light. To love another because he loved us, or to give to another in the hope that he would equally befriend us, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would be doing from a selfish motive. Jesus' disciples, on the contrary, are to do good for principle's sake, - to be in full accord with the Heavenly Father, to have his smile and approval. Z'12-5005.
- 6:38 For with the same measure ye mete withal it shall be measured to you again - What a wondrous reward and what a wondrous incentive! Our Lord's prayer is in agreement with this" "Forgive us our trespasses as we forgive those who trespass against us." This does not relate to the Adamic guilt of the saints, but to their daily shortcomings; their share in original sin and condemnation was cancelled through the merit of Christ before they were accepted as his disciples or became followers in his steps as sons of God. What an incentive to God's people to be gracious, forgiving, large-hearted, thus cultivating the Heavenly Father's Spirit and character, and to be in that condition of heart where they can receive richly of divine bounty and mercy at the throne of grace! Z'12-5006.
- 6:39 Can the blind lead the blind? - The blind leading the blind represents the ignorant leading the ignorant into difficulties, into the ditch. The thought is that they will stumble and experience injury instead of reaching the desired destination. The entire Jewish race was blinded and turned aside and fell into the pit - into confusion, darkness, separation from God. Rom. 11:7. They were following the lead of the scribes and Pharisees and Doctors of the Law, all of whom were blind leaders who misled their too trusting followers. How important, then, that God's people recognize the true Leader, Jesus, that they hear his voice and heed not the voice of others. Z'12-5029.

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- 6:41 Perceivest not the beam that is in thine own eye? - This parable was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here, as elsewhere, put as a foundation virtue. The Latin word for humility is humus, ground. This implies that it is the soil out of which other virtues are produced. Z'12-5029.
- 6:44 Every tree is known by its own fruit - While the Scriptures forbid God's people to judge one another, they do commend to us another kind of judging. We are not to judge in the sense of condemning, sentencing, etc., those who claim to be honest, sincere, reverential, merely because they differ from what we would expect. God knows their hearts and to his own Master each servant must stand or fall eventually. But while not judging the heart we are to judge of the outward conduct. Z'12-5029.
- A bramble bush - Mankind in general; ready to scratch, tear, injure, on the slightest provocation, and are merely self-sustaining, not bringing forth fruitage that would be a blessing to others. Z'12-5029.
- Gather they grapes - God's people are likened to the grapevine, which produces no thorns but luscious clusters of fruit. "By their fruits shall ye know them." Z'12-5029. Comp. Matt. 7:16.
- 6:45 Out of the abundance of the heart his mouth speaketh - It is therefore useless for any man to tell us that he has given his heart to the Lord in fulness of consecration and that he has received the sanctifying influence of the holy Spirit and yet find him rejoicing in sin, taking pleasure in iniquity, injustice, selfishness and a course of life injurious to his neighbours. Z'12-5029.
- 6:48 Built an house - Faith structure. Z'12-5029.
- Laid the foundation on a rock - The doctrines and principles of the divine Word. Z'12-5029. Comp. Matt. 7:24.
- And could not shake it - His faith cannot fail whatever storms may assail; it is surely founded on the divine promises. Z'12-5029.
- 6:49 Heareth and doeth not - An unwise believer who takes too much for granted and builds upon the traditions of the elders, the creeds of the dark ages, etc. Z'12-5029.
- And immediately it fell - Everything not well founded upon the sure Word of God will give way; "That day shall declare it." St. Paul applies the lesson specially to our day - 1 Cor. 3:13-15. Z'12-5029. See Matt. 7:27.
- 7:28 A greater prophet - The signification of the word prophet is "proclaimer" - not necessarily a proclaimer of future things, however, For instance, the Scriptures refer to the prophets and seers, the latter named referring particularly to the seeing of visions and the foreseeing of coming events. Strictly speaking, a prophet is one who teaches or proclaims, though in many instances the two qualities are combined in one individual. This was so in the case of John the Baptist. Z'08-4112.
- Is greater than he - Compare Matt. 11:11.
- 7:37 Brought an alabaster box of ointment - precious perfume, with which she intended to anoint the Saviour's feet, as was sometimes done with dignitaries of that time. Z'12-5032.
- 7:38 Began to wash his feet with tears - Her heart was full, and tears gushed from her eyes while she sought to open the bottle; they fell like rain upon Jesus' feet, evidently quite contrary to the woman's intention. Z'12-5032.
- Did wipe them with the hairs of her head - Intent upon her errand,

entirely regardless of the fact that for a woman at that time it was considered dishonourable to let down her hair in public. Z'12-5032.

And anointed them with the ointment - Presumably as an honour to the One from whom she had heard "wonderful words of life" - words of divine compassion and pity for sinners, words of hope for herself. Z'12-5032.

7:39 For she is a sinner - Jesus was not sympathetic with the sins of the people, but with the people themselves. He realized as few do the real difficulty with the majority of sinners. "Behold, I was shapen in iniquity, and in sin did my mother conceive me!" exclaimed the Prophet. We are sinners by heredity. We have inherited partially depraved minds, partially unbalanced brains and morals. Therefore, it is merely a question of the degree of sinfulness, and the degree is often measured by the degree of inherited weakness, or the degree of surrounding temptations. The really reprehensible and blameworthy sinners are those who sin wilfully, deliberately, knowingly, intentionally, without either will or effort to resist sin. But it is not ours to judge who these are. Z'12-5032.

7:44 Thou - The host of the occasion. Z'12-5032.

7:47 To whom little is forgiven, the same loveth little - Is not this to some extent an illustration and an explanation of the fact that the majority of those who love the Lord most are such as realize their own sinful and fallen condition most and who appreciate most the forgiving love of God manifested in Jesus? Z'12-5032.

7:49 Who is this that forgiveth sins also? - The only satisfactory answer is that he is the One he professes to be, the Son of God, the Redeemer of the world. He then was in process of rendering up his sacrifice according to his covenant, and on the strength of that covenant and sacrifice he had authority to tell the woman that her sins were forgiven, because he was making the Atonement which would be applicable to her. Z'12-5033. 1 Tim. 1:15.

8:1 Preaching and shewing the glad tidings of the Kingdom - This verse furnishes us the key to all the preaching that Jesus did, so far as the record goes. His one message was the good tidings of the Kingdom of God. This is still the good tidings, and any of the Lord's people who have not yet learned that the Kingdom of God is the very center and essence of the hope of the church and the hope of the world, have not profitably read and believed the Bible. Z'13-5370.

For Comments on the Parable of the Sower, See Matt. 13:18-23.

8:15 Bring forth fruit with patience - With cheerful endurance, constancy. "Because thou hast kept the word of my patience, I will also keep thee." (Rev. 3:10). In order to be of the fruit-bearing class, which the Lord will approve and accept in his kingdom, it is necessary to do more than receive the Word of his testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground. Patient endurance, constancy, is the final test. Luke 21:19. Z'11-4910.

9:49 We forbid him - Compare Mark 9:38.

9:50 Forbid him not - Compare Mark 9:39.

9:54 Wilt thou that we command fire to come down from heaven and consume them...? - We listen with keen interest for the Master's response. As we once viewed the matter of the divine programme, it would have seemed right for the Great Teacher to have said to the Apostles,

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Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my Heavenly Father will deliver them over to the devils for an eternity of torture. In comparison with eternal torture, that which you propose in the way of burning up their city and incidentally burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is god-like; that you desire to do all the burning and roasting within your power, and I commend you for it. Continue to thus copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse - sympathetic, loving, kind. And he had the Father's Spirit and understood it and followed it perfectly. Z'10-4701-02.

9:56 But to save them - The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is The Saviour. And this, in the Syriac language, signifies, "The Life-Giver." The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they through him, might have life! John 10:10; 3:17. Z'10-4702.

9:58 Hath not where to lay his head - None but the very sincere would likely to be attracted to follow a leader under such circumstances. Z'13-5370.

9:59 And bury my father - Stay with him until his death. Z'13-5371.

9:60 Let the dead bury their dead - The reply of Jesus shows us the importance he attaches to every service we can render to the heavenly Father's cause. Z'13-5371.

9:61 Bid them farewell - "I will spend a little time with them; and before long I will be with you in the work!" Z'13-5371.

9:62 Having put his hand to the plough, and looking back, is fit for the Kingdom - According to these searching words, who then, even amongst the Lord's consecrated people of today, is fit for the Kingdom?

We are not to judge others, but each to judge himself. And yet, in a general way, are we not confident that many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world? The question is a searching one. How many of us will the Lord consider fit for the kingdom - fit for a place with himself in the glorious Messianic empire, which we trust is nigh - at the door? There seems to be a principle involved. Those who are not absorbed with interest in the kingdom, desiring its blessings and desiring a share in conferring blessings upon others, would probably not be qualified by the resurrection change to accomplish the work which he has designed shall be done for humanity. Z'13-5371.

10:1 Appointed seventy also - Not to be apostles, but to be general ministers or missionaries. There was no ceremony connected with their appointment, or ordination, so far as the record shows. Z'13-5363.

Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. The Baptists commission those who agree with their creed to preach it. The Presbyterians commission their disciples, as do the Lutherans, Methodists, etc. Z'13-5362.

Only those whom God has ordained, in the sense of giving them the holy Spirit of sonship, are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth

and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Z'13-5363.

From this verse to verse 12 - Compare similar passage and Comments Matt. 10:8-15.

- 10:4 Carry neither purse, etc. - They were to depend wholly upon the Lord, and to make no attempt to provide for their needs. This was to be to them a lesson for their future benefit. Later, he sent forth his disciples, telling them to provide for their wants to the best of their ability - implying that the first experience had been a special one, to give them confidence and reliance in the divine power that they represented. Z'13-5363.
- 10:5 Peace be to this house - Still a customary salutation in Eastern countries, not only in the house, but in the street or by the way. Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favourable to the peace, joy and uplift of those within - not by preaching at them, but by simply, unobtrusively, presenting our message. Z'16-5980.
- 10:7 Remain eating and drinking - Those with an ear for God's message - the "Israelites indeed," would gladly entertain them free of charge. In this respect, Oriental countries are somewhat different from those of the Occident. Hospitality is more characteristic of the people of the Far East than of those of Europe and America. Z'16-5979.
- Go not from house to house - As beggars - to get a meal here and a lodging there. They were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common labourers even the service they rendered should be worth at least their keep. Z'16-5980.
- 10:8 Eat such things as are set before you - They were not to be fastidious, but to accept such hospitalities as were proffered them. Z'16-5980.
- 10:9 Heal the sick - We are not to understand that there is such an authorization of the Lord's people today. Conditions have changed. The healing of spiritual sickness, blindness and deafness, greater works than those, is the privilege of the Lord's people today. Z'13-5363.
- The Kingdom of God is come nigh unto you - This announcement has not been proper all through the age, but has been appropriate merely in the ends, or harvests, of the two ages. Z'16-5980. This was the one message of the disciples. Whoever could be influenced would be influenced by that message. Z'13-5363.
- 10:11 The very dust ... do wipe off - In a figurative sense. If as the Lord's ministers we should be rebuffed and disdained, not welcome, we should be careful not to intrude ourselves further; for if the truth is properly, lovingly, presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative. Z'16-5980.
- 10:12 More tolerable in that day for Sodom - Implying that it would be tolerable for those people, but more tolerable for Sodom, because its sin had been against less light and privilege. See Also Ezek. 16:48-63. Z'13-5363.
- 10:14 At the judgment - According to St. Paul, the entire Millennium age is to be a thousand year judgment day, in which the whole world is

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- to be brought to a knowledge of the truth, to a full opportunity of coming to a knowledge of God. Acts 17:31. Z'13-5363.
- 10:16 Despiset me, etc. - This same thing is true undoubtedly of all whom the Lord has ordained and sent forth as Ministers of the Gospel - the truly ordained. Z'13-5363.
- 10:20 Rejoice, because your names are written in heaven - They were overlooking their chief cause of joy. So it is with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. Z'13-5369.
- 10:28 This do and thou shalt live - The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries notwithstanding the law; yet himself and others were outwardly claiming that they were keeping the law. The fact is that no imperfect, fallen human being can keep the perfect law of God; for it is so comprehensive that only a perfect man could keep it thoroughly. Z'13-5369.
- 10:29 Willing to justify himself - Instead of acknowledging his defeat, turned the question to Jesus again. Z'13-5369.
- Who is my neighbour? - Whom I am to love as myself. This was one of the points which Jesus had particularly made against the Pharisees - that outwardly they were pious, religious, they prayed, fasted, etc., yet in their hearts they were unjust and would take unjust advantage of widows and orphans - not loving them as themselves. The lawyer sought to imply that God's law did not include everybody as his neighbour, but only certain special ones. Z'13-5369.
- 10:33 A certain Samaritan - One not in relationship to God at all. Z'15-5699.
- 10:37 Go and do likewise - From this viewpoint the whole world are neighbours. This, the broad, general view, shows our relationship and obligation to all the world. This is the application of the Golden Rule. Z'15-5699.
- The troubles of this "Day of Jehovah" will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be the good Samaritans, binding up the wounds and pouring in the oil and wine of comfort and cheer. Vol 1, S.S., page 342.
- When we come to the church, there is a special relationship and bond between its members. Whoever is a new creature, and thus a brother to all those who are new creatures, is not merely to observe the Golden Rule, but is to be ready to lay down his life for them. Z'15-5700.
- 10:42 Mary hath chosen that good part - So, then, in our service for the Master, let us have this in mind, that he is especially pleased when we give earnest attention to his words and seek to be filled with and guided by his holy Spirit. Z'13-5371.
- Acceptable service, like acceptable praise, must come from a fruitage of love to the Lord. He who loves much will serve much. Salaries cannot purchase this kind of service, and persecutions cannot hinder it. Z'13-5371.
- 11:1 Teach us to pray - No doubt the disciples noted the Master's frequency in prayer, and the blessing which he seemed to receive there from. Z'14-5379.
- 11:2 When he pray - There is a difference between worship - adoration, homage - and prayer. Anyone may offer homage to the Lord, bow the

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knee or express thanks and appreciation. But as for making requests of God, prayers, this privilege is distinctly limited. The Jews were privileged to offer prayer, because they as a nation were in typical relationship with God under the Law Covenant, as a "house of servants." But the Gentiles had no privilege of approaching God in prayer until after the Jewish favour had ended - 3 1/2 years after the crucifixion of Jesus.

The first Gentile whose prayers were received, according to the Bible, was Cornelius. And even his prayers were not acceptable until he had been instructed respecting Christ and his redemptive work and had become a follower of Jesus. Then his prayers and his consecration were acceptable to the Father, and he was received into the family of God as a son. Then, as a son, he had the right or privilege of prayer. Acts 10:25-48. Z'14-5379.
Our Father - Compare Matt. 6:9

11:8 Because of his importunity he will rise - So Jesus admonished that the prayer should be with earnestness, and not merely lifeless, formal words. Z'14-5379.

11:9 Ask, and it shall be given you - What God really wishes to give his people is his holy Spirit. Z'14-5379. James 4:2; 1 John 5:14.

11:13 Give the Holy Spirit - See Vol. 5, S.S. page 222, par. 2 - page 225, par. 2.

11:18 How shall his kingdom stand? - For Satan to cast out his own hosts would signify a warfare in the camp of the evil ones, which would imply that Satan's house was divided and that it would soon fall. It would be foolish, therefore, for Satan to cast out Satan; consequently such an argument should have no weight. Z'14-5378.

11:20 The finger of God - The power of God. Z'14-5378.
No doubt the kingdom of God is come upon you - To those who realize the truth that I am casting out demons by the "finger" of God, there will be no doubt that this power, which I possess more than others, and which I have exercised through my apostles also, is an evidence of special favour from God and a corroboration of my testimony that God's kingdom is near you - that the power of that kingdom is being exercised in your midst. But, as a matter of fact, when that nation rejected Christ, the kingdom which God offered them was taken away from them. The offer was discontinued. Z'14-5378.

11:21 Strong man armed keepeth his palace - Jesus pictures Satan's control of the world at the present time, likening him to a strong man armed and guarding his palace. Z'14-5378. Compare Matt. 12:29; 24:43; Mark 3:22-27; Luke 12:39; Rev. 20:2,3.

11:22 Stronger than he shall come - Jesus foretold that his own Messianic kingdom will be stronger than that of Satan and will control it and bind him. The result will be the deliverance of mankind from the curse of sin and death. Z'14-5378.

11:23 Not with me is against me - Knowingly, or ignorantly, people are either serving the one Master or the other. Z'14-5378.

11:24 I will return unto mine house - St. Paul declares that the prince of this world (Satan) "now works in the hearts of the children of disobedience." Jesus took up this same thought, and likened the world to the poor demoniac whom he had released from Satan's grasp. Similarly, all who accept Christ are delivered from the power of Satan. Let not sin, therefore, have dominion in your mortal bodies Romans 6:12 Z'14-5378.

11:25 Swept and garnished - Jesus represents such hearts as swept and garnished - sins forgiven and grace of God received. Z'14-5378.

- 11:26 And they enter in - Satan will seek to regain control of such thru the spirit of the world- pride, anger, malice, hatred, strife, works of the flesh and of the devil. (Matt. 12:43-45) "Whom resist, steadfast in the faith." (1 Pet. 5:9). If Satan be not resisted, the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury; and that the result with such a person will be worse than before he came into relationship with Christ. Z'14-5378.
- 11:33 On a candlestick - As a candle should not be put under a bushel and hidden, but should be exposed so as to do good, so also the light of the truth, the grace of God received, must not be hidden, but must be let shine to the glory of God. Otherwise, the light would become extinguished and the darkness would prevail. Z'14-5378.
- 11:34 The light of the body is the eye - The eye represents intelligence; and as long as we have the true enlightenment, or intelligence, the whole body is blessed thereby. The eye, the light, here represents the enlightenment of the holy Spirit. Z'14-5378.
Thine eye is evil - The intelligence be destroyed, the eye be blinded. Z'14-5378.
- 11:35 Be not darkness - Everyone, therefore receiving the light should take heed to it as a precious thing, lest he lose it and have darkness instead. Z'14-5378.
- 11:38 Not first washed before dinner - We are not from this to suppose that Jesus was careless. Rather we are to recognize that the washing of hands by the Pharisees was a ceremony which Jesus especially wished to ignore, in order that he might have the opportunity of criticizing that spirit which the ceremony well illustrated. Z'14-5389. Compare Mark 7:5.
- 11:39 Your inward part is full of ravening (extortion - R.V.) and wickedness - The Lord sought to show that in God's sight the heart is the important matter and that the outward cleansing is quite secondary. The inside of the cup should first be attended to, and afterward the outside.
As a matter of fact, those who do come into heart harmony with the Lord, and who are cleansed by obedience to his message and its spirit, are thereby made clean every whit - outwardly as well as inwardly. It is safe to say that everyone who is pure in heart will, according to his circumstances and opportunities, seek to be clean in person, in speech, in every way. The principle working in his heart will exercise an influence upon all his words and thoughts and doings - all his days and all his hours. Z'14-5389.
- 11:41 Give alms - From the expressions of our Lord here and elsewhere it would appear that one of the great failings of the Pharisees was covetousness. According to the Greek, Jesus called them "money lovers." (Matt. 23:14). Z'14-5389.
- 11:42 Woe unto you, Pharisees! - While Jesus prophesied woes against the Pharisees, we are not to think of him as condemning them to eternal torment, nor as intimating that this would be the nature of the woe that would come upon them. The woe to the Pharisees was that they were about to miss the great blessing which God had promised to the Jewish nation, namely, that of chief association in Messiah's Kingdom. (Gen. 12:3). Z'14-5390.
His expression, "Woe unto you," is therefore to be regarded sympathetically. This thought is borne out in the context, which proceeds to declare the great time of trouble which came upon

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their nation at the time of Jesus' crucifixion and reached its completion in A.D. 70 in the total destruction of their city and polity - an advanced picture, or prophecy, of the still wider spread of the time of trouble, which will close this Gospel Age. Z'14-5390.

Tithe mint and Rue and all manner of herbs - In their outward observance of the tithing (giving one-tenth of their income every year) they were particular even to those small seeds of which they grew but a trifling quantity. In everything they were careful to give one-tenth, but they neglected the weightier matters of the law - to do justice in their dealings and to have mercy toward others. The Master did not object to their giving one-tenth of everything, but declared that these things they should do and not leave the more important things undone. Z'14-5390.

11:43 Love the uppermost seats, etc. - Their covetousness took the form of pride, as well as dishonesty. Z'14-5389.

11:44 Graves which appear not - Full of death, corruption, uncleanness, unholiness. Z'14-5389.

It is not for us to judge all or any of the sects of Christendom and to apply the Master's words to them. Unlike Jesus, we have not the power to read men's hearts, nor the authority to pronounce them hypocrites. Z'14-5389.

11:46 Ye lawyers - Some of the Pharisees, especially educated, talented and well-versed in the teachings of the law and the prophets were styled lawyers - Doctors of the Law, the equivalent of what today are termed Doctors of Divinity. Z'14-5389.

Burdens grievous to be borne - Setting before the publicans and sinners standards of excellence and perfection which they themselves would not think of even trying to live up to. Z'14-5389.

11:50 Required of this generation - As a settlement of Jehovah's account with the Jewish nation for all the righteous blood which had been shed and for which no expiation had been made. Z'14-5390.

11:52 Ye hindered - Little did those Pharisees know that their hypocrisy was not only hindering themselves from preparation to be joint-heirs with Messiah in his kingdom, but was also hindering the masses of the people who relied upon them for information. Z'14-5390.

12:1 Beware ye of the leaven of the Pharisees, which is hypocrisy - Here, as elsewhere in his teachings, Jesus uses leaven as a symbol, or figure, of an evil influence. We know not of one instance in which leaven is used to represent anything good or pure. During the Passover season, the Jews were prohibited from using it, thus symbolizing the putting away of sin.

Jesus declared that the hypocrisies practised by the Pharisees the learned people of that time - were leaven, impurity, sin, contaminating in their influence. Z'14-5390. Compare Mark 8:15.

12:2 Nothing covered ... that shall not be known - See Dan. 12:2.

12:4 That kill the body - Thus intimating that honesty of life would bring his followers persecution from the hypocrites. The present life is ephemeral, at best. Z'14-5390.

12:5 Power to cast into hell - Greek, Gehenna. Primarily, this is the name of the valley outside Jerusalem, into which the offal of the city was cast for utter destruction, and into which the vilest criminals were cast after execution - not to torment them, but to imply symbolically that there was no future for the wicked. Jesus used Gehenna as a type of the second death, which will be the portion of all who wilfully, intelligently, deliberately sin against light and knowledge. Z'14-5390.

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Fear him - The fear of God is the beginning of wisdom; and reverential fear is always proper. But as God's people became intimately acquainted with him, learning of his justice, wisdom, love and power, and realize that he is the friend of all who love righteousness, they come to love God; and, as the Apostle declares, "Perfect love casteth out fear (dread to offend), which signifies rest. Z'14-5390.

12:7 Ye are more value than many sparrows - Everything that he permits to come to his people, he assures them will work out for them some blessing. Z'14-5390.

12:8 Confess me before men - Whoever would be in accord with God must confess him and must confess Jesus, his representative, whom he sent into the world. Z'14-5390.
Before the angels of God - In the resurrection - as members of the Bride of Christ. Z'14-5390.

12:9 Denieth me before men - Addressed to the disciples. None could deny him who had never acknowledged him. Z'14-5390.

12:10 Blasphemeth against the Holy Spirit - The word Spirit in such a case as stands for power, or influence: here, divine influence. Z'14-5390.

Not be forgiven - This does not signify, however, that the vilifiers were hopelessly lost. They would suffer punishment proportionate to the degree of their wilfulness. Z'14-5390.

Only advanced Christians are in danger of grieving the holy Spirit whereby they were sealed - Eph. 4:30; 1 Thess. 5:19; Hebrews 6:4-6; 10:26,27. Z'14-5391.

12:11 Take ye no thought how or what thing ye shall answer - For the most part the disciples were unlearned, and would feel great trepidation in the presence of educated officials. Z'14-5391.

12:12 The holy Spirit shall teach you - The Lord's blessing would be upon them; and they would have wisdom superior to that which was naturally theirs. They need not anxiously premeditate what their answers would be, but commit all to the Lord, expecting divine assistance.

Nothing in this implies that the ministers of Christ, either in the pulpit or in the class meeting should attempt to represent the Lord without studying their subject. (2 Tim. 2:15). There is a difference between standing before a congregation of God's people as a mouthpiece of his Word and being called before magistrates. Z'14-5391.

12:14 Who made me a judge ... over you - Too many are disposed to be busybodies in other men's matters, and overlook the fact that their commission of the Lord is to preach the Gospel. Z'14-5396.

12:15 Beware of covetousness - This implies that the estate properly belonged to the brother, and that the one who addressed Jesus desired more than his legal rights. Z'14-5396.

A man's life consisteth not in the abundance of the things which he possesseth - A man may be miserable while rolling in wealth, or he may be happy in comparative poverty. The basis of happiness is measured by the soul's relationship to God and hope in him. Z'14-5396.

12:16 Spake a parable unto them - Illustrating the comparative foolishness of all earthly ambitions - poor in comparison to the one great possibility, the kingdom. Z'14-5396.

12:18 Pull down my barns and build greater - Instead of using his riches in doing good, he was miserly - taking pleasure in accumulations. Z'14-5396.

- 12:20 This night they soul shall be required of thee - You lose your life - you die in poverty. Earthly riches will be of no account to you in the future if you have not laid up soiritual riches in the heart, in the mind and in good works, which would make you rich in the future. That rich man, instead of being benefited by the riches which he accumulated, will in the future life be disacvantaged. Z'14-5396.
Whose shall those things be? - He left for others to quarrel over, and possibly to be more or less injured by. Z'14-5396.
- 12:31 The kingdom of God - "My kingdom is not of this world" - this order of things - (John 18:36) Z'14-5396.
- 12:36 Like unto men that wait for their Lord, when he will return from the wedding - Especially active, wakeful, attentive, that they might receive their lord with proper attention. So Jesus declared all of his followers should be on the alert for his second coming. It was not that he would bring his bride with him, rather he comes that he may receive his bride here. Indeed, the faithful servants are then to be made the bride, according to the other picture. Z'14-5399.
- 12:37 Blessed are those servants - All the Lord's servants who will be living at the time of his second coming. Z'14-5400.
Shall find watching - Not watching the sky, as though they would see Jesus, when he is now a spirit being, invisible to humanity, but watching the Bible testimonies, watching the trend of the times watching their own hearts, watching also the interests of the church of God, seeking to build one another up in the most holy faith, laying aside every weight and every besetting sin. Z'14-5400.
 Z'14-5400. 1 Thes. 5:1-8.
 His church will know of his presence only by his "knock" - by the intimations given in the Scriptures - the fulfilment of prophecy. It will then be for the watchful ones to recognize this fulfilment, and by faith to open their hearts and minds promptly to acknowledge the Master's presence and all that presence implies in the nearness of his kingdom and of the proving of all who will be found faithful, worthy to share in that kingdom as members of his bride. Z'14-5399.
Make them to sit down to meat, and will come forth and serve them - Bringing forth "things new and old," for their refreshment and comfort. The Bible will become to them a new book; they will feast upon the riches of God's grace, and the dark things will become clear, the hidden mysteries shall be revealed. The Master himself will be the servant, the revealer, the setter-forth of these viands of truth. Z'14-5399.
- 12:38 Come in the second watch, or come in the third watch - Thus intimating that his followers might be looking for him sooner than he would come. Z'14-5399.
- 12:39 The goodman of the house - The Master, Satan, the prince of this world. Z'14-5399.
What hour the thief would come - Here and elsewhere, Jesus speaks of his second coming as thief-like. The thought is that he will be present, for a time, unobserved by the world, known only to the bride class. Z'14-5399.
Suffered his house to be broken through - At his second presence, he will bind this strong man, or master of the present order, and overturn present institutions and establish instead the long-promised reign of righteousness. It will be this thorough transition from the reign of sin and death to the reign of righteousness and

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- life, which will cause the great time of trouble mentioned elsewhere throughout the Bible as marking the closing of this Gospel Age - "a time of trouble such as never was since there was a nation." - Dan. 12:1; Mark 13:8; Matt. 24:21. Z'14-5399. Compare Matt. 12:29; 24:43; Mark 3:22-27; Luke 11:21,22 and Rev. 20:23.
- 12:41 Speakest thou this parable unto us, or even to all? - St. Peter was perplexed. Was this parable especially for the apostles, that they should watch, etc., or was it for all the people?, he enquired. But the Lord did not answer him directly. Z'14-5400.
- 12:42 Faithful and wise steward - Special servant. This is not very different from what has been the Lord's usual method of dealing with his family. While a measure of the spirit is given to each for his profit; and while the holy Spirit thus given is to guide the recipient into a knowledge of the things of God, nevertheless, the Lord has been pleased to use special instrumentalities at various times. So at the end of the age, at the time of the Master's coming, that servant, if found faithful, would be especially blessed, and be given a general charge respecting the spiritual food to the Lord's family, the "meat in due season." Z'14-5400.
- 12:45 Delayeth his coming - Fail to recognize the Master's presence. Z'14-5400.
Beat the menservants and maidens - Manifest an unkind spirit toward the household. Z'14-5400.
Eat and drink, and to be drunken - Ministering to his own earthly wants rather than to the spiritual needs of the family of God. Z'14-5400.
- 12:46 Cut him in sunder - Cut asunder, separated. Z'14-5400.
Appoint him his portion with the unbelievers - Allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons, etc., of his Lord. The assumption is that the displacement of the one servant would mean the recognition of another to supply the household of faith. Z'14-5400.
- 12:47 That servant which knew his Lord's will, etc. - On the basis of this parable, the Lord explained a general principle of his dealings. Z'14-5400. "Unto whom much is given, much is required."
- 12:50 How am I straightened until it be accomplished - The thought is, "I am feeling greatly straightened until that baptism be accomplished. It will be accomplished tomorrow. I am anxiously waiting for tomorrow, for the completion of my sacrifice. Z'14-5599.
- 13:10 On the Sabbath - See Comments Matt. 12:1.
- 13:14 There are six days in which men ought to work - Intended as a special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the law. Z'14-5406.
- 13:18 Unto what is the kingdom of God like? - Few apparently have noticed that nearly all of Jesus' teachings related to the Kingdom of God. This was because the Kingdom of God is the great divine remedy promised for the release of mankind from the curse, and the blessing of the willing and obedient with an uplift out of sin and death conditions, a return to harmony with God and the everlasting life which he is pleased to give to all who love him. Z'14-5406.
- 13:19 And it grew and waxed a great tree - This evidently was intended as an outward appearance of the church - very prosperous, so prosperous as to invite the birds. Z'14-5406. Compare Matt. 13:31,32.
Fowl of the air - The wicked one and his agents. Z'14-5406.
- 13:20 The kingdom of God - In its embryotic stage. Z'14-5406.
- 13:21 It is like leaven - Compare Matt. 13:33.

- Took and hid in three measures of meal - The faith once delivered to the saints. - 1 Tim. 4:1. Z'14-5406. Compare Matt. 13:33.
- 13:23 And there few that be saved? - Jesus did not give a direct answer to the question, doubtless for two reasons: (1) The holy Spirit had not yet come, and his followers could not then be prepared to understand the plan of God thoroughly; (2) It was not due time to explain all the particulars of the spiritual salvation of the church, to be like unto her Lord, and then later the human restitution of the world to the image and likeness of the first Adam. Z'14-5407.
- 13:25 Shut the door - To the high calling - the new and living way of life opened up by Jesus (Heb. 10:19,20). The possibilities of entering into this way were first presented to the Jews; and after finding the suitable ones of that people, God has directed the message hither and thither amongst the Gentiles for these more than eighteen centuries. As soon as the last one completing the elect number shall have qualified for glory and shall have passed through the door, it will be shut. Z'14-5407.
- I know ye not - As the bride company. Z'14-5407.
- (See Vol. 3, S.S., pg 205, par. 3 - pg. 213, par. 2).
- 13:26 Then shall ye begin to say - Bringing the matter down to his hearers, but still leaving it applicable to all who have heard the message throughout the Gospel Age, the Lord intimates that some of these will have been in close touch with him and his followers. Z'14-5407.
- Eaten and drunk in thy presence - They had a form of godliness. Z'14-5407.
- 13:28 And all the prophets - "Princes in all the earth" - the visible representatives of the invisible Messiah and his church in glory. Z'14-5407.
- 14:7 Put forth a parable - Speaking in a manner that would not be appropriate to any but himself. Z'14-5407.
- 14:10 Thou shalt have worship - They would be honoured, and the honour would reach them in the proper manner. Z'14-5414.
- 14:11 Humbleth himself shall be exalted - The apostles set forth the same proposition - James 4:6; 1 Pet. 5:6. The thought is that the self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to his cause, with such a spirit.
- 14:12 Call not thy friends, etc. - We do not understand the Master to mean that it would be wrong to invite friends or neighbours or kinsman that might invite us in turn, but that we are not to think in so doing we are laying up any treasure in heaven. Z'14-5415.
- 14:13 Call the poor, the maimed, the lame, the blind - Thus Jesus gave something of a compliment to his host. The Pharisee had done something of the very kind in inviting Jesus and probably his disciples to dinner. He well knew that they were poor and would be unable to ask him in return. The Master's words may have been comforting to him. At all events, they set forth a grand principle, which should be recognized by all, rich and poor alike. Z'14-5414-15.
- 14:14 Recompensed at the resurrection of the just - If we get all our rewards for good deeds in the present life, how will there be anything coming to us in the future? Z'14-5415.
- 14:16 Made a great supper - Figuratively representing rich blessings of God's providence for the church - the knowledge of the truth, justification from sin, the begetting of the holy spirit, the privilege of appropriating the exceeding and great and precious promises of God's Word. Z'14-5415.

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And bade many - The Jewish people and especially the ones who specifically claimed to be the "holiness people"- the Pharisees and the Doctors of the Law. Z'14-5415. The "religious lights," representatives of Moses. Z'14-5415.

14:17 Are now ready - Long years before God had sent word to the Jewish nation that in due time such a great blessing would be open to them- the privilege of becoming members of the Kingdom of God - sharers of it with Messiah. Z'14-5415.

14:18 Began to make excuse - Being too busy with worldly prospects. The invited ones were full, covetous, money-lovers. And so they slighted God's invitation, extended to them though Jesus and the Apostles. Z'14-5415.

14:21 The poor, and the maimed, and the halt, and the blind - The poor, the sinful, the weak, the outcasts of Israel, the prodigal Son class. Z'14-5415. The poor had the Gospel preached unto them. Publicans and sinners were received by our Lord, told about the Kingdom, and invited to leave all their sinful and injurious practices, to accept forgiveness of sins, and to come in and participate as heirs of God's promise of Joint-heirship with Jesus Christ their Redeemer.

Nearly all the preaching of Jesus and of his disciples, up to Pentecost and after, was to the poor of Israel - the publicans and sinners. The charge made against our Lord by the Pharisees who rejected him, was that he received sinners, and that he ate with them. Z'14-5415.

14:22 Ye there is room - Not enough of the Jews were "Israelites indeed," acceptable to God, to fill the foreordained number of the elect church. Z'14-5415.

14:23 Into the highways and hedges - This applies evidently to the sending of the Gospel to the Gentiles. For eighteen hundred years the message has been going up and down through the highways and hedges, calling and inviting, drawing, such as have hearing ears and responsive hearts. In all, they will not represent very many of the lights of the world. 1 Cor. 1:26,27; James 2:5. Z'14-5415.
That my house may be filled - Not a seat left vacant.

Ultimately the full number purposed by the great Householder will have been called, accepted, and found worthy through Christ to have a place at that table - to share in that great feast. It will be the nuptial feast, in honour of the marriage of the Lamb, after his wife hath made herself ready. (Rev. 19:7-9). At that feast, we are assured, will be a secondary company, not worthy to be of the bride class. These may be figuratively styled the bridesmaids, the great company class; for after the account of the gathering of the bride we have the Lord's message to these subsequently delivered from Babylon, saying, "Blessed are they that are called to the marriage feast of the Lamb."

You can imagine the honours and joys of that great banquet! The aroma of the good things coming, already reaches us in the anteroom, before we enter the banquet hall. These odours come to us through the exceeding great and precious promises of God's Word, assuring us of his faithfulness and of his provision of the things which "eye hath not seen, ear hath not heard, neither have entered into the heart of man," but which "God hath provided for them that love him" supremely. Z'14-5415.

14:24 Were bidden - Originally bidden. Z'14-5415.

Shall taste of my supper - Though, thank God!, divine provision has arranged for another banquet, which through the Kingdom will

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be spread for all nations, kindreds, tongues and peoples - "a feast of fat things." Isa. 25:6-8. Z'14-5415.

14:25 Great multitudes with him - According to the requirements of the law, going up to Jerusalem to keep the Feast of the Passover, at which Jesus foreknew that he would die, as the antitypical Pass-over Lamb. Z'14-5425.

14:26 And hate not - Well did Henry Ward Beecher say, respecting this statement made by the Master: "Never was there before, and never has there been since, I apprehend, such a speech made to those who professed to be willing and desirous to follow another." And probably a parallel statement is found in Matthew's Gospel (10:37). The word hate is apparently used in contrast with love. To be a disciple of Christ, then, means that we must love supremely the Lord and the principles for which he stands, so that love for others would comparatively be hatred.

This proposition in its very start signifies a cutting off - so far as the man is concerned, the will, the purpose - of every other love that would conflict with our love for the Lord and with our obedience to his will. Our earthly loves are to be counted as nothing in comparison. We are to be ready to sacrifice at the Lord's command every earthly hope, aim, object, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything. Of these the Lord speaks, saying, prophetically, "They shall be mine, saith the Lord, in that day when I (come to) make up my jewels." Malachi 3:17.

Such devotion to the Lord as is here described, will necessarily at some time or other mean the severing of many earthly ties. Z'14-5426.

Be my disciple - A disciple is a pupil, one who follows a teacher or leader. Z'13-5223.

14:27 Bear his cross - Compare Matt. 16:24; Mark 8:34.

Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the devil which conflict with the divine will as laid down for us in the Lord's Word. Z'14-5426.

And come after me - Comp. Matt. 16:24.

14:31 Going to make war - "Fight a good fight." Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle and not to receive the victor's crown, nor to hear the words, "Well done," except by faithful perseverance in well doing.

What a blessing it would be if all who espouse the cause of Christ would do so with a full, clear understanding of what they are doing and with a fixed determination to go forward in the good way, not even to look back! This cause of Christ would be much further advanced amongst men; and while their number would be smaller, their influence and power in the world would undoubtedly be much greater. Z'14-5426.

14:34 Salt is good - Has preservative qualities in connection with whatever it touches. It serves to bring out the flavour of our food. In olden times, it was used as a symbol of faithfulness, loyalty; and it is said that even yet some Arabs would be faithful to death to any person in whose home they had eaten salt. To them, it seems to mean a pledge of loyalty.

Jesus used salt as a symbol, representing his own loyalty to God and the loyalty which all his followers must have, and not only so, but which they must maintain. Z'14-5426.

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- 14:35 He that hath ears to hear, let him hear - All of his followers are to take heed to these words. Whoever neglects them despises the One who gave them, and will surely fail of a blessing that might otherwise have been secured. But as for the world, "ears they have, but they hear not; eyes they have, but they see not." We are not to measure the world by the same standards that we measure ourselves and all who profess to be the followers of Jesus. The world's highest standard is the Golden Rule. The Christian's highest standard is self-sacrifice, doing God's will at any cost. Z'14-5425.
- 15:2 Receiveth sinners, and eateth with them - His superior knowledge did not make him haughty, and his superior righteousness did not make him proud and unsympathetic. He has set his followers an example that they should walk in his steps. Z'14-5426.
- 15:4 Go after that which was lost - "The Son of Man came to seek and to save that which was lost."
- 15:5 When he hath found it - His mercy will pursue the lost sheep until every member of Adam's race shall have been brought back to a knowledge of the truth and to a full opportunity of returning to the fold of God. Z'14-5427.
- 15:8 Ten pieces of silver - It was the custom among Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented her dowry. The loss of one of these coins would represent more than its intrinsic value; for its absence marred the beauty of the bangles. The search for the coin would mean that instead of its being abandoned as not worthy of consideration, it would be hunted for diligently until found. Z'14-5427. Psa. 12:6; Ex. 27:11-17.
- 15:11 And he said - He was seeking in this parable to show the Pharisees that their position respecting the publicans and sinners was wrong. He here pointed out that their wrong attitude toward the common people was likely to cost them their own share in the kingdom. Z'14-5434-35.
- Had two sons - The two sons here represented the two general classes into which the Jewish nation divided itself. The elder son represented those who sat in Moses' seat, and who remained loyal to God in their outward profession, at least, and in their endeavours outwardly to keep his law. The younger son represented the common people, not so religiously strict as to their ideals. Z'14-5435.
- 15:13 Wasted his substance with riotous living - Misused their privileges and opportunities as members of the nation of Israel, as beneficiaries of the divine promises. They wasted their opportunities in self-gratification. They were known to others and acknowledged by themselves, as publicans and sinners, not attempting to live godly lives. Z'14-5435.
- The majority who accept God's favour and become his children are from the younger-brother class - that described by the Apostles - not many rich, not many noble, not many learned, and not many wise, but chiefly the poor of this world, rich in faith. These have the ear to hear the invitation, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." These have the hearts to respond to this invitation. They realize their wretched condition and their need of help, while frequently the others who have lived more open lives do not recognize their need of forgiveness and help. Z'14-5435.
- 15:18 Arise and go to my Father - Jesus represented the Father's house,

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and prompted the younger-son class of the Jews to have confidence that the Father would receive them when they had come to him penitently. Z'14-5435.

"I will arise and go to my Father," represents what should be the attitude of all repentant ones - the attitude which all Christian people should help them to attain - reliance upon the love and mercy of the heavenly Father and the provision which he has made in Christ Jesus for the forgiveness of their sins and for their reception again to love and care. Z'14-5435.

- 15:23 The fatted calf - Well representing the "feast of fat things" which God has provided for the penitent-class. Isa. 25:6-8. Z'14-5435.

Let us eat and be merry - Well representing the blessed promises of God, which become applicable to those who are covered by the robe of Christ's righteousness and accepted into God's family by the begetting of the holy Spirit - from Pentecost onward. Z'14-5435. This is the marriage feast represented in another of our Lord's parables. Matt. 22:2-14. Z'14-5435.

- 15:28 Would not go in - Reminding us of another parable respecting the marriage feast. Luke 14:15-24. Z'14-5435.

- 16:1 Said unto his disciples - In the presence of the Pharisees and those who sat in Moses' seat. Z'14-5386.

This parable was spoken as a rebuke to the spirit of the Pharisees, who bound heavy burdens upon others but shirked them themselves, while pretending hearty obedience to the law. Z'14-5436. Which had a steward - In olden times, more than now, it was the custom for rich men to appoint stewards. Such a steward had an absolute control of his Master's goods as had the Master himself; he had, as it were, the power of attorney. Some stewards were faithful, others extravagant. Z'14-5436.

- 16:2 Thou mayest be no longer steward - Through his son, the Lord sent word to the Scribes and Pharisees that they were to be cast out of the stewardship. Z'15-5749.

- 16:8 Commended the unjust steward - Applying this parable, Jesus proportionately condemned the Pharisees for taking an opposite course. Had they followed the course of this steward, they would have made friends of the poor publicans and sinners by trying to minimize their shortcomings, and to encourage them to do the best they could to comply with the demands of the law. Instead, they bound heavy burdens upon the people and discouraged them. Z'14-5436.

While our Lord commended this course as good worldly wisdom, he did not commend the stewards injustice, but his shrewdness in adopting a policy which would win the favour and friendship of those whom he had unjustly treated before. Z'15-5749.

- 16:9 Make to yourselves friends of the mammon of unrighteousness - Now consider that your earthly possessions are an earthly stewardship. Z'14-5386.

These stewards of the mercies of God have his approval in the use of all earthly things to the forwarding of their spiritual interests. Z'14-5436.

They may receive you into everlasting habitations - And granted a share with Messiah in his glorious Kingdom. Z'14-5436.

Those who would receive us into everlasting habitations would be only the Lord and his angels. He has promised to receive all his faithful ones. Z'15-5750.

- 16:10 Faithful in that which is least - A great principle, one which could almost universally be acknowledged. Z'15-5740.

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The trifles of life have an important bearing upon our character building. Z'15-5740.

Even in the smallest affairs of life we are to look for the Lord's will. (1 Cor. 10:31). Z'15-5740.

Whoever selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things. Z'14-5436.

- 16:12 Another man's - With the followers of Jesus all things of the present time are God's, because we have consecrated, or devoted them. Z'14-5436.

Which is your own - The things of the future life belong to us, because God has promised them to us. But there are conditions; namely, our faithfulness, our loyalty. Z'14-5436.

- 16:13 Ye cannot serve God and mammon - There are two great impelling powers; one evil, the other good. These are known by different names and are in every way opposite. God is the Good Master; Satan is the evil master; but each has representatives and various interests. Thus God, his Spirit and his teachings, are represented by the word love; while Satan and his course are represented by selfishness, covetousness, mammon. Z'14-5437.

- 16:19 A certain rich man - The Jewish nation, highly favoured of God. Z'12-5004. To the Jew had been given the promises, the prophets, the blessings and the privileges of the Law Covenant. Z'14-5444. Clothed in purple - Representing royalty, and the fact that they are God's typical Kingdom. David and Saul sat upon the throne of the kingdom of the Lord, and when the kingdom was removed in the days of Zedekiah, the declaration was made that it would afterwards be restored, with Messiah as King. Z'12-5004.

And fine linen - Symbolizing their typical justification through typical sacrifices. Z'14-5444.

And fared sumptuously - Representing the divine promises, as St. Paul's words imply. Romans 11:9 Z'14-5444.

- 16:20 A certain beggar named Lazarus - Representing a class composed chiefly of Gentiles; had as its nucleus "the outcasts of Israel" and the publicans and sinners. Z'12-5004. Longing for a share of the rich man's favour and privileges; a certain class of Gentiles, such as the Centurion, whose servant Jesus healed. Luke 7:1-9. Another of these Gentile outcasts was the Centurian Cornelius, the first Gentile received into the Gospel privileges. (Acts 10). Of the same Class was the Syro-Phoenician woman, who sought Jesus that he would heal her daughter. Z'12-5004.

Laid at his gate - Outside the gate of divine favour, illustrating that they were aliens, strangers and foreigners to the commonwealth of Israel. (Eph. 2:12). Z'12-5004.

Full of sores - Sin-sick, because not sharers in Israel's yearly sin-atonement sacrifices. Z'12-5004.

- 16:21 Crumbs which fell from the rich man's table - The Scriptures illustrate two such crumbs given to this Class by Jesus. When he healed the Roman centurion's servant, it was a concession at the request of the Jews, who declared that this man was a friend and had done them good, by building a synagogue, etc. The healing of this servant was a crumb. Similarly, the Syro-Phoenician woman got a crumb. Jesus noted her faith and gave her the crumb which she desired. Z'14-5444.

Dogs came and licked his sores - This also intimating that they were Gentiles. Z'12-5004.

- 16:22 The beggar died - Picturing a great change in this Lazarus class;

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they died to the conditions wherein they then were. Z'12-5005.

As the Jews died to their favour, so the outcasts, publicans and sinners, and Gentiles died to their disfavour. Instead of being any longer alienated from God, the early Church became the children of God and heirs of his promises. Z'14-5444.

By the angels - The apostles and ministers of the Gospel - especially St. Peter and St. Paul. These declared to the Gentiles that whereas once they were "aliens, strangers and foreigners to the commonwealth of Israel," they were now "brought nigh" through faith in the Lord Jesus, and through the begetting of the holy Spirit. Z'12-5005.

To Abraham's bosom - Abraham typified God, the Father of the faithful, and the carrying of Lazarus to "Abraham's bosom" symbolically said that the outcasts of Israel and the worthy Gentiles became children of God and heirs of Abraham, who typified God. Thus also wrote the Apostles, "Ye are brought nigh through the blood of Christ;" "If ye be Christ's then ye are Abraham's seed, and heirs according to the promise." The promise reads that "all the families of the earth shall be blessed" by this seed of Abraham.- See also Romans 11:7. Z'12-5005.

The rich man also died - The Jews died to their favour. In Jesus' day, Jewish favour began to wane. They were completely cut off in A.D. 70, at the hands of Titus and the Roman army, as all Jews will admit. During the interim of forty years, the rich man, the Jewish nation, sickened and died. Z'14-5444.

And was buried - Nationally they went to Hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it. Z'14-5444.

16:23 Being in torments - Although nationally dead, the Jewish people have been very much alive ever since, and have been ostracised, and persecuted and tormented with fiery trials. Z'12-5004.

Lazarus in his bosom - In the type Isaac was the beloved son of promise to the literal Abraham. In the antitype, Jesus and his followers are the spiritual seed of Abraham, received to God's bosom and favour. Gal. 3:29.

Thank God, his Word points us to another change of dispensation at the second coming of Christ! Then the Lazarus class, now children of God by faith, will be made actually and gloriously his children beyond the veil. In association with Jesus their Lord, they will take control of the world; for they will be his bride and joint-heir in the Kingdom. What will happen to the rich man then? Oh, he is to have a resurrection from Hades! Z'14-5444.

16:24 Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue - The Jew in his misery has beheld with jealous eye the favour of God manifested toward those whom he despised. He has even humbled himself to ask that relief might be sent to him through Christian Gentiles - symbolically, even "one drop" of refreshment. Z'12-5005.

16:25 Now he is comforted, and thou art tormented - To take this literally would involve the absurdity of supposing that all beggars go to heaven, and that all wealthy go to hell; for the parable says nothing about character. Z'14-5444.

16:26 Great gulf fixed - The great gulf between Judaism and Christianity has been fixed for more than eighteen centuries. In the divine plan, the gulf was fixed unalterably. "There is none other name given under heaven amongst men whereby we must be saved" - whereby we may come into heart relationship with God. The gulf dates from

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the time that Christ came and offered himself to Israel, and was rejected and crucified. Z'14-5444.

Thank God, this cannot much longer be the case! The new dispensation dawns, in which the rich man will return from hades. Israel will be nationally rehabilitated and God's favour will again come to those of them who shall learn the needed lessons. Z'14-5444.

16:28 Five brethren - Although the nation of the Jews contains representatives of all the tribes, it is specially represented in Judah and Benjamin; and hence these two tribes constitute the one rich man. The other ten tribes "scattered abroad," would proportionately represent the "five brethren." This thought is confirmed by verse twenty-nine. Z'12-5004.

16:29 They have Moses and the prophets - None but the twelve tribes of Israel and Moses and the prophets. Z'12-5004.

Let them hear them - The test upon all Israelites was the same. Acts 13:46,47. Z'14-5445.

17:1 Offences - The word offences more particularly signifies stumblings, or still more literally, ensnarement. Z'14-5445. The dangers of ensnarement exist because Satan is the prince of this age, and because he has the majority of mankind more or less under his influence - blinded by error, superstition, sin, etc. 2 Cor. 4:4. Z'14-5445.

Woe unto him - We may not suppose that Jesus would unjustly condemn or punish anybody for ignorantly or unintentionally offending his followers, his little ones. We must suppose that he meant to caution those who would deliberately attempt to deceive and ensnare, entrap, discourage, his followers, his little ones. Z'14-5445.

17:2 Better for him - Because he would lose merely the present life, and not the future life during the Millennium. But those who intelligently persecute the followers of Jesus and seek to turn them aside from the way of righteousness, pervert their own conscience and so degrade themselves that it will be much more difficult for them to come into accord with the conditions of the new dispensation beyond the grave. In a word, whoever sins against light and knowledge is endangering his own opportunities for everlasting life. Z'14-5445.

Little ones - The consecrated followers of Jesus are called little ones, because they are new creatures who have only started in the new way of full consecration to God's will. "Babes in Christ," St. Paul styles these. (1 Cor. 3:1) "Little children," writes St. John. Z'14-5445.

17:3 Rebuke him - We are not to say that our Lord meant it when he said, "Forgive him," and that he did not mean it when he said, "Rebuke him." Z'12-4978.

If he repent, forgive him - Verses 3 & 4 are apparently a part of the same discourse recorded in Matt. 18:15-22. Z'14-5445. God does not forgive our sins until we acknowledge them and ask his forgiveness. Our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before we express our full forgiveness. Z'12-4978.

The lesson is mercy - boundless mercy. The basis of the argument is that all need mercy, divine mercy, because all are imperfect. Z'14-5445. Luke 6:35.

17:5 Increase our faith - A great deal passes for faith which is merely credulity. The faith commended in the Bible is that which relates to things which God has promised. Z'14-5446.

17:6 Be thou plucked up by the roots - See Comments Matt. 17:20; Mark 9:23.

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- 17:10 You say, We are unprofitable servants - We are unprofitable servants in the sense that God would just as easily do without us. None of us is indispensable to his work and to his glory. The opportunity of entering into the Lord's vineyard and labouring therein is chiefly for our own advantage. Z'14-5446.
- 17:11 As he went to Jerusalem - It is surmised that this was his last journey to Jerusalem, which eventuated in his death. Z'14-5454.
- 17:12 Ten men that were lepers - Drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. Their disease has long been considered incurable, and hence in the Bible it is symbolically used to represent sin. Z'14-5454.
- 17:13 Lifted up their voices - As loudly as the hoarse whisper of their disease would permit. Ordinarily their appeal was for money. Z'14-5454.
- 17:14 To show yourselves to the priests - Jesus, although full of compassion, seemed to treat their appeal coldly. According to God's arrangement with the Jews under their Law Covenant, they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment on cases of leprosy, determining whether or not the disease were indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied healing, and suggested that by the time that they should reach the priest they would be ready to have him pronounce them clean. Z'14-5454.
- As they went, they were cleansed - We can well imagine with what joy they hastened to have the priests approve them, in order to return to their families, their business, etc. Surely, they almost ran, as they felt the exhilaration of the cleansed blood. Z'14-5454.
- 17:15 One of them ... turned back, and with a loud voice glorified God - His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel. In his case, the healing was a "crumb from the children's table." See Comments Luke 16:20,21.
- We cannot doubt, however, that the Lord's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord, to the Heavenly inheritance. Z'14-5454.
- He seems to represent a class of grateful followers of the Lord. Z'14-5454.
- 17:17 Where are the nine? - True, he had not asked them to come back and offer praise and acknowledge the divine power wrought through him! True, they did what he told them to do. Why did he not, before granting the healing, bargain with them, saying, If I heal you, will you consecrate your lives and become my disciples? Who would not agree to any terms to be rid of so loathsome and incurable a disease? Why did not Jesus take this method of adding to the number of his disciples? Undoubtedly, the answer should be that he was following the spirit of the Father's dealings, which he expressed in the words, "The Father seeketh such to worship him as worship him in spirit and in truth." As the Father seeks no others, so the Son seeks no others. In this respect, the preaching of Jesus and the apostles is in strong contrast with much of the preaching of evangelists, revivalists, etc.

We remember that on one occasion Jesus apparently reproved

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even a spirit of enthusiasm that might becloud the cool judgment, saying, "Sit down and count the cost." Luke 14:28.

- 17:18 Not found to give glory to God, save this stranger - The essence of the lesson is gratitude. It is a most reasonable trait of character. We might almost say that the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not. It leads to self-sacrificing labours in the service of God, and according to a divine automatic arrangement has its blessings. Z'14-5453.
- 17:19 Thy faith hath made thee whole - Not aside from the divine power, but rather it was the Master's using the divine power in connection with the faith of the individual. They did the same for the other nine. They also had faith and were healed. Z'14-5454.
- 17:21 Is within you - Better translated, "Is in your midst." The translators, had they noted carefully, would have been on guard against saying that the Kingdom of God was within those Pharisees that Jesus had designated hypocrites, whited sepulchres, etc.

A Kingdom is always represented by its King. Jesus, as the King, was present in their midst, but they did not recognize him. "There standeth one among you whom ye know not." Similarly, all through the Gospel age, the church of Christ, his "body", has been undiscerned by the world. "The world knoweth us not, even as it knew him not." For eighteen hundred years, this has been true in this sense; but Christ and the church in the flesh are not the Kingdom of God in the full, proper sense that the Bible promises it - a Kingdom of power and great glory. Christ and the church have been only the incipient Kingdom, an embryotic kingdom - the Kingdom class, preparing for investiture of authority in God's due time, which we believe is now near. The kingdom is to be a spiritual one, and hence its rulers will be as invisible as are the angels and the heavenly Father. John 14:19. Z'14-5455.

- 17:22 Desire to see one of the days of the Son of Man, and ye shall not see it - This was astonishing news to the faithful. How could Jesus be the great King, as they had expected, and yet they not see him and his days? Z'14-5455.
- 17:23 See here; or see there - Do not be deceived into believing that I will come in any such manner. I will tell you how I shall come. Z'14-5455.
- 17:24 So shall also the Son of Man be in his day - The thousand-year day, the Millennium. Our Lord's statement was one of our Lord's dark sayings" of which Jesus said, "I have many things to tell you but ye cannot bear them now," and promised that in due time the holy Spirit would grant them an enlightenment. Z'14-5455.
- 17:25 Suffer many things and be rejected - Said that they might gradually learn that these things about which he had been speaking, belonged to a distant time. Z'14-5455.
- 17:26 And - Coming back to an explanation of what would be the signs of his presence. Z'14-5455.
- In the days of the Son of Man - The signs of the time will not be in the outward condition of the world; for, on the contrary, everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah, just before the Deluge came and just as in the days of Lot, before the destruction of Sodom. Z'14-5455. See Comments Matt. 24:37,39.
- 17:27 They did eat, etc. - These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ,

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when he will begin to deal with the world and to set up his Kingdom. Z'14-5455.

- 17:29 And destroyed them all - The Bible everywhere foretells that although Messiah's Kingdom is the great provision of God which will lift the curse and bring in blessings world-wide, nevertheless, it is to be established upon the wreck of our present institutions, and it is this wreck of social, financial, political and religious institutions of the present time that Jesus illustrated by the Deluge and the destruction of Sodom. Z'14-5455.
- 17:30 Is revealed - The Greek text shows a difference between the parousia or presence of Christ, and the later revealing. The description of the revealing of Christ is given in the words, "He shall be revealed in flaming fire." (2 Thess. 1:7,8) Z'14-5456.
- 17:31 In that day - Of his parousia, presence, before his revealing. Z'14-5456.
- He - The most saintly of the people of God. Z'14-5456.
- Upon the housetop - The house of God. Z'14-5456.
- Let him not come down to take it away - At that time, such will come to realize the necessity for flight. Z'14-5456.
- He that is in the field, let him likewise not return back - The field represents the world. And any of the Lord's people who have gone out into the world - who have left the church nominal - are not to go back; but learning the truth of the situation they are to flee to the Lord from the field. Z'14-5456.
- 17:32 Remember Lot's wife - In the flight from Sodom, Lot and his family were warned to make haste, and not even to look back to the things that were to be destroyed. So the Lord's people are not to look back at the things to be destroyed. Give them no thought. "Flee out of Babylon!" "Deliver every man his own soul!" Lot's wife, disobeying, looked back longingly to the things of destruction, and failed to escape. The Lord applies this illustration to his people, and urges that their flight be with a full renunciation of the things of the present time. Z'14-5456.
- 17:33 Shall preserve it - Gaining everlasting life. Z'14-5456.
- 17:35 Two women shall be grinding together - Compare Matt. 24:41.
- 17:36 Two men shall be in the field - Compare Matt. 24:40.
- 18:1 Ought always to pray - Teaching continuity in prayer. But the question may arise, Why continue to ask? God knows every need. Why continue to ask? Why not leave the entire matter with him? The Scriptures seem to answer this question by showing us that we need to ask for our own benefit, that we may be ready to appropriate the answer when it comes. If we get things without our realization of our need of them, they would come to us so easily that in our fallen condition they would be unappreciated. Z'15-5708.
- 18:7 Avenge his own elect, which cry day and night unto him ...? - Injustice is being done; will God never deliver the church? For eighteen hundred years the church has been praying thus; and God has not answered this prayer. Will he never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in his promise. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more. Rev. 20:2,3. Z'12-5020. Compare Matt. 6:7.
- 18:14 Went down to his house justified rather than the other - From God's standpoint, both men were sinners - both needed forgiveness of sins. But the one trusted in his own imperfect works, and asked no forgiveness; the other realized his blemishes and prayed for mercy. We are not to get the impression from this that God is more pleased with people who live in sin than with those who strive to live to

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the best of their ability in harmony with his law. The lesson is to the contrary. We must all realize that we come short of perfection, and that we need divine mercy. The sinner who recognizes this more pleasing to God and nearer to forgiveness than the more moral person who fails to see his blemishes. Matt. 9:12,13. Z'14-5464.

- 18:22 Lackest thou one thing: sell all that thou hast, etc. - Compare Matt. 19:21.
- 19:1 Passed through Jericho - Toward Jerusalem - just prior to his crucifixion. Multitudes were journeying in the same direction, going up to the feast of the Passover. Z'14-5464.
- 19:2 Among the publicans - Tax collector for the Romans, on which account he was much despised, and declared to be disloyal to Judaism. Z'14-5464.
- 19:5 Today I must abide at thy house - And we may be sure that the whole circumstances was greatly to the disgust of the Pharisees. Z'14-5464.
- 19:8 The half of my goods I give to the poor, etc. - Evidently the murmuring had reached the ears of Zacchaeus; for forthwith he addressed the Lord in self-defense - as though urging that these charges against him should not hinder the Master from coming to be his guest, and as intimating his desire of heart to be all that he ought to be and could be. Thus did Zacchaeus intimate his devotion to God and to righteousness, and his acceptance of Jesus as his Lord, his Teacher. Z'14-5464.
- 19:9 A son of Abraham - From the Lord's standpoint, all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavour to walk in his steps. Unquestionably the same principle still applies, regardless of what men may think or say to the contrary. No longer is it necessary to be of the natural seed of Abraham in order to be acceptable as disciples of Jesus. The middle wall of partition between Jew and Gentile has been broken down, as St. Paul explains. All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the divine plan as disciples of Jesus. Z'14-5464.
- 19:10 That which was lost - Everlasting life was lost, Eden was lost, human perfection was lost, the image of the divine character was lost. Z'14-5464.

Some who deny that Adam was created perfect, who deny his fall from divine favour and who deny that redemption by Jesus was necessary, have sought to sustain their position by saying that Jesus never referred to the fall, although the account in Genesis tells of it and St. Paul and other Apostles particularly mention it. But in this text, we have Jesus' own statement as to why he came into the world at all. Matt. 20:28. Z'14-5464.

- 19:11 Should immediately appear - See Comments Matt. 25:14.
- 19:12 Went into a far country - Heaven itself. Z'14-5386. Comp. Matt. 25:14
- To receive for himself a kingdom - This parable is based upon the fact that when an under-king, like King Herod, would hear that a new Emperor had come to the throne of Rome, he would be anxious for a re-appointment to his own kingdom. Knowing that the Emperor had power to reinstate him, he would be desirous to know whether he would receive his kingdom again or whether someone else would receive the place. So when such an under-king went to Rome, it was with the view of returning with his kingdom, or a commission from the new Emperor. Z'14-5386.

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They had recently had an experience along this line, when one of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome discrediting him and declaring their preference for another king. Jesus seized this circumstance as an illustration in his own case. He was the appointee for the Messianic Kingdom of the world; but he would go into heaven itself and there appear in the presence of the heavenly Father, the great Overlord, or Emperor of the Universe. He would be invested by the Father with the ruling authority, and later to return to earth and exercise his dominion. Z'14-5492. Psa. 2:8.

- 19:13 Delivered them ten pounds - The pound is the same to all; it represents justification - the one thing given to all of the Lord's people in exactly the same measure. Z'14-5492. Nothing else that we have is common and equal - talents, opportunities, educational advantages, etc., are all variant, as well as physical and mental capabilities. Z'07-3949.

While what the Lord gives to each servant is Justification, the effect of that gift is the possession by the servant of special opportunities as a justified person that he would not have had without. Z'07-3948.

Occupy till I come - Because all are alike qualified by justification, the results will show the degree of loving zeal controlling each servant. Z'14-5492.

- 19:14 Will not have this man to reign over us - See Comments v.12.

- 19:16 Thy pound hath gained ten pounds - He who sacrifices most zealously his justified human nature, not only by consecrating it, but by daily sacrificing it, will be the one who will have the ten pounds at the conclusion of the test. Z'07-3949. So, such noble characters as St. Peter, St. Paul, St. John and others, sacrificed themselves over and over again in the divine service. Z'14-5492.

- 19:19 Over five cities - This will mean a less influential place in the Messianic Kingdom. Z'14-5492.

- 19:20 Thy pound, which I have laid up in a napkin - This represents a class that say, "I endeavoured to maintain my justification. I endeavoured to live justly and honourably, but I did not sacrifice myself. I am glad to be able to say that I have lost nothing. I was really afraid to use my opportunity, to use my privilege; for I realized that you would be expecting considerable return from the amount which you gave me. Z'14-5493.

- 19:21 For I feared thee - See Hebrew 2:15.

- 19:22 Thou wicked servant - Had he not professed to be a servant, he would have received no pound and would have had no responsibility for it. Z'14-5493.

- 19:23 Mine own with usury - He should have made use of his privilege and opportunity. He should have lived for his Master. If not so actively and so directly as did the others, he should have made at least some use of the pound entrusted to him, so that he would have had some results to show.

We may assume that this one represents a considerable class of those who have entered into a covenant with the Lord to be his servants, and who have received justification at his hands, but who have neglected to comply with their engagements for self-sacrifice in his service. This neglect indicates their lack of loving zeal, and all this means that they will not be fit for a share in the kingdom. This class, St. Paul refers to as saved so as by fire. 1 Cor. 3:12-15. Z'14-5493.

- 19:26 Every one which hath, etc. - Compare Matt. 25:29.

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- 20:35 Like the angels - In other words, in the times of restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning - each complete in himself - when the earth shall be filled with people. God does not design to overfill the earth, but simply to fill it. Z'16-5900. Luke 20:35.
- See Vol. 6, S.S., page 712, par. 2, - p. 718.
- 20:36 Equal unto the angels - (in this respect) - Sexless, when perfection shall have been reached. That is to say, at the close of the Millennial age, all having been gradually perfected, each sex will, in their development have taken on more of the qualities of the other; during that age the woman will gradually add to her womanly graces the qualities that belong to the man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels." Z'11-4914.
- 20:37 God of Abraham, etc. - If they were dead in the sense that the beast is dead, God would never have spoken of them in this manner. Z'12-5108. Luke 20:37,38.
- See Vol. 5, S.S., page 352.
- 20:38 Not a God of the dead, but of the living - Our Lord was combating the theory of the Sadducees, and proving that Abraham and Isaac and Jacob would have a resurrection. They had come into accord with God, and he spoke of them in harmony with the general plan. St. Paul says, "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15). The ancient worthies had this testimony, that they pleased God: and we know that they had the promise of a better resurrection than would have been theirs if they had not pleased God. Heb. 11:35. Z'12-5108.
- For all live - (Or, are alive) Unto him - Or, as the Apostle Paul stated when he spoke of "God who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17; that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not an annihilation, extermination, extinction. Z'12-5041.
- 21:19 Patience - Patient endurance, cheerful constancy. This constancy, the endurance of evil in a cheerful, willing manner represents an element of character, and not merely a temporary restraint of feeling or of action. It signifies a development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the requirement of divine wisdom and love, which while permitting present evils, has promised in due time to overthrow them.
- The same Greek word (hupomonee) is used in the following texts: Luke 8:15, James 1:4. Z'15-5650.
- Possess ye your souls - your lives, as new creatures. Z'15-5650.
- 21:24 Jerusalem - The Jewish polity, government, institution, people. The Jews had already been trodden down for centuries - in fact they were under the heel of the Romans at the time Jesus uttered these words; and they would continue to be under the domination of those Gentile governments. Z'14-5568.
- Be fulfilled - The time is here when the message to them is, as recorded in Isa. 40:1,2. Z'14-5568.
- See Vol. 2, S.S., p. 73-76.

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21:26 Men's hearts failing them for fear - See Vol. 4, S.S., p. 413-414.
 22:32 I have prayed for thee - Because of the difference in the hearts of Peter and Judas, or Lord could properly be the Advocate of the one before, but not the Advocate of the other. He could stand for, and represent, the one who at heart was loyal to him, however weak his flesh. Z'11-4908.

22:36 He that hath no sword ... let him buy one - Compare Matt. 26:51, 52.
 Jesus knew that his hour was come in which he would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. The Father might know, the angels might know and his disciples might know that he had power to ask of the Father, legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered himself, merely requesting that his disciples be not molested. The circumstance demonstrated that our Lord's surrendered himself voluntarily, and therein was the lesson. Z'16-5922.

22:42 Remove this cup from me - Compare Matt. 26:39.

23:26 And on him they laid the cross - The narrative seems to imply that Jesus bore his own cross on the way to Calvary, and that he fell beneath its weight. There might have been various reasons for this. He was weak from undergoing very rigorous physical and mental strain. He had suffered from the bloody sweat in the garden of Gethsemane, and had endured different trials - before the Sanhedrin, before Pilate and before Herod. After this he was flogged! We can imagine that a person who had undergone so much would be scarcely able to walk, let alone carry a burden.

When we think of the cross, too, we believe that it was of no light weight. We know of no light woods in the vicinity of Jerusalem. The most common tree there is the olive, which is an extremely heavy wood of remarkable density. If we should suppose the cross to have been three feet in the ground and of reasonable height, it must have been at least 12' - 14' long, and the cross beam must have been at least 5'. Allowing a reasonable thickness for strength and for keeping it from bending under its load, we would think that the cross must have weighed from 150-200 lbs. This gives us the thought it was no light weight. Z'13-5221. Compare Mark 15:21.

We realize that the Master is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross! Whatsoever is done unto the least of these, his brethren is done unto him. Z'13-5222.

23:31 Done in the dry? - Jesus here seems to liken the Jewish nation to the fig tree, which quickly withered away under his curse or sentence. So, five days before his crucifixion, Jesus had said, "Your house is left unto you desolate." Now, in so short a time, while the fig-tree was still green, its rulers had reached a desperate place, so that they were willing to violate all law and set aside all conscience in his crucifixion. If so quickly the evil worked to such a horrible outrage of justice, what might not be expected later on, when that Jewish fig-tree had thoroughly dried and all the sap (spirituality) had gone out of it? Z'14-5577.

- 23:39 Save thyself and us - Little did he realize that if Jesus had saved himself he could not have been the Saviour of the world. Z'14-5578.
- 23:42 When thou comest into thy kingdom - The poor thief knew that Jesus claimed to be a king. He was standing near when Jesus was asked the question, "Art thou a king?" and heard the answer, "My kingdom is not of this age." Z'14-5578.
- 23:43 Shalt thou be with me in Paradise - On the day of their dying all three went to hades, to sheol, to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Dan. 12:2) But Jesus arose from Sheol, from hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence; he had not been to heaven, for he had been dead. (John 20:17). Z'12-5133.
- (For further explanation of verses 42 and 43, See Vol. 6, S.S. page 666, par. 6 - page 670.)
- 23:46 I commend my spirit - Reminding us of the fact that Jesus was laying down his life, that the spirit of life which he possessed was that which had been transferred from a previous condition. He had not forfeited his right to life as had Adam. Z'14-5578.
- 24:14 All things which had happened - How that Jesus, instead of becoming a great King, had been crucified, and their hopes of associating with him in dignity and honour had all been dashed. Z'14-5415.
- 24:16 Their eyes were holden - They knew him not because of his resurrection change. The Apostle Peter tells us that he was "put to death flesh, but quickened in spirit." See also 1 Cor. 15:42-44,50; Phil. 2:9-11; Eph. 1:20-23. Z'14-5416.
- 24:25 All that the prophets have spoken - And that the experiences that they had had were part of the divine plan. Z'14-5416.
- 24:27 The things concerning himself - He probably explained to them; (1) How Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father and Isaac typified himself; and that the offering, even though not fully carried out, represented the death of himself as it had taken place; the subsequent life of Isaac representing the resurrection of Jesus to be with his Father again; (2) He doubtless told them about the smitten rock, from which gushed the waters - that the rock represented himself, who must be smitten in order to give the water of life to the dying world; (3) How Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being crucified, was made to take place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice; (4) The sacrifice of the Atonement Day, in which the bullock, which died, represented himself in the flesh; and in which the High Priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented himself, a spirit being, who, after resurrection would go into heaven itself and eventually offer up full Sin-Atonement on behalf of the world, and would come forth again at his second advent to bless those for whom he had died; (5) Respecting the Passover lamb - that it typified himself, "the Lamb of God, which taketh away the sin of the world."

We may assume that he proceeded to the Psalms, Isaiah and the other prophets, explaining all the prophetic passages relating to the sufferings of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while he opened to them the Scriptures. v.32.Z'14-5416.

24:29 They constrained him - We have every reason to believe that if they had not urged, he would not have stopped with them - v.28. And so it is still; he does not intrude upon his disciples. Rather he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. Z'14-5416.

24:31 And he vanished - Greek, Ginamai aphantos, became non-manifest, i.e. invisible. (Strong's Exhaustive Concordance).

In every way he manifested the fact that some great change had taken place in him after those three days.

Jesus could have manifested himself to his disciples otherwise than he did. Instead of appearing as the gardner and as the traveler, etc., in different forms, and then vanishing after communicating with his disciples, he could have done just as he did with Saul of Tarsus, the last one to whom he appeared. (1 Cor. 15:8). But Saul of Tarsus saw him thus as a spirit being, "shining above the brightness of the sun" at noonday - saw him before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's great mercy toward him, and to keep him humble in connection with his powerful ministry. 2 Cor. 12:7. Z'14-5416.

Who cannot see that the Lord's way of manifesting himself after his resurrection was in every way the best! Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered, shocked. They would not have been so well able to identify "the light shining above the sun at noonday" with their Master, Jesus. Even if a voice from heaven had declared the fact of his resurrection, Jesus would not have had the opportunity of explaining to their minds the prophecies; and they, perturbed and excited, would not so well have been able to receive the instructions.

It should be remembered that out of fewer than ten appearances during the 40 days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that which they had seen, and bearing the marks of crucifixion; and that on both of these occasions he appeared while the doors were shut, in order that his followers might learn a double lesson: (1) That he was no longer dead, but alive, resurrected; (2) That he was no longer flesh, but spirit - "Now the Lord is that Spirit." Z'14-5417.

Jesus' appearance in bodies of flesh does not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. Gen. 18:1,2; 15:4,5. Z'13-5222.

24:39 A spirit hath not flesh and bones - He was there impressing upon them that they were not seeing a spirit being, a spirit body. They saw a materialized body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. Z'13-5222.

24:49 The promise of my Father upon you - The Father had promised in various types that the church, the bride of Christ, would receive the holy Spirit from Jesus, their Head. It was typified, for instance, in the holy oil, which, poured upon the head of Aaron, typifying Jesus, flowed down upon the body of Aaron, typifying the anointing of the church. The promise of the divine acceptance of the church was all-important. Without it, the disciples would have no commission, and could not be ambassadors for God. Z'14-5587.

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24:51 Carried up into heaven - The ocular demonstrations so helpful to his disciples culminated with an actual ascension of the Lord into the air in the body in which he had just been with them. Because they were not yet spirit-begotten, they doubtless needed just such a manifestation to help their faith, to lead them to understand that they would see the Master no more until he would come with power and great glory to assemble all his saints to himself and to bless the world.

John 6:62 reminds us that Jesus spoke of his ascension beforehand. The ascending up where he was before should not, however, be understood merely to signify a return to a previous place. Rather, it should be understood to signify a return to a previous condition - a spirit condition, which the Master had left to be made flesh, that he might ransom the world.

As Jesus parted from his disciples into the clouds out of their sight, we assume that the body in which he had just appeared was dissolved, or dematerialized. The use of it was merely to help to establish the faith of the disciples. Z'14-5589. See Comments Acts 1:1-11.

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1:1 Was the Word - The Logos, Greek.

In olden times, a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people, in a loud tone of voice. The king himself was not seen by the people - the Logos was the seen one. Z'12-4964.

Jesus was the first of God's creatures, the only being directly created by Jehovah. Jehovah did all further creating through the Son. Thus we read that Jesus was "the beginning of the creation of God," "the firstborn of every creature," "the Alpha and the Omega, the beginning and the end, the first and the last," of the Father's direct creation. Rev. 3:14; 22:13; Col. 1:15-18. Z'15-5748.

Jesus himself declared, "Before Abraham was, I am." (Jn.8:14) Again, in one of his prayers he said, "Father, glorify thou me with the glory that I had with thee before the world was." John 17:5. The Apostle speaks of him as having been rich, but for our sakes became poor, that through his poverty we might be made rich. 2 Cor. 8:9. Z'12-4964. See also Prov. 8:22-30.

And the Word was with God - the Father, the "one God, the living (self-existent) and true God." Z'07-4107.

The word god signifies mighty one; but there is only one God whose name is the Almighty. 1 Cor. 8:6; 11:3.

The so-called doctrine of the Trinity, put into the Nicene creed by Emperor Constantine, A.D. 325, has been the cause of much confusion when studying the Bible, which contains neither the word trinity, nor any suggestion of it, except in the one passage acknowledged by all scholars to be spurious, namely, 1 John 5:7. Consider the following Scriptures: - Matt. 27:46; John 20:17; John 17:21-23; John 14:28; 6:38. Z'13-5352.

1:2 The same was in the beginning with God - Clearly implying a certain time recognized as the beginning, but so far as the heavenly Father himself is concerned, the Scriptures declare "From everlasting to everlasting thou art God." Psalms 90:2. In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the Father's creative work. Z'07-4107.1:3 All things were made by him - The Logos. This is in full harmony with the statement made by the Apostle, "All things are of the Father, all things are by the Son." 1 Cor. 8:6. The power was of the Father, but it was exercised through the Son, and hence: Z'07-4107.

Without him was not anything made that was made - What a beautiful testimony! How honouring to the Father! How honouring to the Son! Z'07-4107.

1:4 In him was life - Abruptly the writer passes from our Lord's great work in the creation of all things to his appearance amongst men. Our Lord is here contrasted with other men. Z'07-4107. "Holy, harmless, undefiled, separate from sinners." Heb. 7:26. It was because Jesus had life in this special sense which no other man had, that he could be the Redeemer of man. Z'08-4154.

The life was the light of men - (1) The perfect human life. Z'08-4155. They perceived that he was a remarkable character - that "Never man spake like this man." "They marvelled at the gracious words that proceeded out of his mouth. John 7:46; Luke 4:22; (2) The perfect life as a new creature - The power of the holy Spirit which was in our Lord Jesus - the new life, the divine life, shining through our Lord, in perfect accord with his perfect flesh, this indeed was the light of men. Z'08-4155.

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- 1:5 The darkness comprehended it not - For "The god of this world hath blinded the minds of them that believe not." 2 Cor. 4:4. Their eyes will not be opened until, at the second coming of Christ, Satan shall be bound for a thousand years. Z'07-4107.
- Similarly, the light of truth upheld by his consecrated church will not be appreciated. 1 John 5:19. Z'13-5352.
- 1:8 To bear witness of that Light - John's witness - identifying and declaring Jesus as the Messiah - was received by comparatively few. Z'07-4107.
- 1:9 Which lighteth every man - This is a prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. Z'07-4107.
- The expression "true light," implies that there are false or imitation lights, and of these we know that there are many lights of heathendom and lights of Christendom. The only true light, however, is that which shone forth in our Saviour's teachings and example. It has thus far enlightened only a few, a "little flock." These, like their Master, are urged to let their light shine before men. Z'12-4988.
- Nevertheless, it is God's purpose that ultimately all shall know of his love and wonderful provision, for Adam and every member of his race. Z'07-4107. Hab. 2:14; Jer. 31:34.
- 1:11 His own received him not - Although they had been instructed from the beginning of their nationality to look for the Messiah, and although to them a description had been given - not only that he should be very great, but also that he should be born of a virgin and made of no reputation. Z'07-4107-08.
- 1:12 Gave he power - Privilege or right. Z'07-4108.
- To become the sons of God - These were the "Israelites indeed," of whom were the twelve apostles and the seventy, also the "five hundred brethren," and those Jews subsequently reached on the day of Pentecost, and afterward during the entire harvest of their age. These had formerly belonged to the house of Moses, the house of servants, but now, the due time having come, these favoured ones saw the true Light, because they were in the proper attitude of heart, and they received from him, not only forgiveness of sins through the merit of his sacrifice, but also the begetting of the Holy Spirit - an adoption by the holy Spirit into the family of the sons of God - quite a step above their previous position as merely members of the house of servants, for of our Lord it is written that Christ as a son was faithful over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3:6. Z'07-4108.
- 1:13 Which were born - Gennao - Begotten. Although the Greek word Gennao is used interchangeably as referring to begetting and birth, yet there is that in the construction of the Greek sentence which fixes it here as signifying begetting. It refers to our begetting of the holy Spirit, whereas our birth of the holy Spirit is the Scriptural designation of the resurrection. Z'07-4108.
- Not of blood - Not along family lines of blood relationship. Z'07-4108.
- Nor of the will of the flesh - Not along fleshly lines of worldly sympathy and judgment. Z'07-4108.
- Nor of the will of man - Not according to man's wealth or wisdom. Z'07-4108.

- 1:14 Was made flesh - St. Paul tells us of how He who was rich on the spirit plane, for our sakes became poor, leaving the heavenly comforts for the scenes of this world, darkened by sin and death; 2 Cor. 8:9, took the bondman's form and was found in fashion as a man, of the seed of Abraham. Phil. 2:7,8; Heb. 2:16. But lest we should get the wrong thought, that he had become a sinful man, we are guarded by the assurance that he was "holy, harmless, undefiled, separate from sinners." Heb. 7:26, 10:5-9. But, on the other hand, we are to guard ourselves against the thought that the Logos remained a spirit-being and merely materialized, or appeared in human form. This unscriptural thought is the one held by many, and styled incarnation. Z'13-5352.
- His glory - His honour, his dignity, his perfection - as the earthly image of God - God manifest in the flesh. Z'07-4108. Matt. 3:14.
- Full of grace and truth - He was full of grace - not only graceful in form, in manner and in speech, but in every other sense of the word he was a favoured man. This was the result of his perfection, of his having an unlimited life from an unimpaired source - by reason of his not having had a human father or life-giver. He was full of truth in the sense that his life was not biased or warped; he was not born in sin or shapen in iniquity. (See S.S. Vol. 5, Chap. 4 - ("The Undefiled One.") Z'08-4155.
- 1:15 For he was before me - He was not only before him in the sense of having had a preexistence with the Father, but he was before him in the sense of always having had a higher station and being perfect, while John himself was compassed with imperfections of the flesh, like other men. Z'08-4114.
- 1:23 Crying in the wilderness - Today the world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion. Z'08-4113.
- Prepare ye the way of the Lord - In the East, in olden times, and still, great personages in their travels are preceded by heralds or forerunners, who clear the way. John the Baptist was to be the forerunner of our Lord in the flesh - to clear the way, to make the announcement - that he might be properly received, etc. But John did not fulfil all of the prophecy relating to this clearing of the way and preparing for Messiah's Kingdom. Isa. 40:3,4.
- John's ministry accomplished comparatively little of this prophecy; it lasted less than 2 years, and reached a very small proportion of one generation, and of one nation. But this is the very message that the antitypical John, the antitypical Elijah, the church of Christ in the flesh, has been witnessing to the world. (See Vol. 2, S.S., Chap. 8) - to announce the second coming of Christ the King of Glory, and to call for the clearing of the way for his Millennial reign. Z'08-4113.
- 1:26 Whom ye know not - Now he is present a spirit being and equally unrecognized, except by the "Israelites indeed." Z'08-4113.
- 1:27 Whose shoe's latchet I am not worthy to unloose - The beautiful simplicity and honesty of John the Baptist is remarkable because it is rare. Disowning all honour and distinction for himself, the directed the reverence of all hearts toward Jesus. Let us emphasize this, each in his own heart; as being the proper attitude for all of the Lord's honoured servants. Z'08-4115.
- 1:29 Behold the Lamb of God - While our Lord's strength and majesty are symbolically referred to when he is styled the "Lion of the tribe of Judah," thus picturing his mighty power as the Millennial King, the picture of a lamb is certainly very appropriate to him in con-

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nection with his earthly ministry and sacrifice for our sins. His submission to the Father's will in every particular and ultimately even unto death, even the death of the cross, was very lamb-like. Furthermore, he was God's Lamb in the sense that his offering for our sins was the divine arrangement, the Father's plan. Z'08-4114. Take away the sin of the world - Christendom, Churchianity, today know nothing about a Saviour that, as the Lamb of God shall take away the sin of the world. The general thought today seems to be that the sin of the world is never to be taken away - that the world will sink down into eternal torment, under the weight of sin - the adamic condemnation, supplemented by personal transgressions. Z'08-4114. 1 Tim. 2:5,6; 1 John 2:2. (See also, comments).

The type of the Passover shows the death of the lamb only in connection with the firstborn of Israel - representing the church of the firstborn. However, other Scriptures show that the church of the firstborn, passed over in this night of this Gospel Age, will be the church in glory soon. Then, under the headship of Christ, it will constitute a royal priesthood, which, during the Millennial Age, will bless mankind with assistance, instruction and uplifting influences of every kind. The Lamb of God has not yet taken away the sin of the world. "He ascended up on high, there to appear in the presence of God for us" - for the household of faith. Z'09-4493.

1:30 He was before me - See V.15.

1:31 I knew him not - As the Messiah. The record shows that they were full cousins. Z'08-4114.

1:34 I saw, and bare record - If the multitude had seen and heard, he would not have needed to bear record that Jesus was the anointed of God. Z'13-5157.

The Son of God - John did not announce that Jesus was the Father, but that he was the Son of God. This was our Lord's own declaration, the declaration of the apostles; and our testimony must be in harmony with this. John 17:21. Z'08-4114.

1:37 They followed Jesus - At once concluding that if they had found the Messiah it was time to seek his fellowship, and if possible identify themselves with his ministry.

The modesty of the two men is further exemplified by their course of conduct in following the Lord instead of approaching him boldly and saying, "Sir, we have the honourable distinction of being amongst the most prominent disciples of John the Baptist, and now introduce ourselves to you. On the contrary, they followed quietly. Z'08-4115.

1:38 What seek ye? - It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually. What are you seeking? Let us answer our Master in our own hearts and in prayer; and before we make answer, let us consider well, that it may be a truthful one, for we might indeed deceive ourselves, but could not deceive him with whom we have to do. It is those who seek the Lord with sincerity, with honesty, without guile and without selfishness, who find him, have fellowship with him and become his true disciples, and eventually will have joint-heirship with him in his Kingdom. Z'08-4116.

1:39 Come and see - Note our Lord's generous reception of them and hospitable invitation to his home. Z'08-4116.

About the tenth hour - Four o'clock in the afternoon. Z'08-4116.

1:40 One of the two ... was Andrew - The name of the other is omitted, but it is presumed that it was John, the writer of the Gospel, whose

modesty in such matters is indicated by the withholding of his name on another occasion also - when he refers to himself as "that disciple whom Jesus loved." How beautiful this modesty, how much it endears the character of John to all of us. A less modest man in writing of the matter would probably have told of how he first thought of following Jesus, and invited Andrew to accompany him. But we can not only have much more love for John because of this characteristic of humility, but it gives us correspondingly more confidence in all he has written - that ambition did not warp or colour any of his descriptions of the matters recorded by him. Z'08-4115.

1:41 Findeth his own brother Simon - The Revised Version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. If, as is supposed, that John was the other disciple, we know that he had a brother, James, and that the latter also was brought to the Lord. The particular thought we wish to emphasize here as worthy of special commendation, embodying a proper lesson for us, is the fact that these disciples in beginning the service of the truth, went first to their own brethren. This implies that they had brotherly love in their hearts, as we should properly expect all would have who would be found worthy to be disciples of Jesus. Z'08-4116.

Have found the Messiahs - The afternoon spent by these two with Jesus had convinced them that the words of John the Baptist were correct, that Jesus was "the Lamb of God, which taketh away the sin of the world." Z'08-4116.

1:42 Shall be called Cephas - He was Simon Bar-Jona, or Simon, son of Jonah; now, henceforth, he would be more particularly known as a disciple by the name of Simon Peter, that is, Simon, a stone. Thus early did Jesus indicate his knowledge of the man, recognizing him as one of the living stones for the glorious Temple of the future, as this Apostle himself afterward explained. 1 Peter 2:4,5. Z'08-4116.

1:46 Can any good thing come out of Nazareth? - Nathaniel was apparently a man of keen intellectual power. He felt that his friend Philip had accepted something too hastily and that he was being deceived by a pretender. It was as though he had said, "That is a mean city of itself; no great people of any reputation would ever come from thence; no prophecies, so far as we know, make any reference to that city. What you tell me of your Messiah rather tends to prejudice of mind against him."

And so it is today with some of the Lord's true followers who are expecting the second coming of the Lord as the great King of glory. When we tell them that we have found the truth on this subject and that the law and the prophets all corroborate the fact that we are now living in the harvest time, in the parousia of the Son of Man, they are disposed to sneer at our zeal and enthusiasm and to bid us be very careful lest we be deceived. They ask, Whence comes the message of the parousia? and when they are told that it is not from the great, the wise, the mighty of the present time, not from the Doctors of Divinity, but from humble sources that the message reaches them, they ask, "What could you expect from such a source?" intimating that rather we should look to the Scribes and Pharisees and Doctors of the Law today. Z'08-4117.

Come and see - Investigate, test the matter by the Word of God. Z'08-4117.

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- 1:47 Behold an Israelite indeed! - We are forced to contrast this reception which our Lord gave Nathanael with the very different reception he gave to some of the Scribes and Pharisees and Doctors of the Law when they approached him in a caviling spirit. To these he spoke in parables and dark sayings which he did not expect them to appreciate or to understand, but to such as Nathanael our Lord was most gracious; because knowing the hearts of all he could wisely discriminate. Z'08-4117. John 1:11,12.
In whom is no guile! - A wonderful tribute this! No wonder Nathanael was fit to be of the little flock and one of the apostles! No wonder Philip wrestled with him praying him to come and see. Z'08-4117.
- 1:48 Whence knowest thou me? - Nathanael was not satisfied with this testimony - such an expression might be given by another in flattery. Z'08-4117.
Under the fig tree - Ah, well did Nathanael remember how he had crept under the low-spreading boughs of the fig tree and he had prayed to the heavenly Father for wisdom and for the proper evidences on the subject of concern. Here he had the very answer to his prayer. The one who could know about that prayer and could thus answer it and reveal himself must indeed be super-human - all that he claimed, the Messiah.
How glad we would be if all were to take the course Nathanael took! Z'08-4117.
- 1:49 Thou art the Son of God, etc. - Nathanael's faith operated quickly. Is it not true that those who now, in faith and prayer seek for enlightenment respecting the times and seasons and the features of the divine plan, are specially helped of the Lord? Z'08-4117.
- 1:50 Thou shalt see greater things - As our mental vision widens we behold lengths and breadths and depths and heights of the love of God surpassing all our expectations. Eph. 3:18,19. Z'08-4118.
- 1:51 The angels of God ascending and descending upon the Son of Man - By faith we see Jesus as the antitypical Jacob's ladder. Our Lord Jesus and the church associated with him constitute the ladder of communication between God and the world of mankind, which, during the Millennial Age, will serve as the channel of favour by which all the families of the earth shall be blessed - by which the glory and blessing of the Lord shall be brought down to earth, even as now the elect, first-fruits of his human creatures, are being gathered from amongst men, that they may ascend to God as heirs of God and joint-heirs with Jesus Christ their Lord, by means of the glorious change which shall come to them in the first resurrection, in a moment, in the twinkling of an eye. Z-08-4118.
- 2:13 Up to Jerusalem - Because the following incident is grouped with others which occurred in the beginning of the Lord's ministry, it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry.
It is admitted by all that one cleansing occurred at the last Passover. This is well attested by Matt. 21:12; Mark 11:15; Luke 19:14. It is acknowledged, however, that John's Gospel was written long after the others, and apparently with the intention of supplying certain details that were overlooked by the other historians. To our understanding, Jesus began his teachings in a rather quiet manner, reserving many of his mightiest works for the last. Z'08-4122.

- 2:14 In the temple - Not in the temple proper, but in its outer courts, the whole of which was designated the Temple, or the house of God. This trading was probably carried on in what was known as the Court of the Gentiles. Into the holiest precincts of the Temple proper only the priests were permitted to enter; into the enclosure where the altar was located, the Levites were also permitted; outside this was the Court of the men of Israel, and still further out a court of the women, and beyond this enclosure the Court of the Gentiles, provided to the intent that all nationalities might there congregate for worship. Mark 11:17 Z'08-4122.
- Those that sold oxen and sheep and doves and the changers of money - Of course, the multitude from afar, sometimes as many as two million, rarely brought with them the doves or pigeons or lamb, etc., which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such occasions. Moreover, there was a certain Temple tax levied, which must be paid for in a particular kind of money called the "shekel of the sanctuary." The last coinage of these was in B.C. 140, hence they were quite scarce in our Lord's day and sold at a premium. Z'08-4122.
- 2:15 A scourge of small cords - This could not have done serious damage to anyone, but we do not know that our Lord used it upon humanity. Z'08-4123.
- Drove them out of the temple - It is claimed that any Jew under the law had the right to do as Jesus did, but very evidently no Jew had previously attempted it. Z'08-4123.
- This act has peculiar significance when we remember that it followed our Lord's assumption to the office of King. Thus recognized by the multitude as the King of the Jews, our Lord exercised kingly authority in the cleansing of the Temple, and was no doubt backed up in the matter by the sentiment of the throng which had just proclaimed him the Son of David with hosannas. It was under these circumstances that none attempted resistance. Z'08-4122.
- And the sheep and oxen - Whose owners would follow them. Z'08-4123.
- And poured out the changers money, and overthrew the tables - Which would keep them busy looking after their coin. Z'08-4123.
- 2:16 Take these things hence - It will be noticed that he did not set at liberty the doves, which could not have been so easily recovered. Z'08-4123.
- Make not my Father's house an house of merchandise - Within the hallowed precincts of the nominal Temple of today are many who have long been making merchandise of their privileges, opportunities and knowledge. Z'08-4123.
- See Comments Mark 11:17.
- When we remember that the Law was a shadow of better things coming, that the Jewish people typified Spiritual Israel, and that their Temple typified the Gospel church, with its various classes, then we may begin to see how we may look here for a parallel of that cleansing work of the Jewish harvest. Our thought is that the antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878 (In the time parallel dispensations, Oct. 1874 corresponds to the beginning of our Lord's ministry at the time of his baptism; April, 1878, corresponds to the time of our Lord's acceptance of the office of King.) Z'08-4123.
- 2:17 The zeal of thine house hath eaten me up - See Comments Psal. 69:9.
- 2:19 Destroy this temple - The disciples evidently got the thought that he referred to his fleshly body as the Temple of God, and supposed that our Lord's prediction was fulfilled three days after his crucifixion. But we cannot so view the matter. To our understanding

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the Lord spoke of the temple of his body - of the temple of which the Apostle Peter subsequently wrote - 1 Peter 2:5; (Also, 1 Cor. 6:19; 12:27). To suppose that our Lord spoke of the fleshly body as the temple, and to suppose that that fleshly body was raised on the third day, would be to suppose that our Lord did not fully pay over the price necessary for our redemption. John 6:51. He gave his flesh not only for three days, but forever. Z'08-4123.

In three days I will raise it up - If we consider the six thousand years past as six days of a great week, and the Millennial age as the seventh, or Sabbath, of that week, we find that it was early in the 5th of these days that our Lord sacrificed, and that many of his followers suffered likewise during that and the following 6th day, and that the 7th, into which we have chronologically entered since 1872, is thus the 3rd day, in which, very early in the morning, the entire body of Christ, the King of glory, will be perfected. Then the great Temple will be complete and ready for the great work of the Millennial Age - the blessing of all the families of the earth. Z'08-4124.

3: Verses 1-13 - See Vol. 1, S.S., page 277 - 282.

3:1 A ruler of the Jews - A member of the Sanhedrin, and widely known as a professor of holiness - of full consecration to God - a Pharisee. Jn. 7:50. Z'08-4124.

3:2 By night - Not necessarily from fear, possibly wisdom guided him, a prudent recognition of the interests of others as well as of his own. Possibly he came by night because then he might have a better opportunity for private conversation with the Master. Z'08-4124.

Only a mere portion of the conversation of the evening is given. We may reasonably presume that Nicodemus came to ask questions respecting the Kingdom of God, which he knew John and his disciples had been preaching, and which Jesus and his disciples subsequently also preached - How the kingdom was to be brought about - Where the soldiers were to be obtained, how drilled and officered, where the implements of warfare were to come from, and the large amount of money necessary to equip and provide for an army. Such a question is implied by our Lord's statement of verse three. Z'08-4124.

3:3 Born again - The same Greek word, Gennao, is used in referring to both the begetting and the birth. Z'08-4125.

We can imagine the perplexity of Nicodemus, who was looking for a king and a glorious retinue, more grand than any monarch of the past, inasmuch as the Messiah King expected was to represent heavenly authority and power amongst men. Z'08-4214.

3:4 Nicodemus saith - And the chaos of his thoughts is shown by his rejoinder. Z'08-4124.

3:5 Jesus answered - And Nicodemus got some very strong meat in very few words. Z'08-4124.

Born of water - The reference to water would probably, in the mind of Nicodemus, recall the water baptism for the remission of sins, and as a sign of repentance which John the Baptist and his disciples had been preaching.

To us who live since Pentecost, and who may, therefore, have a clear conception of the deep things of God under the guidance and instruction of the holy Spirit - our Lord's mention of water may have a still further significance. We see that symbolical water represents truth, and that our begetting of the holy spirit is said by the Apostle to be also a begetting "through the Word of truth." Jas. 1:18. We remember also that the same thought is expressed by the Apostle Paul, who declares (Titus 3:3-5), "his mercy saved us

through the washing of regeneration and the renewing of the holy Spirit." Putting these matters together we have the thought that our regeneration or begetting again of the holy Spirit and our renewing by it come to us in conjunction with the washing or cleansing which is effected in us by the operation of the truth - the divine message. This is beautifully pictured in Israel's Tabernacle service, in which the priests, before entering the Holy, and thus typically becoming new creatures, first washed at the laver, which represents the Word of God, the truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which he is pleased to accept us, to grant us the spirit of adoption into his heavenly or spiritual family. Z'08-4124-25.

- 3:6 Is flesh ... Is spirit - As there cannot be any birth of the flesh without first a begetting of the flesh, so there can be no birth of the Spirit without first a begetting of the Spirit. The begetting of the Spirit belongs to this life. As New Creatures we develop spiritually until we reach the quickening stage of activity in the Lord's service; and those thus begotten and quickened, in whom the new will remains faithful unto death, in the resurrection are born of the Spirit - raised from the dead, spirit beings. Z'08-4125.

From this statement, Nicodemus would understand that the Kingdom would not be a fleshly or earthly one, but a spirit Kingdom, or heavenly Kingdom. Z'08-4124.

- 3:8 Born of the Spirit - They would be intangible, invisible, while present and powerful. Z'08-4125.

- 3:9 How can these things be? - Is it possible that those who have been studying the law and the prophets for centuries have erred so egregiously? Z'08-4125.

- 3:10 And knowest not these things? - As a thoughtful student of the law and the prophets, Nicodemus should have seen that there were insurmountable difficulties connected with the prevailing thought that God's Kingdom would be an earthly one. Z'08-4125.

- 3:11 Ye receive not our witness - The trouble with Nicodemus was that he was not ready to be taught. In spite of his assertion of verse two, he was so bound to his preconceptions that he was unready to receive the testimony of the only one capable of giving him the instruction. Z'08-4125.

- 3:12 How shall ye believe, if I tell you of heavenly things - In the light of the Apostle Paul's exhortation, we see that our Master's words were not chiding, but rather a declaration of facts - 1 Cor. 2:14. Z'08-4125. - Hence the wisdom of not casting the pearls of divine truth, the deeper, spiritual things, before the unregenerate. Z'08-4125.

- 3:13 No man hath ascended up to heaven - This statement by our Lord would cause no particular surprise to Nicodemus, for nothing in the Law or in the prophets, or in the teaching of orthodox Judaism ever held to the idea prevalent amongst the heathen that the dead were alive - more alive than ever before. They knew that the dead were dead and that the hope for them lay in the resurrection, when Messiah should come forth for the banishing of the curse and the establishment of the Kingdom of heaven amongst men for their uplift and reconciliation to God. But today the heathen error, Plato's philosophy, that the dead are more alive than the living, with all the absurdity that is implied in such a statement, has fastened itself upon Christendom. People, otherwise sane and logical, will tell us that the dead are not dead. They fail to tell us how the dead could be resurrected if none is dead. Z'08-4125.

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(N.B. - The remainder of this chapter, in our judgment, was not spoken to Nicodemus, but combined various of our Lord's teachings, which the writer has brought together conveniently. Z'08-4125).

- 3:14 Lifted up the serpent in the wilderness - Comp. Num. 21:4-9.
The Son of man be lifted up - The whole world has been bitten by sin, and, as the Apostle declares, all are groaning and travailling in pain, all are dying. Rom. 8:22.
Eighteen centuries ago, Jesus, the Son of man was lifted up on Calvary, he was treated as a sinner, our sins were laid upon him that he might thus have the right to impute his righteousness to all who desire it, and to grant them healing and life eternal. Z'08-4126.
- 3:15 Whosoever believeth - Only the few have yet had the opportunity of believing in him, but in due time God will cause the knowledge of his grace to reach every member of the race. Surely this is the import of verse 16. Z'08-4126.
- 3:16 Whosoever believeth - Heb. 2:9; 1 John 2:2.
- 3:17 Might be saved - From Adamic condemnation - delivered from the bondage of corruption, mental, moral and physical. How different the story as the Master gives it from the way in which it is told in the creeds. Z'08-4126.
- 3:19 Loved darkness rather than light - There is a measure of increased condemnation in proportion as the light is seen by anyone and rejected. This condemnation, however, is quite separate and distinct from the Adamic condemnation, which was inherited, and which because of Christ's sacrifice for our sins, will ultimately be completely cancelled; this condemnation, resulting from an intelligent rejection of light, bears an individual penalty, which will bring the unfaithful one stripes, either in the present or in the future. Z'08-4126.
- 3:20 Doeth evil - Intentionally. Z'08-4126.
Hateth the light - Because it reproves their darkness, their error, their sin. Z'08-4126.
- 3:21 Doeth truth - Would serve the truth. Z'08-4126.
Cometh to the light - Are glad to come to more and more light as they may discern it. Z'08-4126.
That his deeds - Course in life. Z'08-4126.
Made manifest, that they are wrought in God - Having no fellowship with any of the unfruitful works of darkness, doctrinal or otherwise. Z'08-4126.
- 3:29 He that hath the Bridegroom - Jesus, the long-promised Messiah - King. Z'08-4543.
Is the bride - The Bride Class. The Prophet recognized that he himself was not eligible to this class. (Matt. 11:11). Z'08-4543.
The friend of the Bridegroom - The Scriptures maintain a clear distinction between the people of God prior to Pentecost, called friends and servants of God, and the people of God since Pentecost, called the sons of God. The latter are sons because begotten of the holy Spirit to a new nature - a spirit nature - to be fully attained by a share in the first resurrection. Heb. 11:39, 40. Z'08-4543.
- 3:30 He must increase, but I must decrease - It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-labourers. (John 4:1.) Z'08-4130.
- 4:6 Jacob's well was there - The road leading to Galilee branched off at Jacob's well. Z'08-4130.

- 4:9 Asked drink of me - So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favour, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good-will.
- We perceive in the Gospel narrative and humility of our Lord. He reproved and rebuked the Pharisees for their aloofness. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly approved amongst men were more abominable in his sight than some despised of men. Z'08-4130.
- With the Samaritans - We recall their history - that at the time when the King of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel - immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious amongst the Jews, disregarding their divine law on the subject, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them. A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. Z'08-4130.
- 4:10 Jesus answered and said - And our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson tactfulness many of the Lord's people need to learn. Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact, towards the heavenly, the spiritual things - not that we should obtrude religious matters on every occasion, nor that we suppose our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed, else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honour the Lord. Z'08-4130.
- 4:11 That living water? - The woman understood the expression "Living water" to mean fresh water, as distinguished from stagnant water. Z'08-4130.
- 4:13 Jesus answered - Again our Lord tactfully ignored the question in the woman's interest - not to deceive her to take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water on the spiritual. Z'08-4131.
- 4:15 Sir, give me this water - That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation, and her earnestness to get the living water he described.
- Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly, saying. Z'08-4131.
- 4:16 Go, call thy husband
- 4:17 I have no husband - And with this reply came a flood of thought, which our Lord riveted upon her by declaring, - Thou hast well said, etc. - To end of v.18. Z'08-4131.
- 4:19 Sir, I perceive that thou art a prophet - The woman was now thoroughly aroused. She perceived that she was in the presence of one

who knew her very deepest heart secrets. Yet she feared him not. She fled not from him. His kindness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend." Z'08-4131.

Shrewdly the woman then led the conversation away from matters too personal to herself, and too solemn and too tender for discussion, and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them, at greater leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us but to find those who are broken-hearted. "Bind up the broken-hearted." (Isa. 61:1). In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do. Z'08-4131.

4:20 Worshipped in this mountain - The Jews, following the Law given by Moses, recognized Jerusalem and the Temple as the center of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better - that right in their own country they had the very mountain in which Jacob worshipped God, and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. Z'08-4130.

Ye say, that in Jerusalem is the place where men ought to worship - Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proved to be a great prophet, a question which had long troubled her. Z'08-4131.

4:21 Jesus saith unto her - And notice, our Lord was not bent upon making of her a Jewish proselyte; the time for that was past; the harvest time had come. Z'08-4131.

The hour cometh - That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated, and it still continues. Z'08-4131.

Neither in this mountain, nor yet at Jerusalem - Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. Z'08-4131.

4:22 Ye worship ye know not what - Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman. Z'08-4131.

Salvation is of the Jews - The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham, and that from them must come the great Messiah, and that eventually through him and some of their nation associated with him, all the families of the earth should receive a blessing. Our Lord said, "Salvation is of the Jews." He did not say, For the Jews, nor To the Jews exclusively. It was of them in the sense that the Master was of that nation according to the flesh. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also in that from them

our Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has, during this age, been extended to every nation, people, kindred and tongue. Z'08-4131.

- 4:23 And now is - That coming hour had already begun, since our Lord was the first of the Spirit-begotten ones. Z'08-4131.
In spirit and in truth - Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places - not in families or nationally. Their acceptance will be as individuals and because they come unto the Father through his appointed way, the Redeemer.

While thankful that we can call upon the name of the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Z'08-4131.

- 4:24 Worship him in spirit and in truth - Worship is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive.

Our Lord makes a distinction between worship in spirit and worship in truth. We might have the truth, but if we did not go to him in Spirit - in the right attitude of heart - our worship would not be acceptable. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth. (e.g. Cornelius).

It is those only who have come into proper relationship with God as children of the Father through Jesus Christ our Lord, who can worship in spirit and in truth. These and these only will receive the fulfilment of the exceeding great and precious promises. Z'13-5321.

- 4:25 He will tell us all things - The mind of the Samaritan woman swept forward in thought. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sideways. Z'08-4131.

- 4:26 I that speak unto thee am he - Seeing her readiness of mind, our Lord expressed to her more plainly, perhaps, than to any other person during his ministry - the great fact that he was the Messiah. Z'08-4132.

The opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Z'08-4132.

- 4:29 Come, see a man, which told me all things that ever I did - The character of the woman is further displayed in the fact that she hastened to tell her friends and neighbours that she had found a great teacher, possibly the Messiah, and to ask them to come and share the privilege of hearing him. The selfish spirit, which would have bidden her to keep the information to herself, or the slothful, careless spirit, which would have led her to say, I would be pleased if my friends might know, but will not bestir myself to inform them - either of these would have marked her as unworthy of the Lord's favour. Her's was the true missionary spirit, and home missions come first. Z'08-4132.

- 4:40 He abode there two days - Contrary to the instructions to his disciples. Matt. 10:5. The Samaritans, not being Jews, could not at that time receive special blessings - not until the 70 weeks of divine favour set apart for the Jews had been fulfilled, and the door opened to the Gentiles. We can imagine, however, that there

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was some special reason why the people of this little city were distinctly favoured by our Lord, particularly when we remember that on another occasion he declined to go into a village of Samaria, and the people of that village refused to sell the disciples food. (Luke 9:51-54). In Acts 8 and 9:31, we have clear indications that the work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. No doubt that later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to. Z'08-4132.

- 4:43 Went into Galilee - Notwithstanding the fact that our Lord corroborated the proverb - v.44. Z'08-4132.
- 4:44 No honour in his own country - While he would have less honour there in one sense, it was a better field for labour in another sense, because the people, while outwardly less religious than those of Judea, were really in a better attitude of heart to receive the Lord and his truth than those of Judea, who were shackled with sectarianism and the burdens of the Law imposed by the teachings of the Pharisees. Z'08-4132.
- 4:45 Received him, having seen all the things that he did at Jerusalem - Although our Lord's first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and now on his return to his home country, he had proportionately more honour than if he had remained. Z'08-4132. Comp. Mark 6:2,3.
- 4:46 A certain nobleman - The word rendered nobleman in this text might more literally be rendered King's officer, and the supposition of some is that this was Chuza, Herod's steward or chamberlain, whose wife Joanna, was one of the women who subsequently ministered to Jesus. Z'08-4132.
- 4:47 Was sick at Capernaum - Twenty-five miles distant. Z'08-4132.
- 4:47 Heard that Jesus was come out of Judea - His fame was so spread abroad. Z'08-4132.
- 4:47 Went unto him - Thus his faith was manifested in his coming to the Lord and publicly acknowledging his confidence in the Lord's ability to heal his son. Knowledge is necessary as a basis for faith, and this Chuza possessed. Z'08-4132.
- 4:48 Except ye see signs and wonders ye will not believe - We may well consider that a good measure of faith had been manifested already, but our Lord - with no lack of sympathy for a father's interest in his dying son, but with a desire to develop Chuza's faith - hesitated to go with him and seemingly objected to doing so. Had Chuza's faith been small, or had he been lacking of humility, he might have had an opportunity for a manifestation of incredulity and indignation. But no, Chuza's attitude of heart was different. Z'08-4133.
- 4:49 Sir, come down ere my child die - Our Lord's delay merely increased his urgency - Don't, please don't wait to discuss a matter of faith if you realize my position as a father and my interest in the subject, but do come now and render me the assistance, and discuss the philosophy of faith and tell me of my further needs subsequently. Z'08-4133.
- 4:50 Go thy way - Our Lord's point had been gained. He had tested the nobleman's faith, and had led his mind upward from the mere healing operation to something higher, to the divine power behind it, and to the fact that our Lord's miracles were merely intended to introduce him as the Messiah. Z'08-4133.
- 4:50 Thy son liveth - But the test of faith was not yet finished, for our Lord, instead of accompanying Chuza to his son's bedside and there performing a cure, merely told him, Go thy way, thy son

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liveth - he will not die at the present time, he will recover.
Z'08-4133.

4:52 Yesterday, at the seventh hour - 1 P.M.. It may be presumed that Chuza came the twenty five miles on horseback that very morning, in great haste. It is notable, however, that while he might have returned the same evening, at the same speed, that he did not arrive at home until the next day - evidently taking the journey leisurely. Z'08-4133.

4:53 And himself believed, and his whole house - But, did he not believe before when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, all these were steps of faith, of belief and obedience in harmony therewith, and attesting the same: but when he arrived home and realized the miracle, it led to a belief in the Lord of a still higher and still deeper kind. He now believed, not only that Jesus was able to work miracles, but that he was indeed the Redeemer, the Messiah. His faith at last had reached the heart. No doubt it was as a result of this that his wife Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry.

Faith, today, has its various gradations, or steps.

An elementary knowledge and an elementary faith based on it is not sufficient - faith must grow, and before it can grow it must lead to some kind of works.

In the first approach of a soul to the Lord it may be necessary that the feeling of need should be intensified. Whoever cannot trust has not yet come to the place where it is proper for him to have the relief. He must first cultivate more faith in the Lord, and to this end he may need a larger knowledge of the Lord and his goodness. Z'08-4133.

5:3 Blind, halt, withered - Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments. Z'08-4137.

5:6 Wilt thou be made whole? - By these words the Lord awakened in the mind of the poor man desires, aspirations, which had almost died out. He was almost heartsick from deferred hope. Here was a stranger manifesting some interest in his case - a thoroughly new experience. We can imagine the brightening of his eyes, the general alertness in connection with his conversation. Thus he was prepared for our Lord's words - verse 8. Z'08-4137.

5:7 When the water is troubled - It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. And the mental impression upon the bather may have been helpful in many cases. Z'08-4137.

5:8 Saith unto him - See Comments Matt. 8:17.

5:9 Was made whole - We believe that we are justified in supposing that all of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality - that he thus daily, little by little, laid down his life. Luke 6:19.

Our Lord's miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts. Z'08-4138.

5:14 Findeth him in the temple - Praying, thanking God for his recovery - probably also offering a gift to the Lord as an evidence of his confession and devotion and thankfulness.

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In connection with this cure we may assume that this man in his affliction had been led to a repentance of sin and to a desire for harmony with God, and that as a consequence of his attitude of heart he was specially favoured of God. Z'08-4137-38.

Sin no more - We do well to take note of the broad kindness and generosity of the Master, as exemplified in this case. He did not first discuss the man's sins and enquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. He healed him and permitted him to go his way, to take his own course. It was when he had gone voluntarily to the Temple to prayer or to sacrifice, that the Lord came to him, and without chiding for the past, counselled him for the future, saying, "Sin no more, lest a worse thing come unto thee." Would that all of those who are "followers of the Lamb" might learn of the great Teacher how to forgive nobly, with generosity, and when and how to inculcate lessons of reform and admonition for the future. Z'08-4138.

5:19 What he seeth the Father do - Not, of course, that he had seen the Father healing the sick, but that he had seen the Father's will, The Father's plan. Z'12-5065.

5:22 See Verses 28 and 29.

The Day of Judgment is dealt with fully in Vol. 1, S.S. page 138, par. 3 - page 144, par. 2. Also, Vol. 4, S.S. page 640, par. 1 - 641, par. 1.

5:35 A burning and a shining light - Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind - warm, glowing, sympathetic, helpful, intensive! The Master himself furnishes the best of all illustrations of the principle enunciated. He was the light which came down from heaven - undimmed, resplendent, shining forth to the utmost the light of divine truth! Z'12-4967.

6:1 After these things - The following incidents are accredited to the early part of the third year of our Lord's ministry, in the spring. John the Baptist had been in prison at Macherus for about a year and had just been beheaded by King Herod. The ministry of John, followed by the ministry of Jesus, had greatly awakened the Jewish mind on the subject of the imminence of the Kingdom of Messiah. Z'08-4138.

Over the sea of Galilee - Landing near Bethsaida, the home of Philip, one of the disciples, at the north end of the Lake. (Luke 9:10) Z'08-4139.

6:2 A great multitude - Hundreds of thousands were en route to the usual Passover festival at Jerusalem (v.4). The beheading of John the Baptist had spread a measure of consternation amongst those who had appreciated his ministries, including those who recognized the Lord as the Messiah. The religious sentiment of the most religious people was greatly shocked, and considerable excitement prevailed. What might not Herod do next? Would our Lord be safe? Would his apostles, those who trusted in him to save? The matter aroused greater interest and drew larger crowds to the preaching of Jesus. It should be remembered, too, that during the year of John's imprisonment our Lord sent forth his disciples and afterward the seventy also, two by two, into various cities of Judea and Galilee, and that they preached repentance and the kingdom of heaven at hand, and incidentally referred to their Master Jesus as the Messiah. No wonder, then, that hundreds hung upon the Master's words and queried respecting his Messiahship, is this indeed the very Christ, the true Messiah? Z'08-4139.

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- 6:5 Whence shall we buy bread? - We note our Lord's wise method of instruction. He stimulated thought. Z'08-4139.
- 6:9 Five barley loaves - The loaves of that country and time were about the size of a small flat pie, and very similar in shape. Z'08-4139.
- Two small fishes - The kind of fish described by the Greek word used implies very small fish, like herring. Z'08-4139.
- 6:10 Make the men sit down - The confidence of the people in Jesus and his apostles is clearly manifested in the fact that at the late hour they were willing thus to be directed. Z'08-4139.
- 6:11 Given thanks - What a lesson he thus set for his disciples and for the multitudes and for all since who regard him as the Sent of God. If the Master himself thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should all we, who by nature were children of wrath, but have been reconciled through the precious blood - how much more should we remember the message of Prov. 3:6. Our blessing of the bread does not indeed increase its quantity, its bulk, but surely it does increase its value, its efficiency. The peace, the rest, the contentment which comes from a proper acknowledgment of divine mercy is of itself a good preparation for our nerves and all our energies as we partake of food. Z'08-4139.
- Distributed to the disciples - Who in turn delivered them to the multitude, probably through chosen representatives of each company. Z'08-4139.
- 6:12 They were filled - See Comments Matt. 14:20; Mark 6:42.
- 6:14 When they had seen the miracle - Miracles are in operation about us every day; the seed germinates and grows, we know not how; but seed sowing and harvesting are intimately associated, and we can trace the results, but the process by which the five loaves and two fishes were so increased in bulk we cannot trace; hence we speak of this as a miracle - that is, an operation of divine power beyond our comprehension, more than are the average affairs of life. Z'08-4139.
- The miracle demonstrated: (1) That Christ had superhuman powers, which attested him as Messiah, the Sent of God, for "no man can do these miracles which thou doest except God be with him." (2) Again, it was especially to the apostles, a lesson of the Lord's ability to care for them as his followers under all circumstances, under all conditions, and this lesson continues with all his followers since. Z'08-4139.
- 6:17 Toward Capernaum - He sent his disciples before, not only as a test of their obedience, but also that he might give them a still further demonstration of the divine power which attended him.
- As the Apostles learned the lesson "Greater is he that is on our part than all they that be against us," the very fear of Herod and what he might do to Jesus and to them gave way and they were ready at the command of our Lord to return again to the vicinity of Capernaum. Z'08-4140.
- 6:20 It is I; be not afraid - Was there a picture in this experience? Did it represent the boisterous and troubled experiences of the church throughout this Gospel Age? Did it represent that at the end of the age, in the midst of a great storm, the Lord would appear to his people, and that upon being received by them, outward troubles and difficulties would completely vanish; only by reason of their fellowship with him and the grace and peace which he would give them through his message, "Be not afraid"? Z'08-4140.
- 6:22 The day following, when the people - Who, after having partaken of

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the miraculously provided supper, had evidently, according to their habit, laid down in the fields, wrapping themselves in their outer garments. Indeed, this is even today a prevailing custom in Palestine with the poorer people when on a journey. Z'08-4146.

6:24 Seeking for Jesus - No doubt also expecting that he would miraculously provide for their breakfast. Z'08-4146.

6:26 Because ye did eat of the loaves - Here we perceive the wisdom of the Lord in not pressing matters too earnestly. He preached no sermon when performing the miracle, but allowed it to have its effect, but now, instead of working another miracle, he preached a sermon, using his miracle as a text. His reproof was not harsh, although it was quite pointed. Z'08-4146.

6:27 Labour not for the meat which perisheth - The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. Z'08-4146.

Meat which endureth unto everlasting life - Food which would develop in them heavenly ambitions and lead to its satisfaction. Z'08-4146.

The Father sealed - Indicated - marked as his appointed channel for blessing. Z'08-4146.

6:28 What shall we do - The discourse had its effect; the people realized that they were leading comparatively aimless lives, or that their aims were earthly and therefore would perish with their dying. Z'08-4146.

Work the works of God? - That would please God? This is just the point that Jesus wished to bring them to and that he wished to answer. Z'08-4146.

6:29 Believe on him whom he hath sent - The work to do at once was to exercise faith in him as the Sent of God - the Messiah. Z'08-4146.

6:30 What sign showest thou...? - Work for us some conclusive sign that will prove that you are Messiah and we will believe. Z'08-4146.

6:31 Our fathers did eat manna in the desert - The fact that you fed 5,000 of us last evening with five loaves and two small fishes does not prove your Messiahship. Messiah is to be like Moses, only greater than Moses, and the miracle you performed is not as great as some that Moses performed. You furnished five thousand one meal, and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. The manna which he provided came down from heaven; as it is written, "He gave them bread from heaven to eat." They were good reasoners in some respects - they were not going to be too easily converted, they wished to be thoroughly convinced before they would believe Jesus to be the Messiah; they had heard of others who had been deceived by false Messiahs; they were intending to stick close to the Scriptural record and see that the one they would accept as Messiah must be greater than Moses, able to feed them and all the people every day - and with bread superior to that which Moses gave in the wilderness. Z'08-4146.

6:32 Moses gave you not that bread...but my Father - Do not credit that to the wrong source. Z'08-4146.

The true bread from heaven - Not literal, but symbolical. Z'08-4146.

6:33 Giveth life unto the world - The Bread which God is now about to send to his people, also comes down from heaven and is intended to be the Bread of life for the whole world - not merely day by day for a few years, but for life everlasting. Z'08-4146.

6:34 Evermore give us this bread - The lessons were going home to their hearts. We note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life - "Evermore give me this

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water." The answer in both cases show us the longings of the people of that time, both Jews and Samaritans, for something superior to what they had. Z'08-4146.

6:35 I am the bread of life - The whole world is to eat of that Bread, and as the Apostle intimates, the church is now privileged to be a part with the Lord in the Loaf that is being broken. (1 Cor. 10:16, 17). Z'08-4147.

6:37 I will in no wise cast out - How glad we are that our dear Master added these words. Without them we might have doubted the efficacy of the calling and the drawing which we receive. He here assures us that the drawing of the Father which brings us to him with a desire to be his disciples will insure for us his aid, his succour, his assistance, his acceptance. If we fail, it will be our own fault. - See Verse 65.

6:44 No man can come to me, except, etc - See verse 65.

Draw him - There is an exclusiveness about this; the time has not yet come mentioned in Rev. 22:17. That glorious time belongs to the Millennial Kingdom. Z'08-4148.

This drawing is not the work of the holy Spirit of begetting, which comes to those accepted of God through Christ and received as sons. On the contrary, that which the Scriptures speak of as a drawing of God, and which we have all experienced, seems to be a natural drawing along the lines of the flesh, not towards things sinful, but towards holiness, yet along lines which belong to the natural man. Z'14-5583.

Various imperfections were stamped upon us before birth. (Rom. 3:10,23). All come short of that standard which God would be pleased to recognize. But amongst mankind there are some who have not lost their reverence, whatever else they may have lost in the unbalance of mind resulting from the fall. Or, perhaps they have the quality of conscientiousness, or appreciation, or justice, well developed. These qualities draw or incline their possessors toward God. This is the drawing influence. Z'13-5201. James 4:8.

We see, then, quite a clear distinction between the drawing of the Father - that drawing which persists everywhere - and what in the Scriptures is called the Spirit of God. The Spirit is given only to the sons of God. Rom. 8:14. Z'14-5583.

6:45 Taught of God - Compare Isa. 54:13.

6:51 Which came down from heaven - Having laid aside the glory which he had with the Father before the world was, having humbled himself to an exchange of his previous spirit nature for the earthly nature. Z'08-4147.

My flesh ... I give for the life of the world - He was in the process of giving it; he was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death - even the death of the cross. Z'08-4147.

6:53 Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you - The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat of his flesh - to appropriate the merits of his sacrifice; but they will have no opportunity of sharing his cup - of drinking his blood. Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup.

Our Lord's words imply, If you accept my proposition of the Gospel age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have inherent life - "life in you." (1 Cor. 10:16,17). Z'13-5342.

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The eating of the Lord's flesh must be an individual matter on the part of those who would benefit by his sacrifice. Thus, when one comes to an understanding of the fact of the redemption and believes therein and goes to God in prayer and by faith accepts the forgiveness of his sins and reconciliation with God, he in so doing is eating the flesh of the Son of Man; he is partaking of those benefits or advantages which our Lord's flesh or sacrifice secured. Z'08-4147.

- 6:54 Hath eternal life - Our Lord's statements in many instances are made so broad that they cover not only the little flock, but the great company as well, and therein show great wisdom. In this verse, the Lord does not say, "hath eternal life" in him; for of those who now make a covenant of sacrifice, and become sharers of the cup as well as of the bread, there are some who will not attain to inherence of life - immortality - but who will come through great tribulations and attain life on a lower spirit plane. They will not have inherent life, though it will be everlasting life. Z'13-5343.
- 6:55 Meat indeed ... drink indeed - No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honour and immortality - the divine nature, life in itself. Z'13-5343.
- 6:63 They are spirit, and they are life - Here was another endeavour to impress his dear disciples with the thought that they should not take his words too literally, but should look for the deeper meaning. The Master's words were "words of life" in the sense that they conveyed the great message of the terms upon which we may have everlasting life and become his joint-heirs. Z'12-5088.
- 6:65 No man can come unto me except it were given unto him of my Father See verses 37 & 44. What is this if not an election, a selection? How much in harmony it is with what our Lord uttered in his prayer on the night before his crucifixion, "I pray not for the world, but for those whom thou hast given me." (John 17:9,21.) Z'08-4147.
- 6:66 Walked no more with him - So, today, there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. Z'08-4147.
- 7:1 Sought to kill him - They had a greater animosity toward Jesus than toward John, for in him they recognized a superiority over themselves, and because the ignorant people heard him gladly, and said, "Never man spake like this man." Z'08-4130.
- 7:17 If any man will do his will - Be fully consecrated to God and fully desirous of knowing his will and his plan. Z'12-5137. The intimation is that wrong-heartedness is intimately associated with wrong headedness as respects doctrine. Z'09-4334.
- He shall know of the doctrine - The doctrines of Christ mean those doctrines presented in the Bible by Jesus and his mouth pieces, the Apostles. The doctrines relate to the church and the world and God's blessings for each; these doctrines relate to sin and its forgiveness - the death of Jesus - and the hope of that forgiveness, release from divine condemnation, fellowship with God, and everlasting life obtained through a resurrection of the dead. See Heb. 6:1-3.

The simple reason for the 600 different denominations of Christians is that shortly after the death of the Apostles, when the church began to be in a measure of prosperity, the adversary came and sowed the seeds of false doctrines. The darkness became so great that we speak of the period as the "dark ages." The

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various denominations of Christendom are evidence of honesty, perseverance and love of the Truth. They all made the mistake, however, of holding too much to the creeds and theories of the past. Let us not make the same mistake; let us cut loose from every authority outside the Word of God. Z'12-5137. Jude 3; 1 Tim. 4:16; 2 Tim. 2:15; 3:16; 4:3; 1 Pet. 3:15; John 8:32; 2 John 9.

- 7:24 Judge righteous judgment - St. Paul says, "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:5. The question then arises, What is righteous judgment? A righteous judgment is a right decision. But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read the heart and therefore should not attempt to judge them.

There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not always follow that our judgment of another's conduct must always be right. We are all prone to make mistakes. Z'13-5245.

- 8:31 If ye continue - Compare with John 6:66.

It is a blessed thing to take the first step in the Christian life - that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through him. But the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate. Z'14-5508.

In my Word - The word of Jesus. Z'14-5508. 2 Tim. 1:10; Heb. 2:3.

To continue in the doctrines set forth in the inspired writings of the prophets and the apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the Word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up. Eph. 4:11-15; 1 Cor. 12:12-14. Z'14-5508.

My disciples indeed - This expression implies a distinction between real and merely nominal disciples. The hypocrisy of merely nominal discipleship is an abomination to the Lord. Z'14-5508.

- 8:32 Know the truth - Divine truth is found only in the divinely appointed channel - our Lord, the apostles and the prophets. Z'14-5508.

We do not come into a knowledge of the truth at a single bound; but gradually, step by step. Z'14-5508. The truth thus acquired, becomes a sanctifying power. Z'14-5508.

And the truth shall make you free - (1) To the Jews - Liberation from the condemnation resting upon them. Z'14-5506. (2) To those who have received the Truth - Who know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our mortal bodies. Z'14-5508.

It will give you all the blessings and privileges that come to the children of God. Z'14-5506. verse 36.

- 8:44 A murderer....a liar - Statements respecting Satan which could not properly be applied to a principle of evil, or to a working of error. Errors and principles are not murderers and liars. It would be a misuse of language to make such an application. Only an in-

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telligent being can be a murderer or a liar. Z'13-5209. See Vol. 6, S.S. pages 612-619.

8:56 Rejoiced to see - With the eye of faith. Z'14-5433.

My day - The day in which Christ, who has died for all men, will uplift the human family, raising the world up out of sin and death - first exalting his bride, and finally causing the blessing of God to extend to every creature. (Gen. 22:18). Z'14-5433.

And was glad - And everybody else is glad who sees it. He did not see God's plan clearly as we see it, but he saw enough to make him rejoice. Z'14-5433.

9:1 As Jesus passed by - Our Lord was in Jerusalem on the occasion of the Feast of Tabernacles, in the fall of the third year of his ministry - just six months before his crucifixion. Z'08-4148.

9:2 Who did sin, this man or his parents, that he was born blind? - It may be that the apostles were less clear in their logic than usual, else they might have known that the man could not have sinned before birth; but it is barely possible that some of the heathen ideas respecting the transmigration of souls had come to their attention. Satan has deluded many of the heathen into the supposition that they lived before in some other form or condition and that having been born into the world they were merely having life renewed under changed conditions, either better or worse than previously.

9:3 Neither ... this man ... nor his parents - Similarly, on another occasion he said, speaking of those on whom the Tower of Siloam fell, "Think ye that these were sinners above other men? I tell you, Nay; but unless ye repent, ye shall all likewise perish." (all shall die). Luke 13:4. Z'08-4148.

9:4 Work the works of him that sent me - We emphasize the fact that the works of God were not merely in the healing of one out of thousands of sick and blind, but the manifestation of Jesus as the Light of the world and the influence and testing which that would mean to the Jewish people. Z'08-4149.

While it is called day - Our Lord's day of opportunity was rapidly drawing to a close.

Similarly with each one of the Lord's followers, we might say that there is a day time of opportunity when his time and talent and zeal may bring forth fruitage to the Lord's praise, and that the opportunities then afforded should be exercised to the fullest, for to each will come a night time when the opportunities will pass from him as he passes into death. Z'08-4149.

The night cometh when no man can work - (1) A night time in which the light of the world, Jesus, would be for a time entirely extinguished - before the Israelites, before Pilate, at Calvary. Z'08-4149; (2) The night of trouble, when no man can work, when our opportunities for serving the cause and the brethren and for the public dissemination of the truth will be forcibly closed by the powers that be. Z'08-4149.

9:5 I am the light of the world - The light shone amongst them to reprove the evil and to encourage the good for another six months, up to the time of our Lord's crucifixion, but he left behind him some who were receptive to the influence of the light, his Spirit, and who were illuminated by the Pentecostal blessing. Of these he said, "Ye are the light of the world." Let your light so shine before men that they, seeing your good works, may glorify your Father in heaven." Thus, as the Apostle says, "As he was, so are we in this world." Z'08-4149.

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- 9:6 With the clay - The ointment which our Lord made and used, we may safely say, had no particular virtue in it, neither had the waters used any virtue in them, and this fact is recognized in the whole narrative; it was merely an aid to the blind man's faith, but did not in his mind perform the cure; he recognized that it was a miracle, as did the Pharisees. Z'08-4149. See Comments Verse 39.
- 9:19 And they asked them - Lest the matter should spread, and if possible to corner it, and head it off, they made an investigation. Z'08-4149.
- 9:24 Give God the praise - Thank God for your sight, even though it came through a bad channel. Z'08-4149.
- 9:27 I have told you already - His own heart honest, he perceived that these so-called holy men were so opposed to Jesus that they were trying every way to disprove and belittle the miracle. Z'08-4150.
- 9:31 We know - It has been a teaching among us Jews. Z'08-4150.
- 9:34 Cast him out - See V.22; also comments Chap. 10, verse 1.
- 9:35 When he had found him - Notice the exercise of the Lord's providential care over this man and his interests. He did not spare him from being cast out of the synagogue, but turned the same into a special blessing of instruction, of much advantage to the man in every way. Z'08-4150.
- 9:39 For judgment I am come into this world - It is for us now to take a similar stand to that which the blind man took, to confess the truth, confess the light, confess the miracle which the Lord has wrought upon the eyes of our understanding and give him our hearts. And it is also for us to find that this will bring against us the anger, the chagrin, the malice of the Scribes and Pharisees of our day. It is for us to find that this will lead men to separate us from their company, to cast us out of their synagogues. Isa. 66:5. How many of the Lord's people have found that the major part of their blessing comes after they have acknowledged the truth, stood up for it and endured some persecution on its account! Z'08-4150.
- They which see not - Some of us were born blind to the Lord and his true character, blind to the truth of the divine Word. The blindness upon us was neither our own fault nor the fault of our parents. They, as well as we, were honest-hearted toward the Lord. Our blindness, therefore, was not a chastisement for sins. The darkness, the blindness, which has so long overspread Christendom entrapped us as well as others, but the Lord had mercy upon us and passed our way and made ointment and eye-salve for us. He took the clay of human agency and mixed it with his Word, the fruit of his lips, and with that combination he gave us the anointing of the eyes of our understanding and bade us wash in the waters of Siloam, his Word of truth and grace. Z'08-4155.
- 9:40 Are ye blind also? - These last two verses call attention to the theological pride of the Pharisees. And, alas, in this also, they represent fitly some of their successors in Spiritual Israel who are spiritually proud. Z'08-4150.
- 9:41 If ye were blind - If your course had been actuated by literal ignorance. Z'08-4150.
- Your sin remaineth - They did have considerable enlightenment and therefore corresponding responsibility. Z'08-4150.
- 10:1 I say unto you - It is supposed that this parable was uttered in the hearing of the man born blind (Chapter 9), who had been expelled from the synagogue, and in the hearing also of the Pharisees, who had so much to do with his expulsion. No doubt the man was

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feeling discouraged, downcast, because of his excommunication from the supposed fold of the Lord's people. The presumption, then, is that the Lord gave this parable to illustrate the fact that he had not really been cast out of the Lord's fold but merely of a human organization by those who had no power in respect to the matter. Z'08-4157.

By the door - There was but one door into these sheepfolds. The door of the Jewish sheepfold was the Law, which could not open except by obedience of the Law. Z'08-4157.

Into the sheepfold - A place of safety, rest and protection from prowling wild beasts and from robbers. Z'08-4157.

The sheepfold was the Law Covenant arrangement - under which Israel was placed at Sinai. They were glad to be thus folded, or put into the Lord's special care. Z'10-4732.

As respects the Law, the Apostle says that the Jews were shut up under the Law. Until the due time should come, there was no way of escape. There was only the one door which had not been opened and which no would-be leaders could open. Our Lord by laying down his life for the sheep could open that door. Z'10-4732.

A thief and a robber - Various ones who pretended to be shepherds. Z'10-4732.

10:2 Entereth in by the door - By keeping the law. Z'08-4157.

Shepherd of the sheep - Our Lord Jesus. Z'08-4157. While there is but the one Shepherd of the Lord's flock, he, in his absence (during the Gospel Age) has made provision for his flock - pastors and teachers who were to feed the flock of God and to watch for their souls, for their lives, to protect their interests.

It is in line with the Master's teaching that we find that he expects all who would be worthy of this position of feeding his flock, shepherding them, must have his spirit, his willingness to lay down their lives for the sheep. Z'08-4158.

10:3 Leadeth them out - There was but one way to become the true Shepherd of the Lord's flock and to have a right to lead his flock - out of the green pastures and still waters of truth and grace and into the rest and security of the fold. That way was the way of the cross - to give himself a ransom for all. Z'08-4157.

10:4 Putteth forth his own sheep - The fold is a place for rest and protection, but not a place for feeding. Z'10-4732.

They know his voice - The voice of the Lord is the voice of Justice, of truth and of love, and all who are his sheep are expected to be able to discriminate between his message and the various false messengers. We have the Lord's assurance that none of the true sheep will be satisfied with the false Gospel; it will not appeal to their hearts, and equally we have the assurance that the sheep will be satisfied with the true Gospel, because it will satisfy their longing as nothing else will do. This is an important point to keep before our minds. It indicates to us the importance of becoming fully, truly, emphatically, the Lord's sheep, of entering into covenant relationship with him and thus making sure of his protecting care and instruction. Z'08-4158.

10:7 I am the door of the sheep - Jesus became the door of egress from the Jewish sheepfold, and there is no other egress. Any of the Jews who came out came through Christ. Any of them who did not come out through Christ are still shut up under the law - to remain until the Mediatorial reign. Z'10-4732.

10:8 Are thieves and robbers - Those who attempted fraudulently to palm themselves off on the Jewish people as their leaders. These are

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particularly referred to by Gamaliel in his address to the Sanhedrin. Acts 5:35-38. Z'10-4732.

- 10:10 To steal and to kill - Destroy the sheep, if thereby they could advance their own personal interests. Z'08-4157.
- Have it more abundantly - The life which the Lord proposes to give to those who are his sheep of this Gospel Age, his little flock, is a still higher form and degree of life, namely, immortality, inherent life. These he proposes to make partakers of the divine nature by giving them a share with himself, "in his resurrection," the "first resurrection." Phil. 3:10. Z'08-4158.
- 10:11 The good shepherd giveth his life for the sheep - It was by virtue of thus purchasing the sheep by his own precious blood that their eternal life is possible; without this purchase there could be no flock, and it is by this that he becomes the Shepherd of the flock. 1 Cor. 6:20. Z'08-4157.
- 10:12 He that is an hireling - Many, indeed, might have been glad of the honour of being the Shepherd, the Caretaker of the Lord's flock, but the test, the cost, was too great for them. We may well suppose that many of the angels would have been glad to occupy such a position - but would they have been willing to undertake it at the cost involved? Many amongst men have coveted the office of a shepherd, both before our Lord's day and since. Z'08-4158. See comments verse 2.
- 10:14 And know my sheep - "The Lord knoweth them that are his." - Not many wise, not many great, not many learned, not many noble, not many rich, but chiefly the poor of this world, rich in faith. 1 Cor. 1:26-28; Jas. 2:5. Z'08-4158.
- And am known of mine - See R.V. What a precious relationship we have here between the Lord and his own! How important from the divine standpoint is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his glorious plan! Z'08-4158.
- 10:15 Lay down my life for the sheep - See Comments verse 11.
- 10:16 Other sheep I have - The "other sheep" evidently refer to others who will become the Lord's followers under different conditions and under a different call from that which has gone forth during the Gospel Age. The Lord's flock of the future will not be invited to sacrifice and to a change of nature, but will, on the contrary, be privileged to maintain and retain the human nature; and by obedience will gradually, step by step, experience restitution to the perfection of mind and body and morals lost through sin in Eden, and redeemed by the great sacrifice at Calvary. Z'11-4784.
- The gathering of the sheep of the other flock will begin at the time the present flock will have passed beyond the veil into the kingdom and its glories. Z'08-4158.
- (These other sheep are particularly mentioned by our Master in Matt. 25:31-46. See Scripture and comments).
- Not of this fold - In this Gospel Age, there is only the one fold now provided for the Lord's sheep, and in it all of his true ones find rest and peace through faith and obedience. This is the little flock, to whom it is the Father's good pleasure to give the Kingdom. Z'08-4158.
- They shall hear my voice - "They shall all know me." (Jer. 31:34). "The earth shall be full of the knowledge of the Lord." (Isa. 11:9). "Every knee shall bow, every tongue confess." (Isa. 45:23).
- There shall be one fold and one Shepherd - "There shall be one

flock and one shepherd" - See R.V. and Diaglott. This is in full agreement with the Apostle's statement (Eph. 1:10). Ultimately, all of God's creation will be under the headship of this great Shepherd, who is now the Head of the church, the little flock, and who in the future will be Head over angels also and over restored humanity. The flock will be one, but the sheep will be of various natures on various planes of being. Z'08-4159.

- 10:17 I lay down my life - Our Lord's earthly life was not forfeited, but merely laid down. The intention of laying it down was to abandon it, personally, forever, that humanity might get it. Z'12-5342. That I may take it again - He laid it down voluntarily, in harmony with the divine will. He laid it down that it might become an asset in the hands of divine justice, so that when the time should come he might use that asset for mankind. John 6:51. Z'12-5342.
- 10:40 And there he abode - It was while he was there - towards the conclusion of his ministry - that the Word was received from Martha and Mary - Chap. 11:3. Z'08-4160.
- 11:3 He whom thou lovest is sick - The message was brief; it did not ask him to come or ask a miraculous intervention; it merely stated the fact. In some respects, it was a grand model of a Christian prayer, they were content to state their troubles to the Lord and wait for him, thankfully accepting as wisest and best whatever he may be pleased to grant. Z'08-4160.
- 11:4 Not unto death - We are not to suppose that our Lord was mistaken, rather that the result would not be a continuous death, knowing that he would awaken him. Z'08-4160.
- 11:9 Are there not twelve hours in the day? - Our Lord indicated to them that there would be no particular danger. He foreknew all the circumstances and perceived that the miracle he intended to perform would disconcert his enemies long enough to permit of his return a little later. Z'08-4160.
- 11:11 Lazarus sleepeth - From the standpoint of faith in God and in the promise made to Abraham, that in his seed all the families of the earth should be blessed - from this standpoint Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to reanimate him, to awaken him from the sleep of death. (Luke 20:37; 1 Thess. 4:13,14). Z'08-4160.
- 11:15 I am glad for your sakes that I was not there - "Friends sorrowing and Jesus glad." - The celebrated Charles Spurgeon, preaching on this subject, took this as the title of his discourse. It is well for the Lord's people, when in time of stress and trouble, sickness, pain and sorrow, to look with faith toward the Lord, remembering that their tears and troubles may be made to them, under the Lord's providence, a great blessing. Z'08-4160. (Rom. 8:28). We must trust the Lord where we cannot tract him. Z'08-4161.
- In this case, after putrefaction set in, neither she nor others would expect that any power imaginable could recover the dead. It was to be a special lesson not only to his dear friends, Martha and Mary, but also to his dear disciples, and more than this, to all those who would believe through his Word. It was a stupendous miracle! Z'08-4162.
- 11:16 Let us go, that we may die with him - This was the spirit of courage which the twelve shared when they accompanied the Lord, and it helps to reconcile us to their apparent cowardice on the night of his betrayal, a cowardice which was incited by our Lord's own refusal to accept assistance. It was these men who risked their lives to accompany the unpopular Prophet, as they supposed to death, and

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who later forsook him and fled. The lesson to us in this connection is that some of us who feel courageous for the Lord and his cause, and ready to die therefor, need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress. Z'08-4161.

11:20 Mary sat still in the house - Bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God," (v.4.) had seemingly failed. She sat in the house as though, by her actions she would say, "We hoped much, Lord, down to the very last, but now it is too late; you allowed the favourable opportunity to pass. We are in the midst of our sorrow. How could anything now avail us? Lazarus is dead." Z'08-4161.

11:21 My brother had not died - There was in this remark something of a suggestion of chiding. Z'08-4161.

11:23 Thy brother shall live again - It should be noted that our Lord did not say, Thy brother is not asleep, thy brother is not dead, but that he pointed her mind to the resurrection. Z'08-4161.

11:24 Rise again in the resurrection at the last day - Martha's answer showed that she understood him well and that she had the general view of all believing Jews at that time, namely that there was a hope for the dead, both of the just and of the unjust, in the resurrection, at the last day - the great seventh thousand year day, the Millennium. Z'08-4161.

11:25 I am the resurrection and the life - The resurrection power by which all the dead should be awakened in due time. Z'08-4161. John 5:28.

There is a still deeper thought. We who now believe in the Lord and are thereby justified through faith in his blood, and who have heard the call to glory, honour and immortality, and who have accepted the same by a full consecration to the Lord, we are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death unto life, through the begetting of the holy Spirit, and it is this new nature which is to be perfected in the first resurrection. Z'08-4162.

He that believeth - Every believer. Z'08-4161.

11:26 Whosoever liveth - Then liveth (during the Millennial Age). Z'08-4161.

Believeth in me - Still believeth in me. Z'08-4161.

Believest thou this? - This view of my power and future work? Z'08-4161.

11:29 She arose quickly - Whatever disposition Mary had to resent our Lord's apparent indifference and carelessness of their interests, it all vanished now when she heard that the Master had called for her. Z'08-4161.

11:32 Lord, if thou hadst been here, my brother had not died - The occasion was a soul-stirring one - our Lord's beloved friend in tears at his feet, numerous Jews weeping with her. What effect did this have on our Lord? Was he cold, stern, forbidding? No! True to the record, he was "touched with a feeling of our infirmities." Z'08-4161. (Heb. 4:15)

11:33 The Jews also weeping - Greek original - "wailing." Z'08-4161.

He groaned in spirit and was troubled - He was full of sympathy, he fully appreciated the real meaning of death, that it was a curse, which rests upon our race. He said nothing by way of assuring Mary that Lazarus was in heaven, for he spake the truth, declaring on another occasion, "no man hath ascended up to heaven." John 3:13. Z'08-4161. Rom. 8:22 & 19.

- 11:34 Where have ye laid him? - Not that he did not know, but rather, it was his polite manner of saying, Shall we now go to the tomb? Truly he who saw Nathanael under the fig tree, not only knew that Lazarus had been dead four days, but also knew where he was buried. He who "needed not that any man tell him what was in man" would surely know of lesser matters more easily discovered. Z'08-4161.
- 11:35 Jesus wept - This verse, the shortest in the Bible, brings to us a wealth of assurance that our Lord is sympathetic, that he knoweth our frame, that he remembereth that we are dust; and it is one of the best assurances.

It is worthy of note here that while the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; he shed tears, but lifted not up his voice in grief; he groaned in spirit and was troubled, he heaved sighs, he entered fully into the sorrow of his friends, and is not this a lesson to all of his followers, that they, with propriety also, may weep with those who weep, as well as rejoice with those who rejoice? Z'08-4161.

- 11:37 Could not this man, etc. - So there are some today inclined to criticize the Lord for permitting sickness, sorrow and death. Z'08-4161.

- 11:39 Take away the stone - The tomb was a grave with a stone at its mouth.

Of course, the same power that could awaken the dead would have been quite sufficient to roll away the stone also, but it seems to have been a rule with our Lord never to do anything by miraculous power that could as well be done by human agency. We may profitably apply this lesson to all the affairs of life, and, in harmony with it, when we come to our Lord with our griefs and troubles and perplexities and ask for his blessing and overruling providences, should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. Who can doubt that the men who rolled away the stone from the mouth of that sepulchre had a blessing afterward in connection therewith as they thought over the matter or told others that they themselves had rolled away the stone! Who can doubt that it helped to impress the importance of the miracle upon them! Let us, then, do with our might whatever we may be able to do and wait patiently for the Lord in connection with things for which our arm is too short. Z'08-4161.

He hath been dead four days - Comp. V.22. Martha probably knew that the Lord had awakened Jairus' daughter, and the widow of Nain's son, but those were cases in which the animation had been suspended but a little while. In this case, after putrefaction set in, neither she nor others would expect that any power imaginable could recover the dead. It was with this view, doubtless, that our Lord said beforehand, "I am glad for your sakes that I was not there, to the intent that you might believe." V.15. Z'08-4162.

- 11:41 Father, I thank thee, etc. - Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners, it was because the time and place, etc., were unsuitable and because they prayed to be seen and heard of men. But in his own case, he was acknowledging the Father, that all those who stood by might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles. Z'08-4162.

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11:43 With a loud voice - Not secret mumbling, nor incantations.
Z'08-4162.

Lazarus, come forth - This miracle, in various particulars, evidently foreshadowed our Lord's coming glorious work, when, surrounded by his glorified Church, the message from on high shall be to all that are in their graves, "Come forth." Jn. 5:28. Z'08-4162.
11:44 He that was dead came forth - Where was Lazarus? We have our Lord's word for it that Lazarus was not in heaven - John 3:13. Indirectly we have the Apostle Peter's testimony also to the same effect - Acts 2:34. What account did Lazarus give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead.

According to the erroneous view which has become so popular throughout Christendom, Lazarus, who was a special friend of Jesus and one whom he loved, must have been in heaven - not in either purgatory or hell. But how strange it would be, if after having been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life. No! no! Jesus had said, "Our friend Lazarus sleepeth." He was not awake in any sense of the word; as Jesus testified, "I go that I may awake him," and as the Scriptures elsewhere declare, "The dead know not anything." Eccles. 9:5,10. Z'08-4162.

11:45 Many...believed on him - Showing that this miracle was well timed. It was in the interest of the apostles, also, who would be better prepared thereby for the tests which were to come to them a little later, in connection with our Lord's crucifixion. Z'08-4162.

11:48 And the Romans - Who had given them much liberty in the control of their national and church affairs. Z'08-4162.

12 Verses 1 - 11 - Compare Matt. 26 & Mark 14:1 - 11.

12:6 Because he was a thief - This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver! Z'11-4906.

Judas is probably not the only person who has pleaded for the poor and at the same time sought to divert funds to himself. Z'14-5541.

Doubtless, even when appropriating the moneys contributed to the support of the little company of disciples, Judas would have some plausible excuse; for sin is always deceptive. Doubtless he would have said, "I laid the money away, thinking that the time would come when the Master and all of us would have greater need of the money, and when my provident foresight would be appreciated. Z'14-5552.

The friends of Jesus noted the fact that he and his followers needed to give their entire time to the heralding of the kingdom. It is not strange, therefore, that we read that some voluntarily donated money for their support. Luke 8:3. Z'14-5552.

12:24 Except a corn of wheat fall to the ground and die, etc. - See Comments Psalms 72:16. Jesus did fall into the earth and die. And we become sharers with him in his death. Z'13-5343. John 17:20.

12:48 The word that I have spoken, the same shall judge him - See Comments Isaiah 11:4. Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live in harmony with that Word are remarkably few. Consequently, when the time shall come that judgment shall be laid to the line and righteousness to the plummet," and when this judgment shall begin at the nominal house of God, the nominal systems will fall condemned by that Word. Z'14-5574.

13:1 Feast of the Passover - Compare Luke 22:15.
Loved his own - (Not the twelve exclusively - See John 17:20) - Not in the merely sympathetic sense that he loves the unbelieving world, but in the special sense made manifest in this text. He loved them because they had those qualities of heart that would make them lovable from his standpoint - e.g. their honesty. Z'15-5725.

13:5 Began to wash the disciples feet - This act was a pointed reproof for their neglect to wash his feet and one another's. And we can well imagine the consternation of the apostles as they watched the procedure.

From the events of the five preceding days (The feast in the house of Lazarus, Martha and Mary, the breaking of the alabaster box of ointment, the riding on the ass, the cleansing of the Temple etc.) it must have seemed to the Apostles that they were on the eve of attaining great prominence, and that Jesus would be exalted. (Matt. 20:20,21).

These were the thoughts uppermost in their minds. As a result when they came to the upper room, they had not the humility of mind to take thought of serving. No doubt it was the custom of the Jews to have a servant to minister to the comfort of the guests. But there was no servant here and not one of them had the humility of mind to offer to be a servant.

Apparently, they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet.

Apparently, our Lord let the matter go to its full limit, to see whether or not any of his followers would improve the opportunity to make himself servant of all. v.2. Z'12-5090-91.

13:8 Never wash my feet - St. Peter had too much reverence to wish the Lord to be his servant. Z'12-5091.

If I wash thee not, thou hast no part with me - St. Peter did not understand how this washing would give him a part with the Lord. Z'12-5091.

13:9 Also my hands and my head - If this would give me a more particular part with you. Z'12-5091.

13:10 Needeth not save to wash his feet - I am doing all that is necessary. In all this the Lord was giving a deep spiritual lesson - that no one is naturally fit for the Kingdom. Each one needs to be washed, to be cleaned, before he can be a joint-sufferer, before he can be a joint-heir. Z'12-5091.

And ye are clean, but not all - This expression, of which this washing of their feet and their previous bath were but the figures. The Lord knew that the hearts of his disciples were loyal. Z'11-4906.

13:14 Ye ought also to wash one another's feet - This was not the institution of a formal ceremony. It was only a case of necessity, of which the Lord took advantage to give a lesson of humility. Z'12-5091.

The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. Z'14-6.

There is no suggestion in the Scriptures that feet-washing was ever done as a ceremony. We have an intimation, however, that feet-washing was a custom in Palestine. In 1 Tim. 5:9-16, we read that if a widowed sister had washed the saints' feet, meaning that if she had shown such a disposition, St. Paul would advocate a special care for such a sister in need; for she had manifested a loyal and true spirit.

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This lesson suggests that the members of Christ's body should have a mutual watch-care over one another's welfare; to keep each other pure, holy, clean, and to assist one another in overcoming the trials, temptations and besetments of this present evil world, arising from the three sources of temptation, - the world, the flesh and the devil. Only as we cultivate the various graces of the Spirit - meekness, gentleness, patience, brotherly kindness, love - can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and in getting rid of the defilements of the world and of the flesh. It requires peculiar qualifications to enable us to assist each other in this respect. Z'12-5091.

- 13:34 A new commandment ... love one another as I have loved you - This is more than justice. The Lord so loved the world that he laid down his life for them. Z'11-4827.
- 14:3 I go to prepare a place for you - On the divine plane. The various orders of spirit beings has each its own sphere, but the Church of Christ has no place among them. At the time of the first Advent, this place had not been prepared. 2 Pet.1:3,4; Rev. 3:21; Heb. 1:3. I will come again - Our Master says not a word about our going to him, but quite the contrary - that he will come and receive us unto himself. This is in full accord with the teaching of the Apostles - that at the second coming of Christ the resurrection of the Church will be the first item in order. 1 Cor. 15:51; 1 Thess. 4:16,17. Z'12-5132.
- 14: Verses 7-10 - For an explanation of these verses, See Vol. 5, S.S., page 76, par. 1, - page 77, par. 2.
- 14:16 Give you another comforter - The holy Spirit - a gift from the Father. Z'08-4166. John 16:7. Compare Acts 2:33.
- 14: Verses 16-26. -For an explanation of these verses see Vol. 5, S.S., page 202, par. 2, - page 204, par. 1. Abide with you for ever - To the end of the age, age-lasting, for the entire period. Z'08-4167.
- 14:21 He that hath my commandments - He that hath received my commandments, and is willing to become my disciple. The mere hearing of the command, or the mere understanding of the command, is not the receiving of it.

These "commandments" would seem to be the general teachings of the Lord as they bear on the affairs of life, not some set, particular statements, as in the fifth chapter of Matthew. Z'14-5520.

- 14:26 For an explanation of this verse see Vol. 5, page 267 - 268, par. 1.
- 14:27 Peace I leave with you, my peace I give unto you - What a precious legacy our dear Lord left with his disciples when he went away from them! This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the age, even unto its close. To the world, it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

It is not a peace of recklessness nor of sloth, but a peace begotten of God himself, through his promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is dependent also upon our full obedience to the Lord. It is the peace of Christ - "my peace." This peace and the faith which inspires it, can look up through its tears with joyful expectancy

for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste. Z'14-5432.

See Comments Isa. 26:3.

- 15:7 If ye - Members of the body of Christ - such as have made a full consecration of themselves, and have received the begetting of the holy Spirit. Z'13-5311.

Abide in me - Remain in this relationship, dwell there; members of the body of Christ in good standing with him. Z'13-5311.

And my words abide in you - How evident it is that our Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly his! Z'12-4983.

For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for. - v.10. Z'13-5311.

- 15:11 That your joy might be full - Those who give surest evidence of living nearest to the Lord will know that obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy of peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come." Z'12-5082. See Vol. 6, S.S., pages 677 - 688.

- 15:12 As I have loved you - I have loved you to the extent of laying down my life for you sacrificially. You must have the same spirit. Z'10-4549. See Comments 1 John 4:12.

- 15:13 Lay down his life for his friends - So love can go beyond justice, and even beyond the measure of Love demanded of a perfect character. In sending his Son to be man's Redeemer, God took a step beyond anything that justice could require. Z'15-5644. Compare Prov. 25:21.

- 15:18 If the world - Especially the religious world - the world that hated him. Z'14-5545.

Ye know that it hated Me before it hated you - And they hated him with such bitterness and such resentment as to destroy him.

We see that is in proportion to their faithfulness as followers of the Lord Jesus that the Lord's people are hated and persecuted. In proportion as the people of the Lord are following in the footsteps of Jesus they will wish to let their light shine out upon others. In proportion as they let their light shine, it will show the misconceptions and errors of the present order of things in the world. Here, in our day, as in Jesus' day, truth shows forth and rebukes the error, and those who promulgate the Truth are more or less hated because of this. Z'15-5676. Comp. 1 John 3:13.

- 15:22 They had not had sin - Our Lord explained to the scribes and Pharisees that the light of his teaching gave a greater responsibility to those who heard it than those who had not heard it. If they had never come in contact with the light, they would never have sinned against the light; and therefore their sin was greater in proportion to the greater blessing. Z'12-4989.

- 16:4 These things have I told you - He had not told them of all they might expect, intimating this when he said to them, "I have many things to tell you, but ye cannot bear them now." (v.12). The same may be said to be true of all that ever become the Lord's disciples. They see a sufficiency of light for one step at a time, but the trials and difficulties future are graciously held from

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them that they may not be overwhelmed by them. "Sufficient unto the day is the evil thereof." This was not deception, not the alluring of his disciples into doing something contrary to their wills. At the very outset the Master assures us that unless we take up our cross and follow him we cannot be his disciples. If we take this step honestly and sincerely we see plenty of difficulties in connection therewith without knowing particulars of the troubles to come. Indeed, if we knew of our future trials we should be justly overwhelmed thereby, since at first we could but imperfectly appreciate the meaning of our Lord's words, "My grace is sufficient for thee; my strength is made perfect in your weakness," and the assurance that he will not suffer us to be tempted above that which we are able, but will with every temptation provide a way of escape. (2 Cor. 12:6; 1 Cor. 10:13). Hence, as the Lord's people take one step after another they find these promises quite true; they find they have no more than they can bear, and that although their trials are indeed severer than at the beginning of the way, yet these can be overcome, because of growth in grace and knowledge. Z'08-4164.

- 16:5 None ... asketh whither - For they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. Z'08-4165.
- 16:6 Sorrow hath filled your heart - What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if he went away! Z'08-4165.
- 16:7 The Comforter - The power by which the Lord would grant his aid to his persecuted followers during his personal absence, was something difficult for them to understand. The Master makes the matter as plain as possible, calling the power, the influence which he would exert on their behalf, the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth. As the influence thus to be exerted upon them would be sustaining and comforting, the Lord denominated this Spirit or power a comforter, a sustainer, a helper. Z'08-4164. Compare Acts 2:33. For a full discussion of this subject see S.S., Vol. 5, Chapter 8.
- 16:8 He will reprove the world of sin - The spirit of the world is the spirit of sin and selfishness; the Spirit of the Lord is the spirit of holiness and consecration to the divine will. The holy Spirit does not operate at all in the hearts of the world, but, as our Lord declares, it shall be in you, his disciples. How, then, will the holy Spirit in you reprove them? We answer, that all of the church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world is the holiness of the church. Z'08-4165-66.
- Of sin - It will make the world conscious of its sinful condition; it will show to the world more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and are so devoid of conscience that they cannot with great distinctness discriminate between righteousness and sin. The world has been in the habit of measuring itself with itself; but now in Christ and his church, the Lord has established a new standard for the world; and the church, not only by its words, but also by its actions, is to uphold the glorious standards of the Lord's words along the lines of justice and love. Z'08-4166.
- And of righteousness - It is not enough that the world be convinced of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of righteousness is possible and that the difficulty in attaining it is due to the

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fallen nature. The world is to be convinced that righteousness is the proper standard, the only one which God could recognize, and that in his wonderful plan he has arranged for eternal life to be granted only to the righteous. Z'08-4166. John 1:29; 1 John 2:2. And of judgment - The Spirit of the Lord in his people will convince their neighbours, all who come within the range of their light and their message, that the present life is not all that there is, that there is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. Whoever hears this message must concede its reasonableness, and it becomes a basis for joy and hope to all those who desire eternal life. Such as are rightly and deeply exercised by these convictions will seek the Lord and his various means of grace in the present life that they may also have their judgment and trial as part of the church. Z'08-4166.

See also, Vol. 5, S.S., pages 291 - 294.

- 16:9 Because they believed not on me - and accepted of my meritorious sacrifice for sin - therefore are still sinners, "children of wrath" Z'08-4166.
- 16:10 Of righteousness, because I go to my Father - Imputed righteousness, secured by our Lord Jesus through his sacrifice, which he presented before the Father. Z'08-4166.
- 16:11 Of judgment, because the prince of this world is judged - Our Lord, at his second advent, having already redeemed the world, secured the legal right to dispossess Satan, the prince of the present order of evil. Z'08-4166.
- 16:12 See Comments verse 4.
- 16:13 He will guide you into all truth ... and shew you things to come - Features of the divine plan not yet made manifest to you.
- Our Lord prepared his followers for a still larger amount of instruction after his ascension than they had received from him during his presence. He explains that the necessity for this was their unpreparedness until they should be endued with power from on high. Until this they would be natural men, and, as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." This is the explanation, then, of why our Lord Jesus did not present as deep teachings along spiritual lines as some of the Apostles. Hence, the deeper things of our Lord's teachings were stated considerably in parabolic form. John 3:12. Z'08-4166.
- For further explanation of this verse see Vol. 5, S.S., page 265, par. 1, page 266, par. 3.
- 16:14 Shall receive of mine - It will be my things that will be shown unto you. Z'08-4166.
- 16:15 All things that the Father hath are mine - Note in this statement the prominence of the Father. All things are of the Father, but the Father hath made the Son joint-heir with him, his associate, and nothing is said to belong to the holy Spirit, because it is merely the divine channel or agency through which communication, blessings, instructions, etc., will be communicated. Z'08-4166.
- 16:24 For Comments on this verse see Vol. 6, S.S. page 677 - p. 688.
- 16:33 In me ye might have peace. In the world ye shall have tribulation - Although called to be the children of God, sons of the Highest, joint-heirs with Christ, his Son, in the Kingdom work, instead of this bringing us great honour among men in the present life, it brings the very reverse - persecution, tribulation. God's people have persecution because they have consecrated their lives unto him. The tribulation would naturally lead them to disappointment and to feel that God's favour was not with them. Hence, the encouraging words of this text. Z'11-4761.

Be of good cheer - Do not allow the tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this kingdom; remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming kingdom; that the glories far out-weigh any sacrifices you may endure. Furthermore, in every trial and difficulty you may have my succour. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honours and privileges which will be yours if you are faithful to the end. "We shall be kings and priests unto God and reign with Christ a thousand years." Z'11-4761.

- 17:3 Life eternal - Of the Church now; of the world in the next age. Z'15-5686.

Know thee the only true God - The God who is love. To know God means more than to know something of his loving Plan and character; it means to know God in the sense of personal acquaintance and intelligent appreciation of his character; and no one can have this except he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantaneously. Z'11-4837.

- 17:9 I pray not for the world - His first work for dealing with the world of mankind - before he would become the world's Saviour and Mediator of the New Covenant - was the election of the church. Z'13-5358. John 3:16.

- 17:12 The son of perdition - Destruction, Diag. - See Comments Math.26:24.

- 17:17 Sanctify them - The consecrated; those who have become God's children. See Comments 1 Thess. 4:3. Z'13-5320.

Through thy truth; thy Word is truth - He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness. Z'16-5877.

This does not mean that if we have a measure of error mixed with our knowledge of the truth this would keep us from the privileges of justification and sanctification. It is not, however, the error which justifies, nor the error which led us to sanctification or consecration; only the truth could so perfect us. John 8:32. Z'08-4187. 2 Peter 1:4.

(See also the following scriptures and comments re sanctification: - 1 Thess. 4:3; Heb. 10:10; 10:29; 1 Peter 1:2).

- 17:21 That they may be one - A oneness of mind, purpose, will. Z'13-5358. As thou Father are in me - etc., - This text is one of the best proofs that the Lord Jesus and the Father are not one in person. Z'13-5358.

- 17:22 That they may be one, even as we are one - In proportion as they obtain the new mind, the new will, in the same proportion will the oneness with one another exist. Z'13-5368.

- 17:23 That they may be made perfect in one - As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord

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will himself do - that glorious consumation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." Z'13-5358-59.

That the world may know - At the epiphania, or bright shining, of the Lord's manifestation. Z'13-5359.

Loved them as thou hast loved me - This is a very astounding statement. It shows that there is nothing selfish in our Lord. The Lord Jesus knows that the heavenly Father will exercise his love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity (Heb. 1:9). We understand that the church will be on the same plane with her Lord Jesus. Nevertheless, we are to bear in mind that God made him to be Head over all - God blessed forever! The church will never be on an equality of position with Christ. Z'13-5359.

18:2 Which betrayed him - John, for very shame, did not record the traitorous kiss. Z'08-4169.

18:3 With lanterns and torches - From the standpoint of the rulers, the midnight hour was the most favourable because a large concourse of people then in Jerusalem for the Feast of the Passover included many who knew Jesus and had been witnesses of his miracles and his arrest in day-time, might have led to a tumult. Z'08-4169.

18:11 Put up thy sword - Compare Matt. 26:52.

The cup - of experience. Z'11-4802.

As a man, from the human standpoint, born under the law, he was obliged to keep the law in every particular. To have failed would have been death. As a new creature, who had entered into a covenant of sacrifice, our Lord was obligated to sacrifice willingly and obediently, his life, his rights, everything that he possessed, in harmony with the overruling of divine providence. To have failed of the full, complete sacrifice would have cost him everything, and he would have accomplished nothing by all his previous experiences and loyalty. Z'12-5079. See Comments Matt. 20:22; 1 Cor. 10:16.

18:37 To this end - For this purpose. Z'16-5898.

For this cause came I into the world - God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favour. It had been foretold through the prophets that the time would come when a king should reign in righteousness, when princes should rule in judgment (Isa. 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question - that he had come into the world to this end. Z'16-5898.

Bear witness to the truth - While all of our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was upholding the truth - the great truth that Jehovah God has provided salvation for "all the families of the earth."

The witness is just the same today, along the same line, as proclaimed by our Lord and his apostles. Z'16-5898.

19:1 And scourged him - Yet, as a New Creature "There shall no evil befall thee." Psal. 91:10.

Our Lord asked, "Ought not Christ to have suffered these things and to enter into glory?" Luke 24:26. To be fitted for the priestly

office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extremest test in the garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial.

Thus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation.

And so we also must suffer if we would be footstep followers of the Lamb. Z'11-4767.

- 19:5 Behold the man! - Or (See Strong's Concordance), "Behold the countenance!"

None can have a really beautiful character without the inner beauty being reflected in the face. If a man be a vicious character, he cannot hide it from his features. If he be of a loving disposition, it will show in his face. What, then, shall we think of our Lord! His face must have been one of marvellous beauty! No wonder the people flocked to see him because of his graciousness of speech and his wonderful beauty - the image of God! Z'13-5291.

- 19:12 Thou art not caesar's friend - The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offences; and in the fact that Jesus had spoken of himself as a King, they had the lever wherewith to compel his crucifixion. Z'10-4713.

- 19:14 About the sixth hour - The time was the third hour, nine o'clock, according to Mark. The discrepancy is accounted for by the oriental lack of exactness; or Mark may have referred to the fact that the sentence was pronounced in the third hour, while John's record has to do with the time when our Lord was actually on the cross - after the slow journey, the fastening to the cross, and the making out and attaching the board indicating the charge against our Lord, "This is Jesus of Nazareth, the King of the Jews," and then the subsequent raising of the cross with Jesus on it, all of which would occupy quite a considerable period of time, probably nearly, or quite three hours. Z'08-4172.

- 19:17 Bearing his cross - It was part of the custom of these crucifixions that the culprit must bear his own cross. Z'08-4171.
In the Hebrew Golgotha - And in the Latin, Calvary. The supposed site is on a hill near Jerusalem, which in the distance has the general contour of a scull, with hollows corresponding to the eye-sockets. Z'08-4171.

- 19:18 Where they crucified him - The death of the man Christ Jesus, in any form, would have been a sufficiency to offset the original sentence; but God was pleased to test our dear Redeemer's loyalty to him by arranging that the death should be a particularly trying one, a disgraceful one, so that the loyalty of Jesus should thereby be the more particularly demonstrated, both to angels and to men, and so that the Father could be fully justified in rewarding him with the highest exaltation - far above angels, principalities, powers and every name that is named - that all men should honour the Son, even as they honour the Father. It was for this reason, then, that the death of the cross was intimated in the Scriptures as being the most ignominious - "Cursed is everyone that hangeth on a tree." The Apostle implies this added ignominy of the cross. Phil. 2:7-10.

So far, then, as our dear Redeemer himself was concerned, this disgrace of the cross, became to him a stepping-stone to glory, honour and immortality, the divine nature. Z'08-4171. See also Comments verse 1.

- 19:20 Written in Hebrew - The language of the people. Z'08-4172.

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And Greek - The language of the educated at that time. Z'08-4172.

And Latin - The language of the Government. Z'08-4172.

- 19:22 What I have written I have written - Doubtless he worded it especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. Z'08-4172.

19:26 Behold thy son!.....

- 19:27 Behold thy mother! - Implying that her husband, Joseph, was no longer living. Z'14-5528.

As during his ministry he had gone about doing good, so in his dying hour he thought of the good, the welfare of others. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual. Z'08-4173.

- 19:28 I thirst - Exposed to the heat of the sun with but slight covering, and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified.

When we think of the fact that our Lord had been the active agent of Jehovah in the great work of creation of all things, including water, the Master's voluntary humiliation and resignation to thirst - yea, to die on behalf of the rebels of the realm - is a remarkable illustration of his love for mankind. This cry of thirst, we are told, was uttered when he knew that all things had been finished, when all the work which had been given him to do had been accomplished - and not until then might he refer to his own conditions. Even this cry was in fulfilment of Psalm 69:21. Z'08-4173.

- 19:29 Put it to his mouth - From a sponge lifted to his lips on a reed, probably two and one third feet long.

As we think of this matter let us remember that our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life - might attain eternal life. Z'08-4173.

- 19:30 It is finished - He had finished the work which the Father had given him to do; he had been loyal from first to last, self-sacrificing. Luke 12:50 Z'08-4173.

Gave up the ghost - Had Jesus not died, had he not redeemed us from sin, the most that he could have done would have been to assist man to more reasonable and better lives, - but not to eternal life, which had been forfeited through Adam, and which could not be recovered except through a redemption. Z'08-4172.

- 19:38 Joseph of Arimathaea ... besought Pilate that he might take away the body of Jesus - According to Mark, Joseph of Arimathaea went "boldly" to Pilate and asked for the body of Jesus. From all accounts he must have been a noble character. Matthew says, "he was a rich man;" Luke says, "a good man and a righteous ... who was looking for the kingdom of God;" Mark says he was a Counsellor of honourable estate, that is, a member of the Sanhedrin, "How hardly shall they that have riches enter into the Kingdom of heaven," said Jesus. It is hard for them because they have much more to overcome proportionately than if they were poor. Had this Joseph of Aramathaea not been a rich man, he probably would have been fully a follower of Jesus. We are pleased, however, to know that so many good things could be said about him, and that his courage and boldness increased, instead of diminished under trial. May we not hope that ultimately he be-

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came a disciple and footstep - follower in the fullest sense? Geike remarks that "It was no light matter Joseph had undertaken; for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now, involved a seclusion through the whole Passover week with all its holy observances and rejoicings." Z'08-4173.

- 19:39 Came also Nicodemus - Another wealthy and influential ruler of the Jews. (Chap. 3 & 7:44-52).

We may be sure that these men received at the hands of the Lord special blessing, because of the courage and zeal which they exhibited on this occasion. Z'08-4173.

- 19:41 A new sepulchre - How Joseph's natural, hewn tomb was honoured by the Master's burial therein! Z'08-4173.

- 20:1 The first day of the week - No wonder that the early church, appreciating the value of our Lord's resurrection and the fact that they were no longer Jews under the Jewish law, gradually changed the day to the first day of the week - but not with any law or command, simply of good will and of choice, since to the Christian every day is a Sabbath, a holy day. The custom is a beautiful one and all who love the Lord and appreciate the value of his resurrection must esteem the first day of the week on that account. It was made sacred by our Lord's resurrection; it became, therefore, to his followers the day of hope. Z'08-4176.

- 20:5 Saw the linen clothes lying - To make very distinct to their natural sense the fact of his resurrection by the removal of his body from the tomb. Z'08-4176.

- 20:8 Saw, and believed - Not that the Lord had risen, but that Mary's story was true, that his body had been removed. Z'08-4176.

- 20:9 Rise again from the dead - Comp. 1 Cor. 15:17; Rev. 1:18.

- 20:13 Why weepest thou? - Intimating that there was no cause for weeping, and thus, no doubt, helping to prepare Mary for the next step of our Lord's revealment. Z'08-4176.

- 20:14 Turned herself back - A noise, or perhaps a shadow called her attention backward. Z'08-4176.

- 20:15 Supposing him to be the gardner - To emphasize (1) That our Lord was no longer dead, but alive, risen from the dead; (2) That he was no longer the man Christ Jesus, but Jesus "changed," glorified, our Lord, although a spirit being, appeared to the disciples in bodies of flesh; but lest they should get the idea that he was still a man, lest they should lose sight of the fact that he was a spirit being appearing as a man, as the angels had done in the past, our Lord appeared in various forms, once as a gardner, once as a stranger travelling to Emmaus, once as a stranger on the shore of Galilee, twice in the upper room, where he demonstrated that he was not a man by coming into their midst while the doors were shut, and, after a brief conversation, vanishing out of their sight while the door was still shut. In these various ways, the Lord demonstrated the double lesson, and remained with his disciples 40 days, that the lessons might be well learned. Z'08-4176.

- 20:16 Jesus saith unto her, Mary - Revealing himself through the tone of his voice, which she so well knew. Z'08-4176.

- 20:17 Touch me not - In her ecstasy, Mary was apparently about to grasp the Lord by the feet. Her thought evidently was, This is a vision, which will pass away and I will see my Lord no more. Z'08-4176.

Go to my brethren - A service which she could render him at once. We, too, have heard of the death and resurrection of Jesus, and additionally have learned of God's grace through him, and it is

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our privilege to carry the message to all of the brethren wherever they may be, to all who have the hearing ear. Z'08-4176.

Not yet ascended - Emphasizing the fact that he went not to heaven when he died, but into the tomb, into the state of death. It emphasizes also the fact that he is our Elder Brother, our forerunner into the Father's presence and into the glories which God hath in reservation for all those who love him, that love him to the extent of willingness to follow in the footsteps of Jesus at any cost, along the rugged narrow way. Z'08-4176.

(Compare also 1 Peter 3:19).

20:19 The same day - The day of the resurrection. Z'08-4182.

Came Jesus - Having immediately transferred himself from Emmaus. Z'08-4182.

Stood in the midst - There he materialized, created for himself a body of flesh, with clothing. Z'08-4182. Being natural men, they could not appreciate a change from human nature to spirit nature. Therefore this appearance was to help them over the difficulty - to keep them from saying, "He is not risen." Z'13-5237. It meant a confirmation of the story of the women that they had actually seen the Lord, that he really was no longer dead. Z'08-4182.

20:22 Receive ye the Holy Spirit - He thus represented that he would put his spirit, his disposition, upon them, which would enable them to carry out their commission. What he did was really a pantomime teaching; they must tarry at Jerusalem before they would really be endued with power from on high, before they would be endued with the holy Spirit. Z'08-4182.

20:23 Whose soever sins ye remit, etc. - This dignity, this honour, this privilege, was not granted to all believers, but merely to the Apostles. And it is not true that this authority descended from them to others. The apostles had no successors; there were only twelve, and when one, Judas, lost his bishopric it was given to another, St. Paul. It is right, therefore, that we should heed carefully the words of the twelve apostles as being a divine revelation in the most special sense. Z'08-4182.

20:25 Except I shall see - Some are naturally very cautious. We cannot think that the Lord is displeased with such characters. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. Z'13-5237.

20:26 After eight days - The next first day of the week; probably in the evening. Z'08-4182.

Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers, in remembrance of his revelation of himself on the first and on the eighth days. Z'08-4182.

Thomas with them - It is quite probable that St. Thomas was not permitted to be present at the first interview for the very purpose that there might be this demonstration, to the intent that it might be easier for some of us to believe. Z'15-5625.

Then came Jesus, the doors being shut - Evidently to show the disciples that he was no longer a flesh being, but a spirit being. Z'13-5222.

20:27 Reach hither thy finger, etc. - Using Thomas' own language; showing that he had knowledge of what his disciples had discussed. Z'08-4182-83.

The fact that Thomas was not too easily convinced gives us all the more assurance that the manifestations were unquestionably genuine and conclusive to those honourable men who bore witness thereto at the cost of their reputation, their influences, their lives, their all. Z'08-4183.

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- 20:28 My Lord and my God - He recognized a divine power as indubitably attested by this manifestation; he knew therefore that the one in whose presence he stood was not only his Lord and Master, Jesus, whose disciple he had become, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies "mighty one." This would not, however, mean that Thomas supposed our Lord Jesus to be the heavenly Father. The word God is applied not only to the Father and to the Son but also to the holy angels and, on one occasion, to men, to the seventy elders of Israel, whom Moses appointed in the wilderness. Nevertheless, we delight to remember the testimony of the Word that all men should honour the Son as they honour the Father. Z'08-4183.
- 20:29 Blessed are they that have not seen, and yet have believed - He may have meant, Do not congratulate yourself that you were not easy to convince; or he may have meant, There is a special blessing for those who have faith - who believe without seeing.

There were above 500 brethren amongst the disciples at the time of our Lord's crucifixion. The Apostle says that he was seen of them at one time. (1 Cor. 15:6). But afterwards the brethren were obliged to believe without seeing, merely on the testimony of others. Z'13-5237.

- 20:31 Believing ye might have life - Not that merely believing will bring the life, for "devils also believe and tremble," but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus, to be assisted in walking in his footsteps, to learn of their high calling of God in Christ Jesus, and by assistance granted, to make their calling and election sure to life eternal as members of his little flock, his bride class. Acts 4:12. Z'08-4188.

- 21:1 Shewed himself again - About three weeks after his appearance to his disciples on the eighth day. (Chap. 20:26). Z'08-4183.

As our Lord hid himself from the apostles for three weeks or more, yet was near them, watching over them and ready to take advantage of the most favourable moment to impart the necessary lessons, so we may be sure he watches over our interests to give us needed instruction and guidance - and if sometimes he hides his face behind a frowning providence it is with a view of our blessing or strengthening, to prepare us to appropriate some valuable lessons. Z'08-4184.

- 21:3 Peter saith - Peter, because of his years and natural leadership, was the first to suggest a practical turn. Z'08-4183.

I go a fishing - We can imagine the disappointment of those men; and yet as they looked back and thought of the blessings experienced during the three years of following Jesus they must have felt glad as well as regretful; glad that they had been with the Master, and that they had had such a blessed season of co-operation, but regretful that the whole matter had evidently come to naught; that in the eyes of their neighbours and friends they had made fools of themselves, been deceived; they must have grieved also because a return to their former occupation would be comparatively distasteful to them. Z'08-4183.

They were perplexed. They had hoped for further conferences with Jesus and that he would have told them definitely what to do. Instead, left to themselves, the disciples were thoroughly disheartened. They had left all to follow him, to tell the people that he was the Son of God, the long-promised Messiah and that he would soon set up his kingdom. Now apparently, all of these hopes were dashed, frustrated. How foolish they thought it would seem for them to try

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to convince the people that a man crucified as a melefactor, as a blasphemer, was indeed the Messiah! They felt that they could do nothing else than abandon the ministry as a lost cause; and the resumption of the fishing business was the logical conclusion. Z'12-5052.

They went forth - The journey to Galilee and the resumption of business presumably took a week. So far as we can understand the record, two Sundays had passed without any further manifestation of Jesus to his disciples. Z'12-5052.

21:7 Cast himself into the sea - A man of action, and doubtless still suffering at heart from his denial.

Poor Peter was doubtless wishing for some favourable opportunity to make amends. Z'08-4183.

21:15 More than these - These nets and boats and fishing business? Or he may have meant, Do you love me more than these other disciples? At least there was an opportunity to recall his own rather boastful expression of love for the Lord on the same night in which he denied him: "Lord, though all should forsake thee, yet will not I." Z'08-4183.

Thou knowest that I love thee - Have a warm, personal affection for thee. Z'08-4183.

Feed my lambs - My little sheep. There was in this the suggestion of a partial restoration of Peter to the work of the ministry. Z'08-4183.

21:16 Lovest thou me? - A great pressure was felt by St. Peter. Why did the Master so particularly question his love? Why did he put this question more to him than to the others? Z'12-5052.

Feed my sheep - "Tend my sheep" (R.V.). - Care for the sheep, serve the sheep. Jesus thus extended the commission. By these two parts of the commission Peter was authorized to feed the lambs, but merely to tend the sheep; he had not received the full liberties of shepherding. Z'08-4184.

21:17 Lovest thou me? - Here Jesus used the same word that St. Peter had used, as though he questioned the affection and depth of St. Peter's love. Ah! the third time must have sent the memory of St. Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. And now Jesus for the third time had asked him respecting his love, and whether it was really a love of affection! Z'12-5052.

Is it not well that we enquire each of his own heart whether or not we have a warm, deep, earnest love for the Lord, or if it is only a general love and admiration? We are to seek to cultivate that personal fellowship with the Master which will enable us to answer these questions affirmatively, and to assure him that we him more than lands, or houses, boats or nets, parents or children, husband or wife, or self. Z'08-4184.

Peter's reply was pathetic: Z'08-4184.

Lord, thou knowest all things! Thou knowest that I (affectionately) love thee!

Feed my sheep - With his third confession our Lord restored him fully as a bishop or shepherd. He was authorized not only to feed the lambs and tend the sheep, but finally to feed the sheep also. We are glad for Peter; and we admire our Lord's course in adopting such a skilful method of reproof, and his generosity in not reproving more severely. Z'08-4184. A most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is surely necessary. Z'12-5053.

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As our Lord said to Peter upon the profession of his love that he might feed the lambs and tend and feed the sheep, so he says to all who are his followers. Not that we can have the honourable place of apostles in connection with the Lord's dear flock, but that each of us may find opportunities for tending and assisting, feeding, nourishing the flock of God, especially all whom the Lord's providences place in the church as elders so that, as the Apostle Paul said of the elders at Ephesus, they may feed the flock of God over whom the Spirit has made them overseers, bishops, shepherds. (Acts 20:28). Z'08-4184.

- 21:18 When thou shalt be old, etc. - This meant a further testing of his loyalty. We are glad to know that the Apostle was not discouraged, and that he was faithful even unto death. The prophecy proved to Peter and to the other apostles present, that in the work in which they were to engage afresh they were not to expect kingdom honours and blessings, but rather to remember the Lord's previous declaration that the servant is not above his Master, and that as men despitefully used the Master, the servants must expect nothing better. Z'08-4184.
- 21:21 What shall this man do? - Peter evidently felt that the conversation was pivoted largely upon himself and sought to turn it a little. Z'08-4184.
- 21:22 Tarry till I come - John, the beloved disciple, in some measure or degree illustrated, or represented the last, living members of the "little flock." John did not tarry, but a class whom he in some respects illustrated, has tarried - a class who see with the eyes of their understanding the visions and revelations which John saw in symbols, in a trance. Z'11-4870.
- What is that to thee? Follow thou me. - This is a difficult lesson for all of the Lord's followers to learn, but a very important one. If we allow ourselves to look about us and to wonder why some fellow-disciple is not receiving apparently the same amount of chastisement or trials or difficulties or burdens that the Lord permits to come to us, and if then we permit ourselves to become judges of the Lord and his wisdom and his providences, the result will be disastrous to ourselves. It will destroy our peace and undermine our faith and hinder us from learning the lessons necessary to prepare us for the kingdom. Z'08-4184.
- 21:23 He shall not die - Though he outlived all the other apostles. Yet he did not understand the Master's words to mean that he would not die, for he so calls our attention to the matter in this verse. Z'08-4185.

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The Acts of the Apostles has been described as the best of all Church histories. As the record closes abruptly, before the death of St. Paul, it is but reasonably supposed that the Book was finished about A.D. 63. Z'09-4304.

- 1:1 The former treatise (The Gospel of St. Luke.)- Luke 1:3. Z'16-5829 Have I - (Luke) made ... of all that Jesus began both to do and teach. There is a bare suggestion that the writer had in mind that his present treatise related to a continuation of our Lord's work by his holy Spirit, through his Apostles and followers. Z'09-4304.
- 1:2 The apostles whom he had chosen - St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are "liars." (Rev. 2:2). Z'16-5829.
- 1:3 Being seen of them forty days - Sufficient time for the divine purpose. The disciples had lost their first bewilderment, created by the crucifixion of the One whom they supposed was about to take the throne to rule Israel and the world. Z'14-5588.
- 1:4 Commanded them that they should not depart from Jerusalem - The necessity for their tarrying was threefold: -
(1) They were incompetent for the work designed for them until empowered for it;
(2) They could not receive the blessed anointing until first the Redeemer had ascended into heaven, "There to appear in the presence of God on our behalf," on behalf of believers;
(3) The ten days of prayer were necessary also to fit and prepare the Lord's disciples for the reception of the holy Spirit. The ten days were probably none too long for the testing of the faith and loving obedience and zeal for the Lord and his cause, which they had undertaken to serve. As they prayed and fasted and waited expectantly for the promised blessing from on high, doubtless worldly ambitions, hopes and aims dissolved and vanished from their hearts, leaving them ready for the blessing the Lord intended, and which he poured out. Z'09-4306.
- 1:5 Baptised with the holy Spirit - Representing to them the fact that he died for human sin, had been received into the Father's presence and had offered of his merit on behalf of those who believed in him and accepted him. It would constitute the sign, evidence, or mark, not only that their sins were forgiven, but that their consecration had been accepted and that they were now adopted into God's family, begotten of him as spiritual sons, who, if they would develop in harmony with their covenant, in the school of Christ, would, in due time, be born of the Spirit in the resurrection to the divine nature. Z'09-4305.
- 1:6 Restore again the kingdom to Israel? - The kingdom had been taken away from Israel away back in the days of Zedekiah, King of Judah. Ezek. 21:25-27. Z'14-5589.
- The disciples understood well enough that the restoration of Israel to a place of influence and power as a nation would be an incident of our Lord's great triumph in taking the dominion of earth, but they did not fully comprehend, for this Gospel age has been, as it were, a parenthesis, in which the bride class has been in course of selection from amongst all mankind. Z'09-4305.
- 1:7 It is not for you to know - Elsewhere we are informed that our Lord told his followers that not only no man knew the day and hour mark-

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ing the developments of the divine purpose in connection with the opening of the new dispensation, but neither did the angels in heaven, nor our Lord Jesus. This is better illustrated in the symbolism of Revelation, fifth chapter, where the divine plan is represented as sealed, and given to our Lord after his demonstration of his faithfulness at Calvary and his ascension to glory. Nothing in the statement, however, implies that our Lord and his disciples and the angels of heaven would never know of the times and seasons. In due time each feature of the divine plan will be revealed to those for whom it would be "meat in due season," for "To you it is given to know the mystery of the kingdom of God, but to outsiders all these things are spoken in parables." Z'09-4305. (Luke 21:25-28). Meantime they must wait patiently. The development of patience would do them good, would strengthen their faith, would strengthen their character in general.

For the Father to have made known the long interval of nearly nineteen hundred years before Messiah's kingdom would be established would not have been wise. Z'14-5589.

1:8 Ye shall receive power - And be fully qualified to be God's representatives and to speak the message; and from time to time be given the "meat in due season." They would not be left in darkness with the world, and the day of the Lord would not come upon them as a thief in the night or as a snare. Z'14-5589.

After that the holy Spirit is come upon you - St. Paul, while foretelling his own death, declared that some of the Lord's people would not sleep in death, but would be alive at the second coming of Christ. (Acts 20:29; 1 Cor. 15:51,52). Similarly, St. Peter, without attempting to tell of the times and seasons, declared that he put his message into writing and committed it to holy men for the benefit of the church after his death - 2 Peter 1:15 - Showing that the apostles did not expect the Kingdom in their day. Z'16-5829.

Witnesses unto me - The Word here rendered witnesses is in the Greek Martyres, from which comes our English word martyr, signifying those who witness at a cost of suffering or death. This witnessing is not yet finished, and to meet our Lord's approval as his representatives we must be martyrs to one degree or another. The more faithful we are, probably the more we shall have opportunity for suffering and correspondingly will be our share in the eternal weight of glory, which God has in reservation for those that love him and serve him. Z'09-4305.

1:9 He was taken up - Compare Luke 24:51.

1:11 In like manner - Not in like form. "Yet a little while, and the world seeth me no more; but ye shall see me." (John 14:19). The Lord's manner of going was quiet, secret, unknown to the world, known only to his disciples, without noise, without ostentation, without trumpets or bugles. He will so come in like manner - unknown to the world. He will be present as a thief in the night; and none will then know of his presence except his disciples.

To expect our Lord to return as a fleshly, human being would contradict the statement that he was put to death in flesh, but quickened, made alive, resurrected, in spirit. (1 Peter 3:18). It would also contradict the Master's words that he was about to ascend up where he was before - to the spirit plane or condition. Z'16-5830-5829.

(For further explanation of this verse See Vol. 2, S.S., page 153, par. 3, page 155.)

1:18 Falling headlong etc., - Compare Matt. 27:5.

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- 1:26 And the lot fell on Matthias - In this the apostles exceeded their authority in the selection of Matthias to take the place of Judas. It was proper enough that they should scan the prophecies, and that they should note, as they did, God's declaration of the unfaithfulness of Judas, and that another was to take his special place in the church; but they should have remembered that they had not as yet qualified as apostles themselves. They should have remembered that whatever apostolic or special power they exercised during Jesus' ministry came to them from him and not from the Heavenly Father - that Jesus endued them as his representatives. They should have remembered that the Master specifically told them to do nothing until after receiving the Heavenly benediction, saying, "Tarry ye at Jerusalem until ye be endued with power from on high." (Luke 24:49).
- Accrediting them with the very best of heart intentions, it was, nevertheless, effrontery on their part to select two names and to determine that one or the other must be the successor of Judas. They had no authority for so doing. As for Matthias, we hear nothing further of him. On the contrary, in God's due time, he himself brought forth Saul of Tarsus - not a whit behind the very Chiefest of the apostles. Z'12-5002.
- 2:1 The day of Pentecost - The 50th day after Jesus' resurrection, in harmony with the type. - Lev. 23:15-21. Z'16-5831. 1 Cor. 15:20. A notable day in the Jewish calendar. It marked the fiftieth day in the harvest - after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antitype of that sheaf, the First-fruit of God in the great plan of redemption. Z'16-5830.
- According to Jewish tradition the day was the anniversary of the Law Covenant at Mt. Sinai. It therefore, by contrast, would be a reminder of how Christ makes free from the law and admits to the benefits of the original covenant all who approach the Father through him. It was a day of free giving to all in need, "according as the Lord thy God hath blessed thee." (Deut. 16:10). Thus the Lord's followers dispensed to all who were in readiness to receive the blessings granted to them through Jesus. Z'09-4307.
- With one accord in one place - The Lord, by his providence, having brought them into the condition of full accord, preparatory to the giving of his blessing. Similarly, he says that special blessings may be expected when two or three unite in their petition - not that their uniting effects anything, but that the Lord is pleased to reward the united efforts of his people, and thus to encourage them to forsake not the assembling of themselves. Z'09-4306.
- It has been surmised by some that the large upper room occupied on this occasion was one of the numerous apartments connected with the temple, and that the quick gathering of 3,000 people might thus be accounted for. Z'09-4307. (verse 46).
- 2:2 Sound ... as of a rushing mighty wind - Not that a mighty wind blew upon the praying and waiting company, but there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. Z'09-4306.
- 2:3 Cloven tongues - From the reading of the Greek it is inferable that the tongues of fire or blaze of light which appeared over the head of each were not split or cloven flames, but that the expression, "Cloven tongues of fire," implies that a larger flame was first manifest, which was cloven, or split, or divided into these smaller flames, which appeared over the head of each. It was the promised blessing from on high. 1 Peter 4:10. Z'09-4306.

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The flames of fire beautifully symbolize the light of truth, the enlightenment of the mind, which comes through the begetting of the holy Spirit. Z'09-4307.

2:4 Filled with the holy Spirit - A testimony to them that Jesus' work was satisfactory to the Father. Acts 2:33. Z'16-5830. (Hebrews 9:24; John 7:39).

The holy Spirit is not a person, but the spirit, the will, mind, energy, power, or disposition of a person. It is the Spirit of the Father. It is the Spirit of the Son. And it is the spirit of all who are in full harmony with these. Z'09-4306. See verse 33.

(This subject is treated in detail in Vol. 5, S.S., Chapters 8 - 11).

It is not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the church as a whole; and we come into the church of Christ by a full consecration of our hearts to do the Lord's will, and with a full trust in the work of Jesus, we receive the Spirit and are counted as members of that church body. Z'16-5831. Compare Psalm 133.

With other tongues - Possibly this special manifestation was to the eleven apostles only, because the subsequent record is that Peter and the others of the eleven apostles addressed the multitude in these foreign tongues. We know no evidence that others of the one hundred and twenty preached in the unknown tongues on the occasion, nor that they had the power to do so. Z'09-4306.

The special gifts of the Spirit - speaking with various tongues and power to perform miracles, were necessary to the establishment of the church; but they must have all expired when the apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the church, he has promised something better, i.e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers. 1 Cor. 12:31; 13. Z'16-5831. (Gal. 5:22, 23).

These gifts served a three-fold purpose:-

(1) They proved God's favour, and that it had come through Christ, and therefore proved that he had ascended, and that his entire work of redemption had been satisfactory to the Father; (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the message they bore; (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them. All these experiences, indispensable for the establishment of the early church, came at a time when such manifestation was most necessary. The early church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted; for they had no Bibles. They had no instruction from God except such as came through these channels. Z'13-5224. 1 Cor. 14.

(For further explanation of this subject, See Vol. 5, S.S., page 268, par. 2.)

2:6 Everyman heard them speak in his own language - The miracle was not in the hearing, but in the speaking. Z'16-5831.

2:7 Are not all these ... Galilaeans? - Recognized as such from their dress, etc. Z'16-5831.

2:14 But Peter - Less than two months since he had denied his Lord with cursing; now the leader of the apostles and the special mouthpiece of the Lord in the opening work of the new dispensation. How marvellous is the change from weakness to strength, which may come to

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those who are mightily exercised by life's experiences, as he was! His very stumbling strengthened his character, by arousing him to the necessity of taking the right stand at any cost. Z'09-4307. Standing up with the eleven - And exercising their gift of tongues. Z'16-5831.

- 2:16 This is that which was spoken by the prophet Joel - That is, a portion of it foretold the Pentecostal blessing. The Apostle was not led of the Spirit to show that there were two parts to that prophecy, and that only one part was fulfilled at that time, and that the other part was to be fulfilled afterward. "I will pour out my spirit upon all flesh" will be fulfilled in the future, after the second coming of Christ. That was not yet "meat in due season." Z'09-4308.
- 2:21 Whosoever shall call on the name of the Lord shall be saved - The death of Jesus guarantees that all who will call upon the Lord in sincerity of heart shall be saved from sin and death. It guarantees that all shall be brought to the condition where they will understand sufficiently to desire to call for this blessing. Z'16-5832.
- 2:27 In hell - "Hades" - The grave, the tomb, the state of death. This verse is a quotation in the Greek from Psa. 16, where the Hebrew word sheol is used (translated 31 times hell and 31 times grave and 3 times pit).
- The Apostle, speaking under the inspiration of Pentecost, on the subject of our Lord's resurrection, tells us that the Prophet David spake not these words respecting himself, that they were not true of him, that his soul was left in sheol, in hades, and that his flesh did see corruption. St. Peter says of David, "His sepulchre is with us unto this day" - (verse 29). To prevent any misunderstanding, the Scriptures make it very plain that not merely was our Lord's body dead, but his soul was dead; as we read, "He poured out his soul unto death;" "He made his soul an offering for sin." Z'08-4174.
- The same word - hell, sheol, hades - is used in the Bible respecting all mankind - good and bad; and according to the Bible they sleep there, awaiting the resurrection morning and the awakening of all the dead - "every man in his own order" - not all at once. 1 Cor. 15:23. Z'16-5832.
- 2:29 Both dead and buried, and his sepulchre is with us unto this day - Thus the prophecy was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus. Z'16-5832. Verse 34.
- It would not be David's sepulchre if he had risen. The Apostle says these words were spoken of our Lord; that his soul, being, was not left in the tomb; that he was raised from the dead on the third day. Z'08-4174.
- 2:33 Therefore being by the right hand of God exalted ... hath shed forth this - Pentecost was therefore a proof that the church had been ransomed - that the antitypical sprinkling of his blood by our great High Priest on the Mercy-Seat, or Propitiatory, "for us" (Heb.9:24) had been accomplished and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once the secondary offering of his "members" - "living sacrifices, holy and acceptable unto God" - (Rom. 12:1) - typified by the killing of the Lord's goat." (Lev. 16:15).
- 2:34 David is not ascended into the heavens - Compare verse 27.

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- 2:38 Repent - Contrition and repentance must necessarily precede any thoroughgoing reformation of character - then, or now. Z'09-4308. And be baptised ... In the name of Jesus Christ for the remission of sins - Baptism for the "remission of sins" was to the Jew only, to those who had already been baptised into Moses in the sea and the cloud. The sins thus figuratively washed away did not include original sin, with its death penalty, but merely minor transgressions against the Mosaic law on the part of the covenant of the people. The symbolic washing represented a return to loyalty, to obedience to God, to the extent of their ability, so far as their hearts were concerned. Thus coming into accord with Moses, the typical Messiah, they would be by faith transferred to his anti-type, Christ.
- This washing, or cleansing of the Jews, preparatory to their acceptance in Christ, continued until the middle wall of partition was broken down between Jew and Gentile, until the natural branches, those who did not receive fellowship in the body of Christ, were broken off. Since then, baptism for the remission of sins, John's baptism, is entirely wrong, according to the Scriptures. (For details on this see S.S., Vol. 6, chapter 10). Z'09-4308.
- 2:39 For the promise - the great blessing through Messiah. Z'09-4308. Is unto you, and to your children - Israel according to the flesh. Those promises had not yet lost their vitality - had not yet lapsed. Hence, it was for them and their children, as well as for all mankind. Z'09-4308.
- Even as many as the Lord our God shall call - Everywhere the Scriptures remind us that no man taketh this honour to himself - the honour of being a member of the body of Christ, the honour of being a member of the royal priesthood, etc. Only those called of God, drawn by the Father, can now come unto the Son, and receive all of these blessings. Z'09-4308.
- 2:40 Save yourselves from this untoward generation - Again we are in a harvest time. The harvest time of this Gospel age is now in progress, as then was the harvest of the Jewish age.
- The Scriptures clearly indicate that the present generation is an untoward one - one that is unfavourable to righteousness. It is an individual matter - who will stand and who will fall. According to the Scriptures and according to Israel as a type, the many will fall and the few will remain standing. To save ourselves we must take prompt, energetic action. Our repentance must be full. Our turning from the wrong ways must be positive. Z'09-4308.
- 2: Verses 44 - 47 - For an explanation of these verses see Vol. 4, page 474 - 481, par. 1.
- 3:1 Went up ... to the temple - Not because they any longer thought the temple the proper place where prayer should be offered to God, but because they knew it would be a good place to meet the people. Probably they expected that the Lord would there bring them in contact with the most devout Jews, so as to give them an opportunity of testifying the good tidings to these. Z'16-5838.
- 3:4 Look on us - We should not understand this command to mean the exercise of any hypnotic influence. Quite to the contrary, the power by which they healed was the same by which their Master had performed healing during the 3 1/2 years of his ministry. Z'09-4313.
- 3:6 Rise up and walk - The only power exercised was the power of faith on the part of the apostles, for the man healed, so far as we know, had no knowledge of Jesus, nor that the apostles were his representatives. Z'09-4313.

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These miracles ceased as the church secured an established footing. Z'09-4314. See Comments Acts 2:4.

3:19 Repent ye, therefore - Of sins personal as well as national.

Z'16-5839. See Comments Acts 2:38.

And be converted - Turned around - to know the Lord, to obey him, to be followers of Jesus, whom they had crucified. Z'16-5839.

That your sins may be blotted out - All who have turned from sin and accepted Christ, and made a full consecration of themselves to the divine will, and have been accepted of God by the begetting of the Spirit, have their sins reckoned as covered, or put away from divine sight. So far as the new creature is concerned, they commit no sin; but so far as the flesh is concerned, through which alone they can at present have conscious being, they are imperfect. These imperfections of the flesh, unwillingly theirs, are figuratively said to be covered with the Wedding robe of Christ's righteousness, imputed to them.

In the "first resurrection" the blotting out of sin in the most absolute and complete sense will have been effected - but not until then. Z'10-4659. 1 Cor. 15:43, 44.

When the times of refreshing shall come - Following this blotting out of their sins and the giving of them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious times of restitution of all things which God had foretold through all the holy prophets of the past. These would be times, or years of refreshing, as well as of restitution - a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1). The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead. Z'16-5839.

3:21 Spoken by the mouth of all his holy prophets since the world began - Any prophet that had not mentioned these restitution years could not have been an holy prophet, Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. Z'16-5839.

3:22 Raise up unto you - God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus. The full raising up will not be accomplished until the resurrection of the church is completed. Z'16-5839.

Him shall ye hear - During the Millennium, whosoever will hear that great Prophet may come into a great blessing of perfection, of restitution - physically, mentally, morally, - and thus to everlasting life. Z'16-5839.

3:23 Shall be destroyed - Will meet the fate of the intelligently wicked. "All the wicked will God destroy." Psa. 145:20. Z'16-5839.

3:26 Unto you first - The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favour, and the door of opportunity was thrown open to the Gentiles. As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin; and Israel according to the flesh will again take first rank in divine favour, as explained in Romans 11:25 - 32. Z'16-5839.

4:3 Unto the next day - Because it was too late for the meeting of the Sanhedrin, or law, which by jurisdiction could try a case only in day time. Z'09-4316.

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If the apostles wondered that the Lord had permitted them to be stopped in their preaching and be imprisoned for the night, they probably saw when they were before the Sanhedrin, the good reason for it all. God thus provided that the most learned, the most influential, red-handed with the blood of Jesus, should be brought face to face with the truth of the same.

Let us learn this lesson - to look through all of life's experiences for the accomplishment of the divine purpose. Z'09-4316.

4:5 And Caiaphas - The very one who condemned Jesus. Z'09-4316.

4:7 By what power, or by what name? - By their questions these clerics would give the inference that they believed the curing work had been accomplished by Satanic power. The trial was evidently to be conducted along this line - to prove the apostles emissaries of Satan. Z'09-4316.

4:8 Filled with the holy Spirit - The blessing upon Peter was in full harmony with the promise that when he would be called upon to stand before the magistrates and princes, language would be given to him. Z'09-4316.

As the apostles answered the questions propounded, those clerics must have perceived that the Spirit of Christ in his followers was still able, not only to perform miracles, but to endow those humble fishermen with eloquence and courage to fully defend their position and voice the truth. Z'09-4316.

The same principle still holds good. Whoever the Lord may use as his mouthpiece will be endowed with corresponding ability to render the service for which the Lord has called, if he abide faithful as did the apostles.

Notice, nevertheless, that while the apostle manifested such courage in speaking the truth, there was nothing proud, domineering or boastful, or slanderous in his utterances. He told the truth in simple manner. Let our course be similar. Z'09-4317.

4:10 By the name of Jesus Christ of Nazareth - Admitting that they were merely ordinary men, he accredited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as his ambassadors! As St. Paul said, "We preach not ourselves, but Christ Jesus." 2 Cor. 4:6. Z'16-4839.

Whom ye crucified - St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors. Z'16-5839.

4:11 Set at nought of you builders - If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honour of men, high station, often put the possessors of these at a disadvantage. Z'16-5839.

4:12 No other name - There is only one way of coming into relationship with God - through the Lord Jesus Christ. We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Saviour. We must consecrate our little all to follow in his steps - faithfully, even unto death. On these conditions we become his disciples; and having

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become disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, that they, seeing our good works, and our likeness to the Master, may glorify God on our behalf.

4:13 Saw the boldness - ("Freedom of utterance") - 2 Tim. 1:7

Unlearned and ignorant men - Of Jesus also someone had said, "How knoweth this man letters, having never learned?" - in any of our schools. (John 7:15). Z'16-5840.

Took knowledge of them that they had been with Jesus - And learned of him - become like him, particularly as regards his spirit, his disposition. Z'09-4460.

They also knew of Jesus' power with the people through the Spirit of the Lord and his straight-forward presentation of the truth. They recognized these men as of the same character - filled with Jesus' Spirit. All of the Lord's people should remember this point and should cultivate such a spirit and be copies of the Lord Jesus and of the faithful apostles, so that of all such, people might take knowledge of them that they have been with Jesus and have learned of him. Z'16-5840.

4:17 That it spread no further - It was not with them a question of right or wrong, of truth or falsity, of God or Satan, but the matter of the spread of religious views which would nullify their influence. Z'09-4317.

4:20 We cannot but speak the things we have seen and heard - The Bible directs the followers of Jesus to be subject to the powers that be. (Romans 13:1-7; 1 Peter 2:13-17). But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power - from God. Z'16-5840.

To keep the message secret, to put our light under a bushel, would mean our own failure to progress, the dwarfing of our new nature, and ultimately disobedience to our Master; and obedience to earthly powers along this line would mean to us failure as respects a place with Jesus in his throne. Z'09-4317.

4:23 Went to their own company - A general meeting for rejoicing and praise to God; thanking the Lord for the courage given to the apostles, for the promises of his Word, and for the miracle which had led up to this. Z'16-5840.

4:31 And (As a consequence, all were so encouraged that) they spake the Word of God with boldness - Z'16-4840.

4:32 Were of one heart and one soul ... they had all things in common - This manifested a very beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that test and failure for a good purpose - to show us that no such community amongst his people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's Kingdom is established; but it is impracticable at the present time, as it was in the days of the apostles. Z'16-5850. (Comp. Chapter 6:1).

The Lord's people, with the best of intentions in their hearts, are so differently organized physically - fallen in such different directions - that it is not practical, not feasible, for them to live together along communistic lines. While giving each other credit for purity of heart and honesty of motives, the Lord's people learn that in their flesh dwelleth no perfection, and likewise none in the flesh of their brethren. Hence, with the same love in our hearts, the one for the other, we have learned that it is better

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to allow each other full freedom and full responsibility as respects the management of earthly affairs, and that this is the condition in which each can be happiest, and in which each can make greatest progress and learn best the needed lessons of preparation for the Millennial Kingdom and its service. Z'09-4317.

Furthermore, as the Lord raised up the great persecution which scattered the church and its communism and sent them everywhere as solitary witnesses for the truth, so, we believe, it will be here. The Lord wills that his people be scattered throughout the world, in order that they may the better let their lights shine in the midst of the earthly darkness, bearing witness to the truth. Z'09-4318.

- 4:33 With great power gave the apostles witness of the resurrection of the Lord Jesus. - It was not made secondary to politics, to social questions, to evolutionary theories or higher critical dissertations. It, and it alone, constituted the apostolic theme. And so it should be with us. Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the Apostle said, "Ye are our epistles, known and read of all men." It is well that we preach the Word. It is still more important that we live it. But it is the ideal thing to both preach and live the truth. Matt. 5:16. Z'09-4391.
- 4:35 Laid them down at the apostles' feet - Beautifully illustrating the spirit of full consecration to the Lord - a full love and generosity towards all the brethren and a full confidence in the Apostles as the Lord's representatives. Z'09-4318.
- 4:36 And Joses - The uncle of John Mark; supposedly a member of a wealthy family, residing in the Mount of Olives, in the house the garden of which was our Lord's Gethsemane. Z'09-4318.
- Who by the apostles was surnamed Barnabus - Implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact. Z'16-5850.
- The word Barnabus signifies "Son of a consoling message," or, more briefly, "Son of Consolation." Thank God the same spirit is yet to be found amongst his people. Some of them are sons and some of them are daughters of consolation, especially to his other sons and daughters - sympathetic, loving, kind, helpful. Z'09-4318.
- The more we possess of the spirit of holiness, devotion to God, to righteousness, the spirit of love and devotion to the brethren, the more we may be sons of consolation, pouring forth upon all with whom we have contact the unction from the "Holy One," the anointing, the perfume of love.
- Let us each strive to be worthy of this name - Barnabus - in our home relationship; and especially in the church of Christ. Let us see to it that we are not strife-breeders, but peacemakers. Z'09-4318.
- A Levite - And hence was trained with a view to the work of a teacher, instructor amongst his people. Tradition has it that he became acquainted with Saul of Tarsus in the Gamaliel school. However, the bonds of union between the two, which subsequently took them forth as messengers of the good tidings, was not the earthly tie, but the spiritual one. So with us. Z'09-4312.
- 5:2 Kept back part of the price - Yet pretended that they were making a full consecration of everything. These desired and appreciated the general spirit of the church and wished to share in it, but wished to keep back a part of the price. Z'09-4318.
- We are not gifted, as was St. Peter, with authority to repre-

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sent the Lord's interests in judging others. It would appear, however, from all that we are able to know that there are many today living equally deceptive lives. We are not permitted to judge them, but they judge themselves by what they tell us. They profess to be consecrated to the Lord - Jehovah - sacrificed to the divine cause. Nevertheless, they keep back much through self-will, professing to be fully devoted followers of Jesus. Z'16-5850.

5:3 For comments upon this verse see Vol. 5, S.S., page 269.
5:4 Lied ... unto God - Prov. 12:22.

The principle of truth is honesty, and it affects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit in action. To deceive another is lying in one of its most unworthy forms. Z'09-4318.

5:9 The feet of them which have buried thy husband shall carry thee out - St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer, rather than pronounce upon them the death penalty? Our thought is that these two culprits were not really God's children - that they had never received the begetting of the holy Spirit; and that the Lord took this opportunity to give a great lesson to the church - to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under divine judgment with a view to teaching the church then, and in future generations, how displeasing in the Lord's sight is hypocrisy - especially in respect to religious things.

If these two had been spirit-begotten, then their punishment could be the second death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind for whom Christ died, and have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favour may be expected for the world in general in the sweet by and by - during the Millennium, when "all the families of the earth shall be blessed" and be brought to a knowledge of the truth and to an opportunity of accepting the same unto salvation. Z'16-5850.

5:11 Great fear came upon all the church - Not the fear which has torment, not the fear which comes from lack of faith, but the proper kind of fear, the fear of reverence, the fear of trifling, of offending our gracious Father and Lord, from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessing of glory, honour and immortality. This was the fear to which the Apostle referred, admonishing that we should all have, saying, "Let us fear, lest a promise being made us of entering into his rest, any should seem to come short of it." Z'09-4318.

5:17 Sect of the Sadducees - Therefore, the high priest Annas was a Sadducee - who were agnostics and higher critics, who believed nothing respecting the divine revelation, nothing of a future life by resurrection, or otherwise. Josephus informs us that most of the upper class of his day were skeptics, Sadducees, though the mass of the people were Pharisees. It will thus be seen that there is a close correspondence between the ecclesiastical conditions in the end of this age. Z'09-4325.

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Werefilled with indignation - ("Jealousy" R.V.) The Greek word seems to signify that they were hot with indignation. Z'09-4325.

The teachings of the apostles reflected specially against the Sadducees, because the basis of it was the declaration that Christ had risen from the dead; and secondly, because this very high priest and his associates had been leaders in the conspiracy which led to our Lord's crucifixion. Z'09-4325.

- 5:19 Opened the prison doors and brought them forth - Thus did God intersperse evidences of his divine care and protection with other experiences which seemed to be contrary, and thus were the apostles and the early church and we, who read the account, strengthened and encouraged to have good confidence in the Lord; that greater is he who is on our part than all they that be against us, and that even the adverse experiences are of divine permission. As our Lord said to Pilate, "Thou couldst have no power at all against me, except it were permitted of my Father." Z'09-4325.
- 5:20 All the words of this life - There is a sermon for us in those few words. They remind us that our message consists of "wonderful words of life" - life from the dead, secured for us and ultimately for all, through the death of the Redeemer, and through his resurrection, and to be actually brought to us and to all at his second advent. The words remind us also that we who believe do now, by faith, enter into the newness of life - the resurrection life, in a figurative sense, and that our resurrection, our life, if we are faithful, will come to us as our final "change," in a moment, in the twinkling of an eye. Z'09-4325.
- 5:26 Feared the people - Evidently the apostles were having considerable influence with the people. Z'09-4325.
- 5:28 Bring this man's blood upon us - That is to say, responsibility for his unjust death - upon us - the high priest and the Sanhedrin which had condemned Jesus. Z'09-4325.
- 5:29 The Peter and the other apostles answered and said - The answer of the Apostle Peter and the others is given in brief form, but it is a model answer in every sense of the word. Not rudely, yet forcefully they set forth seven points:-
- (1) We ought to obey God rather than men - That, incontrovertibly, where the command of God and the command of men conflict, the divine authority must be recognized as supreme. Z'09-4325.
- 5:30 (2) The God of our fathers raised up Jesus - That they were loyal to the God of their fathers, whose power in the resurrection of Jesus was being attested. Z'09-4325.
- (3) Whom ye slew - That it was true that Jewish rulers were responsible for Jesus' death. Z'09-4325.
- 5:31 (4) Him hath God exalted, etc., - That God had honoured him, raised him from the dead, and taken him to heaven. Z'09-4325.
- (5) To be a Prince and a Saviour - That he was the Prince and Saviour of divine appointment. Z'09-4325.
- (6) To give repentance to Israel, and forgiveness of sins - That they were not preaching vengeance, but mercy - not penalty for the crucifixion, but forgiveness of sins to all Israel, on condition of repentance. Z'09-4325.
- 5:32 (7) We are his witnesses of these things, and so is also the holy Spirit - That they personally were witnesses, and that the power of the holy Spirit in them and in all believers corroborated these facts.

This is a wonderful testimony, and no doubt the experiences of the apostles in being delivered from the prison on the previous night helped to give them the courage so necessary at this moment. Z'09-4325.

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- 5:40 And beaten them - By way of showing the authority of the Court. Z'09-4326.
- 5:41 Rejoicing that they were counted worthy to suffer shame for his name - See Comments Acts 14:22.
- 6:1 Their widows were neglected - Favouritism was claimed in the distribution of the necessities. Z'16-5851.
- 6:3 See over this business - Evidently these also by and by failed, and we hear no more of the early communism.
- This experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practice while ourselves and others are still limited by the imperfections of the flesh. Z'16-5851.
- 6:6 Laid their hands on them - See Vol. 6, S.S., page 283, par. 2, page 285, par. 3.
- 6:9 The synagogue of the Libertines, etc., - History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world; and some Jews and proselytes living in outside places and in Jerusalem preferred to have the books of the law and the prophets in the Greek language.
- It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus a bitter feeling was aroused. Z'16-5858.
- Disputing with Stephen - Our great adversary will usually leave us comparatively at ease, if we are not actively engaged as Heralds of the truth. Z'09-4328.
- 6:10 Not able to resist the wisdom and the spirit - His opponents, finding their arguments inferior to his, were angered instead of convinced. This shows their insincerity. Z'09-4328.
- 6:12 Stirred up the people - They were murderers in advance, from the Lord's standpoint, because hatred of him was in their hearts; "And he that hateth a brother is a murderer" - whether they stop short of the actual death or not. Z'09-4328.
- 6:13 Blasphemous words - Which in that day was the worst of crimes. Z'09-4328. The penalty for which was death by stoning. Z'16-5858.
- 6:14 Shall destroy this place - There was, perhaps, considerable truth in this statement, rightly understood. But as it was stated it was untrue; so, today in traducing us, some may tell partial truths, which really are falsehoods. Z'09-4328.
- 6:15 The face of an angel - There is an inspiration of the heart and an illumination of the features which accompanies the presentation of the truth by those who are indwelt by the Lord's holy Spirit and who are sepaking as his ambassadors.
- Ah! Stephen was an angel. An angel is a messenger; and if Stephen, by the grace of God, was permitted to be the divine messenger or mouthpiece, and permitted to convey the "good tidings" to others, surely, then, we also are angels in the highest sense conceivable. No wonder there is no need since Pentecost that the angels should appear in human form! The sons of God, indwelt by his Spirit, can be God's mouthpieces in the very highest sense. Z'09-4328-29.

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- 7:1 Are these things so? - The Sanhedrin, with a show of fairness, permitted St. Stephen to reply in his own defense. This he did in a masterly way. Z'16-5858.
- 7:4 Into this land - Compare Genesis 11:32.
- 7:37 A prophet - This great Prophet, St. Stephen, allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contraiwise. Z'16-5858.
- 7:47 Solomon built him an house - And it was no disrespect to the Tabernacle to believe in the Temple that Solomon built. Z'16-5858.
- 7:48 Dwelleth not in temples made with hands - God had provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be builded together for an habitation of God through the Spirit. As it was not a blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone. Z'16-5858.
- 7:54 They were cut to the heart - Not in a penitent sense, but with a realization that their cause was coming out second best; so able, so logical, so convincing, were the words of St. Stephen. They no longer had any hope of justly charging him with plasphehy. Their only hope now was that they could fasten upon something that he could say as being blasphemous, and on the spot rush him to his death. Z'16-5858.
- They gnashed on him with their teeth - This signifies chagrin, disappointment, savage animosity. Stephen's words were sharp, and their force consisted not in any angry or bitter denunciation, but in plain, simple narration of the truth. This should be the style of all preaching. It is not necessary for us to say angry or bitter things. The truth itself is "sharper than any two-edged sword," and needs no unkind language, no profanity, no epithets to drive it home. Where immoderate and un-Christian language is considered necessary it is a sure sign that the argument is correspondingly weak, and it warns us to beware. The truth itself is mighty, even if spoken by a little child. Z'09-4329.
- 7:56 The heavens opened, etc., - This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger.
- Just what he did mean by these words, we may not too surely say. Remembering that our best sight is with the eyes of our understanding, we might use the same words - not referring to anything seen by our natural sight, but merely to our mental view and our positiveness of its truth. Z'16-5858.
- 7:58 Cast him out of the city - For no execution was allowed on the inside. Z'16-5858.
- And stoned him - The fact that the Jews had not power to put our Lord to death, but did have the power to stone Stephen, is explained by the fact that stoning to death for blasphemy was the divinely instituted punishment, according to the law. But the Jews, being subject to the Romans, were not permitted by them to exercise the death penalty. Following the death of our Lord, Pilate was ordered to Rome to stand trial on certain charges brought against him and thus the Roman power in Palestine was somewhat abated, and the Jews, in the absence of a dominating force, exercised their own laws. Z'09-4329.

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Such a martyrdom is not the style of our day; hence, probably none of us will suffer in that form. We have more refine forms of persecution. Christian people may get themselves into such a wrong attitude of heart as to think that they do God's service in hurling slanders at those who have sought to do them good. And, indeed, who does not know that the blows of slander may be even more cruel, and even more painful and more shameful than the literal stoning? Z'09-4329.

The witnesses laid down their clothes at a young man's feet, whose name was Saul - Thus he became their authority for the stoning. Z'16-5858.

How strange the anomaly - that so many should think right and the divine service that which we know was very reprehensible in the sight of God! Seeing such great blindness on the part of one who subsequently declared, "I verily thought I did God service," should surely cause us to be very circumspect, very critical, in respect to out thoughts and deeds. We must remember that it is not a question of whose servant we claim to be, but, as our Lord said, "His servants ye are unto whom ye render service." Z'09-4329.

7:60 Lay not this sin to their charge - This was St. Stephens climax of victory - faithfulness unto death, and, withal, the loving spirit in which he received death through his enemies - the spirit of the Master, the same spirit which we should cultivate and manifest. Z'16-5858.

Stephen's attitude of heart towards his enemies indicates that he had not only received the holy Spirit as a gift, but that he had it as a living power, and that its fruitage was in his heart. He had only love for his enemies. But it was not for Stephen to direct divine justice as to what should be the reward of those who stoned him. We cannot suppose that he was attempting to direct the arm of the Infinite. We must assume that he was speaking merely for himself; that, so far as he himself was concerned, he had no desire that they should be punished. This beautiful condition of heart should be ours. Z'09-4329.

So far as St. Stephen was concerned, he had no special claim to make upon Justice for retribution. The question then arises, Has anyone such a claim? The answer is that it would seem that anyone who suffers injustice has a claim for retribution. In St. Stephen's case, we understand that the wrongs done him are charged up against the wrong-doers. They will have a just recompense, in proportion as they were guilty of wrong-doing. Jesus intimates that crimes against any of the members of his body will have to be expiated.

In our common law, there seems to be this principle - each individual seems to have certain rights in addition to any general rights under the law. These special rights he may or may not press, if occasion should arise. In St. Stephen's case, we understand that he had a right to waive the claims of justice, and did so.

The question then arises, Did he have a right to wish for vengeance on them? We think not. Our Lord's instructions are, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36). Z'13-5259.

He fell asleep - No suggestion was given that this first Christian martyr passed immediately to heaven, and that with his expiring breath he became more alive then he ever was when he was alive. On the contrary, here, as elsewhere in the Scriptures, death is pictured as a sleep. The waking time will be after the close of,

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the reign of sin and death; after our Redeemer's second advent, when the power divine will be in control, as instead of that of the prince of this world. Truly, "Weeping may endure for a night," but it ceases with our sleeping, and "joy cometh in the morning" of the resurrection. Psa. 30:5. Z'09-4329.

- 8:1 And Saul - Of Jewish parentage, he was named after Israel's first King, Saul; but as his father was a Roman citizen, it was proper that he should receive a special name with such, and Paul was chosen possibly because in the Greek language the name Saul (Saulus) signifies "waddling." After St. Paul's ministry reached foreign lands, he adopted and used his Roman citizenship name exclusively. Z'09-4355.

They were all scattered abroad - The death of Stephen marked the beginning of an epoch of persecution, especially in Jerusalem, where for some years peace had prevailed and the message of the Gospel found considerable root in the hearts of "Israelites indeed." The Lord allowed these new beginners to attain a fair degree of development in grace and knowledge, and then permitted the persecution which scattered them everywhere. Z'09-4329 - throughout Judea and Samaria. (Compare John 4:9).

In this Chapter, and Chapter nine, verse 31, we have clear indications that the work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. No doubt that later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of his visit recorded in John 4:43-54. Z'08-4132.

- 8:3 Made havock of the church - But in some unaccountable manner, this persecution seems to have passed by the apostles. The Lord probably wished to keep Jerusalem as the center for the Apostolic ambassadors of the truth for a season. Z'09-4329.

- 8:4 Went everywhere preaching the word - So far from the truth being injured by the persecution, it was carried to larger numbers, for every true disciple is a light-bearer. Z'09-4329.

- 8:5 Then Philip - The deacon (See Chapter 6, v.5; 8:40. Also compare 21:8). One of those who fled from Jerusalem under the persecution which arose following Stephen's death. Verse 1. Z'09-4329.

Went down to ... Samaria - Our Lord, a few years before had said, "Into any city of the Samaritans enter ye not" with the Gospel, "for I am not sent, save to the lost sheep of the house of Israel." The explanation is found in the dispensational change which had meantime occurred. "The middle wall of partition between Jews and Gentiles had been broken down." It crumbled at the end of the 70th week of Jewish favour, 3 1/2 years after the cross, Cornelius being the first Gentile convert. This preaching at Samaria was probably three years after the conversion of Cornelius. Z'09-4330.

And preached Christ unto them - Some dear Christian people make the mistake of preaching of sociology, the beauties of nature, the things of the world. Others continually dabble with error and errorists. Such things may have their time and place in connection with the message; but all who would serve the Lord should remember that we are commissioned to preach the Gospel of Christ only. Z'09-4330.

- 8:9 Used sorcery - A spirit medium. Z'09-4329.

- 8:14 Sent unto them Peter and John - The same John who, with his brother James was refused the privilege of purchasing bread for their needs, and asked our Lord, "Wilt thou that we command fire to come down to consume these men and their city?" We remember our Lord's answer, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them."

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Now we find John quite willing to join with Peter in recognizing the Samaritans as brethren - fellow members of the one body of Christ. What a change, and why? Ah, John was seeing things from a different standpoint. He was no longer actuated by a pride for his Master that would have been willing to destroy his enemies, but now, controlled by a spirit of love, he realized that the Samaritans and all mankind were under the blinding power of the adversary, and he was as anxious to save their lives as he had been previously willing that they should be destroyed. And is it not so with each one of us? In proportion as we have received the Spirit of Christ, we have learned what love and sympathy towards fellow creatures really mean. We, like the apostles, are drinking of the same spirit which controlled our Master. Z'09-4330.

8:15 That they might receive the holy Spirit - Deacon Philip was not the Apostle Philip, and hence was unable to confer the gifts of the holy Spirit upon others, which was an apostolic privilege exclusively. Z'09-4329.

8: Verses 17 - 19 - Re the Laying on of Hands, See Vol. 6, S.S., page 283, par. 2 - page 285, par. 3.

8:20 Thy money perish with thee - It took the Apostle's sharp words to awaken him to a realization of the fact that he was now dealing with God and holy things, and that his failure to appreciate this implied that he was not begotten of the holy Spirit.

"Simony" may be a special danger in this our day when the power of money is so great.

Money must be recognized as a servant of the Lord and of the truth, and not as a master - not as a controlling force. To thus estimate it is to dishonour the Lord and to show that we have failed to grasp the spirit of his truth. Z'09-4330.

8:21 Thy heart is not right - Apparently his mind had assented to what he had heard and seen, but his heart was not radically changed. It is not for us to judge the heart, although we are commanded to judge the outward conduct. Z'09-4330.

8:26 Arise and go toward the South - Deacon Philip, whose ministries of the truth were so abundantly blessed of the Lord in Samaria, evidently continued humble, so that the Lord could use him further as his agent and mouthpiece. Z'09-4332.

8:27 He arose and went - Promptly, obediently. Z'09-4334.
Behold, a man of Ethiopia, an eunuch - For a considerable time he had knowledge of the true religion of the Jews. Because an eunuch he could not become a Jew (Deut. 23:1), except as "a proselyte of the gate" - one who adopted the Jewish worship. Z'09-4332.

8:28 For to worship - On one of the holy festivals. Z'09-4332.
Read Esaias the prophet - After the custom of the time, reading aloud from a scroll, probably purchased at Jerusalem at considerable cost. Z'09-4332.

8:29 Then the Spirit said - In what way, we are not informed. We may consider, however, that the holy Spirit dwelt richly in Philip, quickened his perceptive powers to a realization of the opportunities of the moment and suggested to him that this was the way in which his knowledge of the Lord and his consecrated powers might be used in proclaiming the good tidings. Z'09-4333.

Go - A journey which at the right time, brought him in contact with the Eunuch's company, for it is entirely probable that so notable a man would travel with considerable escort besides the driver of his chariot. Philip did not expostulate with the messenger sending him. He did not urge that he had business matters which re-

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quired his attention, for it was his first business to serve the interests of the kingdom. If the Lord ever sends us on a mission and makes it possible for us fulfil it, that should be considered the chief business of life for the time, and everything else secondary, inferior.

Arriving at the appointed place, Philip was on the lookout for service. How we wish that all of the Lord's people might more and more attain to this attitude of heart and mind - a readiness, waiting, looking, to note the divine providences in their affairs and to use them wisely, as did Philip! Z'09-4333.

(For further comments upon this verse, see Vol. 5, S.S., page 273, par. 3).

- 8:30 Heard him read from the prophet Esaias - He may have surmised that the Lord had directed the eunuch's attention to this very part of the Scriptures at this very moment, so as to make Philip's mission opportune. Z'09-4333.

Understandest thou what thou readeest? - So much depends upon a word in season, and the right word! Z'09-4333.

- 8:31 How can I, except some man should guide me? - The honesty of the eunuch, his readiness for the Truth, his humility of mind are all indicated by his reply. The arrogance which would have given Philip a haughty stare would have meant a heart unready for the Gospel - un worthy of it. The pride which would have said, "I suppose that I understand it as well as you do sir," would have indicated a heart not meek enough for the truth, and to be its servant in Africa. A superstitious reverence would have said, "None but the doctors of the law are supposed to understand these writings," would have meant a bounden condition of heart, unready for the message. Z'09-4333.

Come up and sit with him - A further indication of his meekness. Z'09-4333

- 8:34 Of whom speaketh the prophet this? - Many other men had read the same passages for centuries with similar perplexity. Some statements relating to the Messiah implied his great glory, honour, dignity, power; while others seemed to mention him as despised and rejected of men - led as a lamb to the slaughter. Z'09-4333.

- 8:35 Preached unto him Jesus - As the antitypical Lamb of God, as the one who suffered severe humiliations, even unto death, even the death of the cross.

We can imagine his explanation of the prophecy, "His generation, who shall declare: for his life is taken from the earth." Philip doubtless explained that although our Lord had ceased to be of the earth, earthly, and had been resurrected to the spirit plane of being and the divine nature, nevertheless he would have a generation, or a posterity. His posterity, his children, will be on the earthly plane and will be Adam's children whom he has adopted as his own. In due time, under the Millennial Kingdom, he will become their life-giver or father, their regenerator or deliverer, freeing them from the power of the tomb and then restoring to full human perfection as his children all who will receive and profit by the blessed knowledge and opportunities of that time. Thus he will become in due time "the everlasting Father" of the redeemed and restored race of Adam. We can imagine that his preaching of Jesus went still further than this and showed the eunuch that before that glorious day of the world's regeneration, another feature of the divine programme will be carried out - namely, the selection of a church to be the members of the glorious body, under the headship of Jesus - the body

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otherwise styled, "the bride, the Lamb's wife." He doubtless explained to the eunuch that this is the message of the present time, the message or invitation to become heirs of God and joint-heirs with Jesus Christ our Lord, and members of the great antitypical Messiah, the antitypical Prophet, Priest, King and Judge of the world. He doubtless explained the two steps necessary as an entrance into this grace, this privilege, namely (1) The abandonment of sin and the acceptance of Christ as Redeemer; (2) A full consecration of the justified humanity to the service of the Lord and of his brethren and of his truth. Z'09-4333.

8:36 What doth hinder me to be baptised? - He was already a believer, to the extent - that he knew. He was already devoted to the Lord, so far as he knew his will.

Evidently Philip explained to him the new baptism, not only in the sense in which we are baptised into Christ's death, but also the appropriateness of symbolizing this by water immersion. Note the eunuch's promptness to confess his full submission to the Lord and to symbolize this in water immersion. Z'09-4333.

8:37 (Ancient MSS omit this verse. It evidently was added later as a marginal note, as an answer to the question of verse 36. Quite probably such words, or many more, were used by Philip. Evidently the account does not pretend to be a report of all that was said, but merely of the leading features of the conversation. Z'09-4333.)

8:39 Caught away Philip - As to how, we may not know. But that was the day of miracles and doubtless his miraculous transportation would not only serve as an encouragement to himself and assurance that his service was under the Lord's supervision, but his vanishing would give the eunuch additional faith in what he had taught him. Z'09-4334.

9:4 And he fell to the earth - Not only literally, but crest-fallen in his mind and self-esteem. Z'09-4355. Humbled to the dust. Z'09-4355. Why persecutest thou me? - The first significance of which was that Jesus was really the Messiah. Saul was not persecuting the glorified Saviour directly, but he was persecuting the followers of Jesus - not the new creatures, but the flesh. Since then, our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind in the afflictions of Christ. Col. 1:24. Z'13-5173.

Saul thought verily that he had been doing God service in persecuting those whom he believed were a little band of heretics, amongst whom were not many great, wise, learned or noble. Now, to his astonishment, he found that the Glorious One of the vision claimed, generally the unwise, ignoble, poor as his brethren, his "members," whose sufferings were a part of his own. Z'09-4355.

Thus we see that the sufferings of the church all down the age have, in this sense, been the sufferings of Jesus. Z'12-5053. 1 Cor. 6:15; 1 Cor. 12:12, Eph. 5:30.

9:9 He was three days without sight - What an opening of the eyes of Saul's understanding occurred at that moment, when he lost his natural sight by reason of the Lord's mercy upon him! Z'09-4355.

9:10 Named Ananias - If one named Ananias in the Scriptures was convicted of falsity toward the Lord, another of the same name was found faithful. Z'09-4356.

9:11 The street which is called Straight - The most aristocratic street of the city, called "Straight," because it was really straight, as were so few of the streets of old-time cities. It was a very noble thoroughfare for those times of narrow streets. Its width was one hundred feet, and it had a colonnade of marble columns separating

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the roadway from the building. Paul was doubtless acquainted at Damascus or possibly stopping at an hotel. Z'09-4356.

Behold he prayeth - How much of a story is written in those three words! How sure we may be that those who similarly humbly address the Almighty are in no injurious mood! True, there are hypocritical prayers, just as our Lord illustrated in the parable of the Pharisee and the publican, but, taken as a whole, private prayer may be considered a sure index to an honest, contrite heart. In our estimation, only the praying ones, even of the Lord's consecrated people, are at all likely to win the prize. If they do not love the Lord enough to render thanks for his mercies and to approach the throne of the heavenly grace, and obtain mercy and strength to help in every time of need, then they are not likely to have sufficient strength to stand the trials and tests. Z'09-4356.

9:13 Thy saints - Ananias is the first one accredited with the use of the word "saints" in connection with Jesus' followers. The word signifies "holy ones," "sanctified ones." Z'09-4356.

9:15 A chosen vessel unto me - (Compare Gal. 1:15). Saul was peculiarly fitted by birth, by education and by temperament for the service for which the Lord chose him. He was a chosen vessel, and one of large capacity. And yet he was only a vessel. The good things that vessel was to carry were the divine message of love and mercy. So it is with all the called "members" of the church. We are merely vessels. The excellency, the merit, the worth, is of our Lord.

Paul's choice depended on his own willingness - Acts 26:19; 1 Cor. 9:27; Heb. 10:38. Z'09-4356.

To bear my name before the Gentiles - We can see the propriety of preaching to the Gentiles first in order. And Kings - We can see, also, that such a person as St. Paul had special opportunities for serving the truth, on such occasions as those in which he appeared and reasoned before Felix and Agrippa, Festus and others - possibly before the Emperor Nero. (2 Tim. 4:16, 17).

And the children of Israel - His preaching in various quarters was "to the Jew first." Z'09-4356.

9:16 How great things he must suffer - How strangely it sounds! Is there any other service than that of our Lord ever entered on these terms promises of suffering? Surely not. Yet how honest for the Lord not to call his disciples under any misapprehension of the facts! Z'09-4356. 2 Tim. 2:12.

For my name's sake - This expression is comprehensive. It includes everything connected with the divine plan, of which Jesus, the Messiah, is the center. It includes sufferings for the truth's sake, because the truth is vitally connected with the "only Name." It includes the brethren, because they have named the name of Christ and they are under his name as members of his body. It includes all the work of the Millennial Kingdom, because he is the Head of it all, and his Name, his honour, is associated with it all. Z'09-4356.

9:17 Brother Saul - In full confidence of faith, he addressed Saul in the most kindly terms. Z'09-4356.

9:18 As it had been scales - Evidently the intense light had destroyed the surface of the eye, which now peeled off. His sight was restored though to what degree of perfection is questionable. It seems evident that for the remainder of his life he was afflicted with weak eyes, which hindered his writing his own espites, except one which, he remarked, was written in large characters. We can fancy the disadvantage he would be under in some respects by reason of his affliction, that his bodily presence would be much less attractive than before, and that nothing but the truth behind his words could longer influence his auditors.

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Galatians 4:15 shows the sympathy which Paul's affliction called forth among the brethren.

The Apostle as a chosen vessel was to have a very conspicuous part in the divine programme, in the introduction of the Gospel, and his own humility was a very essential matter. Doubtless the Lord foresaw that this remnant of his eye trouble would ever keep him in remembrance of the great blunder he made in his zeal without knowledge, and the Lord's mercy to him. Z'09-4356.

And was baptised - And thus symbolized his allegiance to the Crucified One. Z'09-4356.

9:20 Straightway he preached Christ - We admire his courage, his honesty! We do well to let the illustration quicken our own minds and hearts. Z'09-4357.

9:31 Then had all the churches rest - The Scriptures give us the illustration of the Lord's dealings with his people in the words, "As an eagle stirreth up her nest." (Deut. 32:11).

Thus does the Lord at times permit trials, persecution, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providence and taught of him and made more and more active in his service. It brings them preparation for the period of rest and development. Z'09-4335.

9:32 To the saints - At that time, under those conditions, to be a Christian was to be a saint, a holy person, a sanctified, or set apart person. And so it should be still. Z'09-4335. 2 Tim. 2:19; 1 Thess. 4:3.

9:34 Maketh thee whole - Aeneas was not one of the saints, for miracles of healing were rarely, if ever, performed by the Lord and the apostles upon believers. If sickness comes to those who are of the "household of faith" it is to be considered as of divine permission, with a view to correction or to opportunities for growth in grace - as amongst the "all things" which work together for good to those rightly exercised thereby. Z'09-4335.

9:35 Turned to the Lord - The instantaneous healing of Aeneas was used of the Lord to advertise the Truth, after a manner not necessary at the present time. Z'09-4335.

9:36 Named Tabitha - (Greek, Dorcas). In the Syrian language, then and there prevalent, Tabitha signifies beautiful, and its Greek equivalent, which carries the same thought of beauty, signifies gazelle; the gentleness, the timidity and the bright, sparkling eye of the gazelle are the characteristics indicated by the name. We know not if the saintly woman revived from death was beautiful of face, but the account justifies us in acknowledging her to have been beautiful of heart, of character. Z'09-4336.

Full of good works - Thus she was beautiful in the Lord's sight and in the sight of all his saints - provided, of course, that her good deeds were prompted by love of heart. (1 Cor. 13:3). Z'09-4336.

9:39 Shewing the ... garments which Dorcas made - These words remind us of our Lord's expression respecting another woman, "She hath done what she could." Z'09-4336.

9:40 Tabitha, arise - As Lazarus was awakened from the sleep of death as

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an evidence of divine power and an evidence of Restitution times (Acts 3:19-21), so with Tabitha, the Lord awakened her from the sleep of death as a miracle and demonstration of the divine power accomplishing the work of the Gospel message and making it forceful to the people. Z'09-4335.

- 10:3 In a vision evidently - "Openly" (R.V.) - Not in a dream. Z'09-4344.
10:4 For a memorial - Cornelius was a man who sought harmony with God. Although he prayed for years and gave much alms, yet his prayers and alms did not come up before God until an appropriate time - three and a half years after the cross, at the end of the time of special favour to the Jews. Z'13-5200.

(See Comments Dan. 9:24. See also Amos 3:2; Matt. 15:24).

We may be sure that at the same time the alms and prayers of all other Gentiles ascended up as incense to the Lord. We may be sure that blessings were arranged also for all such, though not in so marked a manner as to Cornelius, because the Lord would make of his case a special lesson for the benefit of the apostles and of all of us who have lived since. Z'09-4344.

- 10:6 He shall tell thee what thou oughtest to do - Compare Acts 11:14.
10:22 To hear words of thee - In various ways the Scriptures explain to us that we are begotten of the holy Spirit by and through the Word of truth. In other words, no one can receive the holy Spirit except he has received the truth. Z'14-5550.
10:23 Certain brethren - Compare Acts 11:12.
10:24 Called together his kinsmen and near friends - The simplicity of the centurion's faith was thus clearly attested. Z'09-4344.
10:32 Shall speak unto thee - Note well the fact that, even though the special favour promised Israel had ended, there was still but one way for the good tidings to reach Cornelius. St. Paul declares that "faith cometh by hearing, and hearing by the Word of God." It came not to him by impression. Still, as then, God honours and uses his faithful ones as his mouthpieces. Z'09-4345. Compare Acts 11:14.

- 10:35 In every nation ... is accepted - These words of St. Peter do not signify that he had previously been mistaken in supposing that the divine favours were all confined to the Jewish nation. He had been right in that supposition. It was in line with all the Scriptural declarations. St. Peter meant by these words that he perceived that now God was no longer a respecter of persons and nationality; that now, henceforth, the righteous, God-fearing, in every nation were to be acceptable. Z'09-4345
10:48 To be baptised - By water immersion - symbolic of the immersion into Christ's death, which they had already experienced.

Our Lord had declared that he would give St. Peter the keys of the Kingdom of heaven. A key symbolizes right or authority to open. On the day of Pentecost the Lord used St. Peter as his special mouthpiece in opening the door of the Kingdom to the Jewish people, to all who were in the right condition of heart to receive its blessings. So here, again, when the time had come for the message of the Gospel to go to the Gentiles, it was St. Peter who was granted the privilege of throwing the door wide open by the sermon which he preached to Cornelius. Z'09-4345.

- 11:12 Six brethren accompanied me - Probably as witnesses or as an escort, or because of the dignity of the person upon whom he was calling. Z'09-4344.
11:14 Words whereby thou and all thy house shall be saved - It will be observed that Cornelius' alms and prayers had not saved him. The

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death of Christ had not saved him, though it was necessary to his salvation; and his good works and prayers were necessary to his preparation for a blessing. The blessing could not come to him, except through a knowledge of the truth, just as the Apostle assures us it shall ultimately reach all mankind. 1 Tim. 2:4.

Let us note carefully what these words of life were. They were the simple story of the Cross; the story of man's fall, his sentence to death, his hopelessness as respects extricating himself from that condition and sentence; and the remedy which God in his mercy provided. The essence of the message was that "Christ died for our sins, according to the Scriptures, and rose again for our justification. The message continued and showed how the justified ones were invited to become joint-sacrificers with and thus joint-sharers in Christ's coming glory. Z'09-4345.

- 11:19 Scattered abroad upon the persecution - So far from this being accidental, it was the divine purpose that thus messengers of the Gospel might be scattered in every quarter, carrying with them the message of good tidings on their lips and its spirit in their hearts and lives. Remembering our Lord's words, when they persecute you in one city or place, depart for another, his persecuted followers obeyed, and thus a blessing was carried beyond the boundaries of Palestine. Knowledge of the fact that "the middle-wall of partition," separating the Gentiles from the blessings and privileges of the Jews, had been broken down, had not yet become general. Z'09-4357.

Antioch - on the sea coast, north of Jerusalem - once a very prominent city - the third city in the Roman Empire, only Rome and Alexandria taking precedence. Z'09-4357.

- 11:20 Men of Cyprus and Cyrene - In the Lord's providence, some of these Antioch believers were Jews of Cyprus and Cyrene, converts to Christianity; these being more familiar with the Greek language and less familiar with the Hebrew, overflowed the joy of their hearts, the good tidings of the Gospel message, upon their Gentile neighbours who, to their joy responded in a remarkable manner. Z'09-4357.

- 11:21 The hand of the Lord was with them - The secret of their success. The word hand, as a symbol, signifies power and direction. Here we have the true secret of all successful Christian work which will have the divine approval. Each individual Christian, so to speak, is a finger of the Lord; as our dear Redeemer expressed the matter, "I as the finger of God, cast out demons." (Luke 11:20) If we would be used and useful as God's agencies, ambassadors, we should seek to be impelled and guided by him. Whoever forgets this, to that extent fails to render acceptable service, which will bring forth the proper results. Nor are we always to gauge the success of our endeavours by the "great numbers," as in this case, which was quite exceptional. We should, however, expect some fruitage to our labour, and if peradventure, by unwisdom in our methods of presenting the message we have lost our influence as "ambassadors for God," we should seek to appreciate the lesson of greater wisdom and should look to the Lord for an open door to service along some other lines or in some other place, where our lessons of experience could be put to practical effect. Z'09-4357.

- 11:22 Came to the ears of the church - The oneness of the body of Christ, the church, is illustrated by the fact that this progress of the truth at Antioch speedily became known to "the ears of the church at Jerusalem. This reminds us of the Apostle's illustration in 1 Cor. 12, where he likens the church to a human body, whose active members are eyes, feet, hands, mouth etc. The Apostles at Jerusalem

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were on the lookout to help, to encourage, to assist in forwarding the Gospel in every quarter. When selfishness is seen - avarice, self-seeking - it is so much of the anti-Christ spirit creeping in. "To do good and to communicate, forget not, writes the Apostle. Z'09-4357.

They sent forth Barnabas - Compare Chapter 4, v.36.

- 11:23 Who, when he came - He stopped to visit other groups of the Lord's people en route; Antioch being the end of his prescribed journey. On his arrival several things resulted:-

(1) He himself received a blessing: "He perceived the grace of God and was glad:"

(2) He "Exhorted them all that with purpose of heart they should cleave unto the Lord." - They had already separated themselves from heathenism and Judaism, and by faith and obedience and acceptance of the holy Spirit had been joined to Christ. The exhortation was that they should thus abide, separated from further affiliations and bound unto the Lord - with purpose of heart - not temporarily nor because of mental conviction of the logic of Christ's religion, but that their hearts should be fully given over to the Lord in the fullness of consecration. Z'09-4357.

- 11:24 Much people was added to the Lord - What more could be said to the credit of any child of God? This testimony is far richer than if we read, For he was a learned man, or a brainy man, and full of self-obedience and a mighty collector of monies for the church. His heart was full of the spirit of holiness and he was full of faith as respects God's power and God's truth. Z'09-4358.

- 11:26 Brought him unto Antioch - Barnabas perceived the largeness of the field of opportunity. Evidently the Lord had allowed Saul to rest in quietness for a time to digest certain features of the truth. No doubt these lessons were needful for the development of humility and faith and obedience. Z'09-4358.

- 11:28 A great dearth - Famine. Z'09-4358.
All the world - The civilized world. Z'09-4358.

- 11:29 To send relief unto the brethren ... in Judea - Who, specially poor and persecuted would be special sufferers from the famine. They did not hesitate, because, not wealthy themselves, they would probably also feel the severity of the famine. The love of God shed abroad in our hearts overcomes much of our natural selfishness and tends to make us generous and thoughtful of others. How beautiful, how Christlike, the spirit! We must love these brethren for this and seek to emulate their example. John 13:35; 1 John 3:17. Z'09-4358.

- 11:30 By the hands of Barnabas and Saul - In due time they returned, bringing with them John Mark as a further helper in the good work. Z'09-4358. Compare Acts 12:25.

- 12:1 About that time - Supposed to date about twelve years after our Lord's crucifixion. Z'09-4346.

Herod - Agrippa I, King of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who beheaded John the Baptist. It was his son, Agrippa II, before whom the famous address was made by St. Paul. (Acts 26:28. He was not a Jew, but an Edomite, a descendant of Esau. Z'09-4346.

Stretched forth his hands to vex - A period of rest and prosperity was now followed by persecution. Z'09-4346.

- 12:2 Killed James (the Apostle) - In order to curry favour with the Jews especially the influential ones. Z'09-4346.

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He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiae of Jewish ceremonies. Z'09-4346.

The question materially and properly arises, Why was Herod permitted to kill the Apostle James and not permitted to kill the Apostle Peter? Was there not enough work for all, or was St. James permitted to die because he was ready for death, because he had finished his course? And was St. Peter preserved alive because he had not finished his course? None of these suggestions seems to be the correct one. Rather let us surmise that both apostles were loyal and acceptable to the Lord and at the mark of perfect love, for the kingdom. Let us suppose that the Lord preserved Peter because he had a special work for him to do, and that he allowed the beheading of St. James, not because there was nothing more that he could do, but because by such a death as he experienced and at such a time he could accomplish the most that was possible - a work which could not have been done so well at another time, nor by the death of another person. St. James, apparently, was the leader amongst the Apostles and his execution would be a greater shock to the cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of the truth. Z'09-4347.

- 12:3 To take Peter also - Finding that James' beheading brought great pleasure to the Jews. Z'09-4346.
- 12:4 Apprehended him - The Greek word implies that his arrest was after searching. Probably all of the apostles were more or less secreted about that time, but trusting in the sacredness of the Passover season, St. Peter ventured forth. Z'09-4346.
- Four quarternions of soldiers - Four soldiers each, who relieved each other every three hours. Two of the four were chained to Peter's arms, one to each arm, and a third was outside the door and a fourth in the passage leading to the outer iron gate. Z'09-4347.
- To bring him forth - Intending his death. Z'09-4346.
- 12:5 Prayer was made without ceasing of the church - It may be asked, would it not have been appropriate for the church to have offered prayer and then to have retired as usual, leaving the results entirely with the Lord? We reply, that the examples given us in the Scriptures fully warranted the all-night prayer-meeting and even its continuance for several days. Luke 6:12; 18:7,8; Rev. 6:10. Z'09-4347.
- 12:6 Peter was sleeping - Illustrating the power of divine grace, helping in every time of need and giving peace amid alarms. The proprieties of the case are also illustrated by the fact that Peter's friends, the church, were not asleep, but praying for him. It was not for him to pray for himself deliverance from Agrippa, for he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Lord's will in respect to him. But with the church it is different. They could with all propriety, while expressing to the Lord their confidence in the divine supervision of the church's affairs, tell him also of their love for Peter and of how much his sacrificing in the service of the truth had done for them and was doing for them. They could properly enough express the hope that if it might be the Lord's will that he should continue with them for their joy and comfort and upbuilding in the "most holy faith." Z'09-4347.
- 12:7 Behold the angel - See Psalms 34:7 - A symbolic statement, illustra-

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tive of divine guardianship of all those who are truly his. The thought is the continual supervision of our affairs by the Lord. Z'09-4348.

- A light shined in the prison - Necessary in order that the Apostle might discern that his deliverer was a holy being. Z'09-4347.
- 12:8 Gird thyself, etc. - The miracles performed here were only such as were beyond Peter's natural power. Z'09-4347.
- 12:10 First and second ward - Or doors. Z'09-4347. See Comments verse 4.
- 12:11 Now I know of a surety, etc. - St. Peter's faith was strengthened. Willing to die, he found that the Lord was willing that he should live and labour and endure, and he was equally pleased, rejoicing, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the Lord's sake and for the sake of his people. Z'09-4347.
- 12:12 Whose surname was Mark - The writer of the Book of Mark and the cousin of Barnabas, presumably the unnamed person of Mark 14:51. Z'09-4347.
- 12:13 The door of the gate - The description of the house with an outer gate implies that it was one of the better class. Z'09-4347. Rhoda - Meaning Rose. Z'09-4347.
- 12:15 It is his angel - In harmony with the prevalent thought that an angel had supervision of each individual of God's people and that such might personate the one under his protection. Z'09-4348.
- 12:16 They were astonished - The brethren were surprised at the Lord's answer to their petitions, because it came so unexpectedly as respects time. Z'09-4348.
- 12:17 Unto James - The brother (cousin) of Jesus. Z'09-4348. Went into another place - Whether to another city or to another house we do not know. In any event, he exercised wisdom in not needlessly provoking Herod. Z'09-4348.
- 12:18 As soon as it was day - "Sunrise" - (Vat.) Showing that it was between three and six o'clock, when the guards were changed, that Peter was delivered. Z'09-4347.
- 13: Verses 1 - 3 - Re Laying On of Hands, See Vol. 6, S.S., page 283, par. 2, - page 285. par. 3.
- 13:2 Separate me Barnabas and Saul for the work - Of carrying the message of God's grace to others. Failure to notice the breadths of the Lord's work and the privileges of service has proven a temptation to some, and led to fault-finding and bickering, heart-burnings and discouragements, instead of mutual encouragements, sympathetic aids, and increase in the joy of the Lord and spread the truth. Z'09-4360. (For further comments upon this verse See Vol. 5, S.S., page 274, par. 2).
- 13:3 Laid their hands on them - This did not signify the impartation to them of any spiritual or occult powers. It did not mean the giving of authority to preach. It did mean that the congregation of the Lord at Antioch recognized these two men as God's servants and authorized them to go forth as their representatives, and impliedly at their charges, to carry the message of good tidings to others. As the priests laid their hands upon the animals which were to represent them in sacrifice, so the church laid their hands upon those who were to represent them in the service of the truth. Z'09-4360.
- And sent them away - Matt. 28:19. - The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise, it would become extinct, smothered. Z'09-4359.
- 13:4 Sailed to Cyprus - Probably because Barnabas was a native of that

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island and because it would be their proper route in going into Asia Minor. Z'09-4360.

- 13:8 Seeking to turn ... from the faith - Recognizing that the success of the apostles meant the loss of prestige to his own presentations of falsehood. Z'09-4360.
- 13:11 The hand of the Lord is upon thee - It was not Paul's power, nor Paul's judgment, but the Lord's, and Paul was merely his mouthpiece. Nor does the Lord always punish his opponents now, but rather this was an exceptional occurrence, intended to assist in the establishment of the religion of Christ as well as to encourage the Apostles in their further ministries. It is not for us to seek to emulate St. Paul's course in this matter. He was an apostle, specially empowered and specially used in a sense that we are not. However, the day is not far distant when, under the power of the kingdom, those who resist the truth will be dealt with vigorously. Isa. 26:9. We are glad, however, that there will be recovery from those judgments, even as there was in the case of Elymas - his blindness was only for a season. Z'09-4360.
- 13:12 Believed, being astonished at the doctrine of the Lord - His belief was aside from the miracle. This is the proper influence which we should seek to leave in every heart; not astonishment at our ability or oratory or others powers, but astonishment at the teaching of the Lord's Word. Z'09-4360.
- 13:13 Paul and his company - Previously the narrative was respecting Barnabas and Paul, although the missionary journey was only beginning. Barnabas was still the "Son of Consolation," still loved and approved of the Lord, but Paul was his "chosen vessel to bear his name to the Gentiles," and the special power of God upon him promptly manifested itself. If, thereby, any spirit of Jealousy awakened in the bosom of Barnabas, it was a great mistake. We trust that there was not - that he still realized that his special talent for divine service was in being a "Son of Consolation" - now privileged to help, to encourage, to comfort St. Paul. To so do would be to properly recognize the Lord's oversight of his work, and rejoice to have his will done. Similar testings come to all of the Lord's brethren of this day - testings of humility, of brotherly love, of full submission to the Lord - of faith in his guidance of his own work. These testings are specially severe upon brethren of prominence in the church. Hence, the Apostle's exhortation - James 3:1. Nor can we complain against the providence which thus tests us; rather we must concede the propriety of it; that those being selected for the glorious privileges of the future must fully demonstrate to the Lord humility and absolute loyalty to his will, even in our secret thoughts. 1 Peter 5:6; 1 Cor. 10:12; Z'09-4364.
- John departing from them returned to Jerusalem - What led John Mark to this course is not stated. Faintness of heart, lack of faith, lack of courage - some arrows of the adversary evidently smote him. this is evidenced by the fact that St. Paul was unwilling to accept him as a companion on a future missionary tour. Evidently he learned a valuable lesson, however, since we find that eventually he was restored to the Apostle's favour, as indicated by Col. 4:10; 2 Tim. 4:11; Acts 15:36-41.

Another lesson is that those who are unfaithful under such conditions should not be received back again, just as though they had been faithful. Doubtless it was to Mark's everlasting advantage that St. Paul rebuked him and declined his further companionship for work until he had shown evidences of more developed character. Z'09-4364.

- 13:14 Came to Antioch in Pisidia - A great city, though not such a metropolis as the Antioch of verse one. (There were in all sixteen Antiochs.) Z'09-4364.
Went into the synagogue - According to their custom; because the Jews who had been waiting for the fulfilment of the Messianic prophecies were the best prepared soil for the Gospel message; at least so far as their heads were concerned. Z'09-4364.
- 13:15 After the reading of the law - By the elder of the congregation, styled the "angel of the synagogue." Z'09-4364.
Sent unto them - The officiating rabbi recognizing Paul and Barnabas as intelligent and cultured men. Z'09-4364.
- 13:16 Paul stood up, and ... said - His discourse in some respects reminds us of Stephen's address - which St. Paul had doubtless heard and rejected. His argument was: - Z'09-4364.
- 13:17 (1) God ... chose our fathers - That God, having a great blessing to bestow upon mankind, had chosen the nation of Israel as a channel of blessing; and that his care for that nation, ordering its affairs for centuries, was in line with this original purpose. Z'09-4364.
- 13:22 (2) David ... a man after mine own heart - He showed that, by and by, in that nation of Israel God had further indicated the choice of a certain family through which the blessing was to come. Messiah was to be the offspring of David. Z'09-4364.
- 13:23 (3) A Saviour, Jesus - Finally, after centuries of waiting, Messiah did come in this very line of descent. Z'09-4364.
- 13:24 (4) John had first preached before his coming, etc. - v.26. The Messiahship of Jesus had already been recognized to a considerable extent. Z'09-4364.
- 13:27 (5) They that dwelt at Jerusalem, and their rulers ...
- 13:28 Desired ... Pilate that he should be slain - Heedless of the testimony of the prophets, and ignoring Jesus' manifest purity. Z'09-4364.
- 13:30 (6) God raised him from the dead - Thus proving his Messiahship. This accorded with the prophecies of the Scriptures and was attested by numerous witnesses. Verses 31 - 37. Note the absence of cant and rant in this discourse. Note the appeal to reason, the logic of the argument - fact upon fact, each in its proper place and order. However, the mere recitation of facts might have accomplished little. The Apostle proceeded to draw from the facts a great lesson, most important to his hearers:- Z'09-4364.
- 13:33 (7) By his inspired quotation of Psalm 2:7.
- 13:38 The forgiveness of sins - That all were sinners, and that Jesus, the Messiah, through his death had become the Saviour of sinners. Here is still the test of the right preaching of the Gospel. It must recognize sin and the fall from God's likeness, the need of a ransom sacrifice, the fact that Christ is our Redeemer and that "by his stripes we are (to be) healed"; that through his death our reconciliation was made possible. Z'09-4364.
- 13:39 Could not be justified by the law of Moses - Their Law Covenant; for that justification was only for a year, and "the Law made nothing perfect," while the blood of Jesus, applied on behalf of believers, is effective for all the various kinds and degrees of sin traceable, directly or indirectly, to the original sin of Adam, under the condemnation passed upon all. Z'09-4364.
- 13:41 Behold ye despisers etc. - (Cited from Hab. 1:5) The Apostle did not say that a rejection of his message would condemn them to eternal torment, nor that this quotation declares absolute hopelessness for the despisers when they perish. 1 Tim. 2:4; 2 Cor. 4:4. Z'09-4364.

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- 13:42 And when the Jews, etc., - In the older manuscripts, this verse reads differently and indicates that the Apostles, after having delivered their address, did not stop (as was the usual custom) in the synagogue to hear and answer questions. Having delivered their message they preferred that it should take effect upon the hearts and that the discussion sure to follow might thus be delayed for a time. Z'09-4364.
The next Sabbath - One version implies that they desired this further information during the week; another that they would expect it on the following Sabbath. Z'09-4364.
- 13:43 Continue in the grace of God - To realize that they had already been recipients of God's grace through the Law and the prophets and that they should go on and attain to the full fruition of their hopes, through the Lord's continued guidance, indicating that our Lord's advent and work were but a further part in the grace of God, in which they had already become sharers, and that to reject this would be to reject all the favours hitherto bestowed on them. Z'09-4365.
- 13:44 Came almost the whole city - Whether they spoke inside the plaza, we are not told. Z'09-4365.
- 13:45 Filled with envy - Their preaching had never drawn such crowds, and besides, the message claimed to be something better than Judaism offered. Behold how the truth is a searcher of the heart! How it draws some and repels others! What a foe to truth is the spirit of ambition, of jealousy, of envy! How it leads the natural man to anger, malice, hatred, strife, envy! And how the interests of the new creature are endangered from the same quarter! How pertinent St. Paul's exhortation that all who name the name of Christ shall put off anger, malice and strife and works of the devil and be clothed with meekness, patience, love, if we would fight the good fight and gain the great prize! Z'09-4365.
- 13:46 Waxed bold - They had spoken most gently, avoiding everything to arouse prejudice and opposition. Now the people in general, dominated by these leaders, needed to be shown the line of truth. Z'09-4365.
Judge yourselves unworthy of everlasting life - What a force there is in these words! God has so arranged matters during this Gospel Age that his Word of truth and grace judges, tests, the honesty, the sincerity of those who profess to be his. Z'09-4365.
- 13:47 Salvation unto the ends of the earth - Very few realize the length and breadth of this great salvation through the only name; that it is yet to extend to every creature, even though it requires the Millennial Kingdom to bring this wide-spread knowledge and glorious opportunity. Z'09-4365.
- 13:48 Ordained to eternal life - This does not signify ordained of God to have eternal life, but literally so many of them as were of the class and character which God proposed should have eternal life - these believed. There is a good thought here which applies as a general principle, namely, under the divine arrangement, the truth and the believing of it, are so related that only those of a certain cast of mind can believe, under present conditions. This includes the thought that they must have a certain harmony with God and righteousness, and that they must submit their minds to the Lord, that they may be taught of him through the channels he may be pleased to use. Z'09-4365.
- 13:50 Stirred up devout and honourable women - Greek proselytes to the Jewish religion. They worked upon their prejudices, slandering the apostles and their work and their motives. Z'09-4368.

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So, all through the age, the professed servants of God have been the persecutors of their brethren! And so it is today. The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed followers, some of them of large influence. It is still true that there are "perils among false brethren." Z'09-4368.

13:51 Came to Iconium - About 75 miles south-east. Z'09-4368.

4:1 Also of the Greeks - Jewish proselytes. Z'09-4368.

14:3 Long time - Probably several months, because there were many converts needing instruction and because it was an excellent field of labour every way. Z'09-4368.

14:6 And fled - Following our Lord's injunction of Matt. 10:23. Z'09-4368.
Unto Lystra - Twenty miles further to the south-east. Z'09-4368.

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum. Z'09-4369.

14:11 In the speech of Lycaonia - In their amazement, no longer in the Greek language, and which the missionaries did not understand. Z'09-4369.

14:12 Called Barnabas, Jupiter; and Paul, Mercurius - The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries. Z'09-4369.

14:13 Would have done sacrifice with the people - Now came a temptation to the missionaries - such temptations as in one form or another are apt to come to all who engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ, or would they stop the procedure forthwith? Such temptations are very forceful with many. "Let us do evil that good may follow." The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly. Z'09-4369.

14:15 And preach unto you - Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers. Only a scrap of the discourse is given. Z'09-4369.

14:16 Suffered the nations to walk in their own ways - We may suppose that the Apostles here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at (Acts 17:30), or paid no attention to, were now ending; that a new phase or turn of his great divine plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless, he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt, also, he showed the people that the divine call at the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his bride in the kingdom. Z'09-4369.

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- 14:19 Certain Jews - Zealous as Paul of Tarsus himself had been to oppose the message. Z'09-4369.
Drew him out of the city - To be devoured by beasts and birds. Z'09-4369.
- 14:20 As the disciples stood about him - Evidently some disciples had been made. Z'09-4369.
He rose up - Such a man with such a spirit was necessarily a force wherever he went; a force for good as he had once been a force for evil, because now the spirit which energized him was a consecrated one, an holy one. Z'09-4369.
- Evidently some divine power, some supernatural strength was accorded to the Apostle, else he never could have so quickly recovered after the stoning. The explanation is, first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, divine co-operation, assisting him so to do. And will it not be considerably so with us? Will not faith and courage and Zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with literal stones or the symbolic arrows, the bitter words, is he not able to succour us, that we be not overwhelmed? Z'09-4369.
The next day he departed - Wisely determining that it would be unwise to do more public work at Lystra, so long as the public mind was in such a ferment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith might not so well have been able to stand it. Z'09-4369.
- 14:21 And Antioch - The Ecclesia which sent them forth as their representatives. Seeking not merely return, but braving return by the same way as they went. Z'09-4369.
- 14:22 Through much tribulation enter into the kingdom - In harmony with our Lord's words:- John 16:33; Matt. 5:11 and 1 John 3:13. Z'09-4369.

This is not because divine power is not able to shield us from the tribulations, not because our Lord is not interested in our welfare, but quite the contrary, because according to divine tests placed upon the church, the new nature can be developed, educated, crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines - faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised. But, thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder. Z'09-4326.

- 14:23 Ordained them elders - The invariable custom in the early church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets - public exponents. Hence, it is important that we learn what is meant by the word "ordained."
- At the present time, the word ordination is generally used in reference to a ceremony of installation; but this is not the significance of the Greek work cheirotoneo, used in this text. It means "to elect by stretching out the hand," still the usual form of voting. (See Young's Analytical Concordance and Strong's Exhaustive Concordance.)

There are two ordinations proper. One of God; one of men.
 (1) The ordination of God is the begetting of the holy Spirit. Without this no one is authorized to preach the Gospel. (Isa. 61:1; 1 John 2:27). All who have received the ordination of God have the

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authority to preach according to their opportunities and abilities. (1 Peter 2:9)

(2) There comes, however, another special ordination of those who are called ministers of the Gospel. This ordination by the church. To our understanding each congregation should have those whom it has chosen ordained in a Scriptural way - by stretching forth of hands - by a vote.

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. Z'15-5807-08.

(This subject is dealt with more fully in Vol. 6, S.S., pages 276 - 279).

- 15:1 From Judea - From Jerusalem, the headquarters of the church. Z'09-4374.

Except ye - Gentile Christians. Z'09-4374.

- 15:2 They determined - Exercising the "spirit of a sound mind." Z'09-4374.
Should go ... unto the apostles and elders - They did wisely, therefore, to consider that the will of the Lord on the subject was positive and that his will would be indicated through the Apostles, of whom our Lord had said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatever ye shall loose on earth, shall be loosed in heaven." Z'09-4374.

- 15:5 Saying, That it was needful to circumcise them - It took time for them to become convinced that the divine programme had taken another step forward. Z'09-4374.

- 15:9 Put no difference between them - What more could be asked? And these Gentiles had received all this favour without having come under the bondage of the Law Covenant. Z'09-4374.

- 15:10 To put a yoke - They realized that the Law Covenant was indeed a yoke. Z'09-4374.

- 15:11 Through the grace of the Lord Jesus Christ we (Hebrews) shall be saved even as they (Gentiles) - They even recognized that in some respects the Gentile, free from the Law, never having come under that yoke, held the superior position of the two; hence the statement of this verse. Z'09-4374.

- 15:12 Kept silence - The kindly deference of the Apostles, one to the other, is quite marked in this account. Z'09-4374.

- 15:20 See Verse 29.

- 15:28 Necessary things - It was not intimated that absence from these would make them Christians, for nothing but faith in Christ and consecration to him and endeavour to walk in his steps could constitute them Christians. By these recommended abstentions they declared, "It will be well with you." (v.29); you will find these recommendations profitable to you as followers of the Lord. As a matter of fact, the Apostle Paul has pointed out most forcefully that "Love is the fulfilling of the Law," because love for God would control the life as respects holiness, and love for our neighbour as respects earthly justice. The things here recommended were necessary to a preservation of the fellowship of the "body" composed of Jews and Gentiles because of their different education and sentiments. Z'09-4374.

(See also Vol. 5, S.S., page 275, par. 2).

- 15:29 Abstain from meats offered to idols - Because certain Jews would consider the eating of such meats as participation in the heathen idolatry. It was advisable that the Gentile Christians abstain from the use of their liberty in this direction, out of deference to the weaker brethren, Jews and Gentiles who could not so deeply philosophise and whose consciences might be injured. Z'09-4374. Compare 1 Cor. 8; 1 Cor. 10:19,28.

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And from blood - To the Jews it was forbidden, and under his covenant it was made a symbol of life - to partake it would imply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol representing the sin-offering; for by the blood, atonement for sin was effected. To emphasize these typical lessons the Jew had been forbidden to use blood. And there may be other, sanitary, reasons connected with the matter, which are not yet known to us. Z'09-4374.

And from things strangled - Animals taken in traps, whose blood was not shed or drained out by bleeding to death, as the Jewish law required of all meats that should be eaten. Z'09-4374.

And from fornication - Greek, "harlotry."

It is difficult to understand why one moral precept should be thus separated from others and placed on the list with ceremonial requirements. Are we to understand that the Gentiles are free to commit all the crimes not stipulated by this Conference? Surely not. Rather all the requirements of the Law are included in the one law of the New Creation - Thou shalt love the Lord, and thy neighbour. Z'09-4374.

- 15:31 They rejoiced for the consolation - The wise course pursued brought its good results. Harmony prevailed, unity of spirit, fellowship amongst the members. The secret of this lay in the fact that the Lord was recognized as having the supervision of the Church's affairs, and as guiding her course and directing her way through the appointed channels, the Apostles. Z'09-4375.
- 15:36 Let us go again ... where we have preached the word of the Lord - Seeing that there were many labourers in Antioch, and that a larger field was little worked. So a second missionary journey was planned. Z'09-4399.
- 15:40 Paul chose Silas - (Sylvanus) - With whom he had become acquainted at the Jerusalem Conference (v.22), and who is reported to have been a Roman citizen, as was St. Paul. Z'09-4399.
- 15:41 Through Syria and Cilicia - Confirming the faith of such as had been accepted of the Lord through the Apostle's first missionary tour. Z'09-4399.
- 16:1 Came to Derbe and Lystra - See Comment 15:41, which applies also to these places. Z'09-4399.
- 16:4 Delivered them the decrees - The decision of the Jerusalem Conference, that the Jewish law should not be binding to the Gentiles, except in certain features. See Chapter 15, v.29.
- 16:6 Forbidden of the Holy Spirit - For explanation of this passage see Vol. 5, S.S., page 276.
- 16:7 Suffered them not - The message did go there later, possibly at a more opportune time. But this was the time for sending the message to Europe. Z'09-4399.
- 16:9 Come over to Macedonia and help us - The Apostle accepted this as of divine leading and promptly began the journey which took him into Europe. Z'09-4399.

It is supposed that it was about this time that Luke, the physician, became attached to Paul's company. A man of education, a scribe, as well as a physician, the Lord evidently provided him as St. Paul's amanuensis, that thereby the Apostle's letters should reach many of the churches of that time, as well as the Lord's people from then until now. Thus it came that Luke wrote not only a version of the Gospel, but also the book of the Acts and nearly all of St. Paul's epistles. Here we have another illustration of the privileges of the various members of the body of Christ. Luke could not be the Apostle Paul, nor could he do St. Paul's work, but

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he could be used of the Lord honourably and efficiently in a greater spread of the truth.

So it is with us. If filled with the Spirit of the Lord, it is our privilege to be used to some extent in some service for the truth. And any service for the Lord and the brethren, even to the washing of feet and any menial service, is, as our Lord shows, honourable and a privilege. Z'09-4399.

16:12 From thence to Philippi - In Greece; which appears to have been the first place for the preaching of the good tidings in Europe. Z'09-4399.

16:13 Where prayer was wont to be made - Apparently there was no synagogue in Philippi. Not having the facilities of a synagogue, they probably had not Scripture parchments, and hence no reading of the law, but merely prayer and worship. Z'09-4399.

16:14 A seller of purple - Dyes were much more expensive in olden times than now, and the secret knowledge of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Z'09-4399.

16:15 And her household - The fact that Lydia's household believed, implies that she was the mother of adult children. And these were so thoroughly under her influence that they worshipped with her the true God, neglecting the idolatries prevalent in Philippi. Z'09-4399.

If ye have judged me to be faithful to the Lord - She seems properly to have realized that, instead of honouring them, she was honouring herself and her home by having such guests - the ministers of God, the brethren of Christ - under her roof. Z'09-4399.

Come into my house - We may infer that she was a widow, since her husband is not mentioned. Hence it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home. Z'09-4399.

And she constrained us - Implying that the Apostle was not too ready to force himself upon anybody, but was gradually drawn or led to accept the invitation. He did not urge, saying, Surely myself and companions who have preached to you should be served by you in temporalities - though that was the truth. How beautiful it is to see God's children wisely exercised in such matters! How much more is their influence upon one another for good. Z'09-4399-4400.

16:16 And it came to pass - And note the sharp contrast that, after specially guiding the apostles to this place and then to a very small meeting and apparently one family of converts, the Lord next allows what seems to be a great catastrophe to befall his faithful servants. Z'09-4400.

Possessed - Obsessed. Z'09-4400. - Eph. 6:12.

16:17 These be servants of the most High God - Of course the girl did not know them but the evil spirits knew them. To what extent they forecasted the results we may not definitely know. Z'09-4400.

16:20 Trouble our city - They could not legally attack the apostle, because he had done the woman no harm. Z'09-4400.

16:22 The magistrates - Who held office specially for the preventing of rioting and for preserving order. Philippi was a Roman province in Greece. Z'09-4400.

16:23 Laid many stripes upon them - Presumably with rods, and to satisfy the mob and restore peace quickly. Z'09-4400.

Cast them into prison - What a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the truth!

Let us remember that the God who changes not is our God, and

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has supervision of the interests of the church today as then. Let us remember that he requires of us today, as of those missionaries, that we be willing to represent him, willing to endure hardness and thus to make full proof of our ministry - of our service for Christ and his message. Z'09-4400.

- 16:25 Paul and Silas prayed and sang praises to God - Notwithstanding the fact that, like other prisons of that time, it must have been a most unhealthful and disagreeable dungeon. It was because they realized the truth of II Cor. 4:17 that they were enabled to triumph in their hour of distress. Z'09-4406.

The account tells us that St. Paul alone rebuked the evil spirit and thus he alone was responsible for the tumult. We can readily see how Silas might improperly have taken a course in opposition - might have publicly reprimanded St. Paul and partially, at least, have joined with the multitude and thus have escaped arrest and beating and imprisonment. Or, if his disloyalty had been greater than this, he might have upbraided St. Paul and said, Why did you not mind your own business and let that young woman alone? She was commending us, not opposing us. We should have gone right along preaching the Gospel. You are always getting us into trouble. I intend to leave and to start on a more successful missionary tour of my own. But Silas, a worthy companion of the noble Paul, recognized the Lord's blessing upon the Apostle, and that he was being specially used of the Lord, and that whatever experiences came to them, the Lord was able and willing to overrule for good. Thus Silas was privileged to share in the privileges of the beating, of the songs, of the conversion of the jailer. Heb. 10:32. Z'09-4407.

(N.B. It is indeed remarkable that practically none but the Christian religion possesses a hymnology. Buddhists have none; the Mohammedans have none; the Confucians have none, and these three represent more than one half of the world's population. Indeed, there seems to be nothing happyfying or consoling in any religion except that of the Bible. Z'09-4406.)

- 16:27 Would have killed himself - Knowing that he would be held responsible. Z'09-4406.
- 16:28 Do thyself no harm; for we are all here - By this time, the jailer was fully convinced that the missionaries committed to his care were remarkable men - not ordinary criminals. Z'09-4406.
- 16:30 What must I do to be saved? - What must I do to come into relationship with God, that I, like you, might be able to realize his loving care in all of my affairs; that, like you, I might be able to glory in tribulation, and to realize that all things will work together for my good under divine providence? Z'09-4406-07.
- 16:31 Believe on the Lord Jesus Christ, etc. - Taking this as the text, the missionaries explained to the jailer and his household some of the philosophy of the divine plan of atonement. Z'09-4407.
- 16:33 And was baptized - Thus symbolizing their death to the world and to sin and self, and their desire to walk in newness of life as "members" of Christ. Z'09-4407.
- 16:35 Let those men go - Evidently realizing that they had not just cause against the missionaries. The beating and imprisoning of them was merely to satisfy the public clamour. Z'09-4407.
- 16:37 Let them come and fetch us out - St. Paul had not been a lawyer for nothing! They were Roman citizens and had been unjustly dealt with and would have to be treated in such a manner as would show that they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. On the other hand, notice the spirit of

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compromise. The missionaries did not insist on going forth to preach in public and demand that they be given legal protection in the exercise of their liberties. Z'09-4407.

Some of the Lord's people make the mistake of not insisting sufficiently on their rights and others err in the opposite way of insisting too much for their earthly rights. Here we find illustrated the proper course - "the spirit of a sound mind." He insisted on such of his rights as were reasonable and necessary for the cause, and he freely relinquished other rights in the interests of peace; in harmony with the Scriptures, "Seek peace and pursue it;" and again, in harmony with his own exhortation, "So far as lieth in you, live peaceably with all men." Z'09-4407.

16:40 And departed - Concluding that they had accomplished all in their power and that God's providence was now directing them elsewhere. Matt. 10:23. Z'09-4407.

17:1 When they - (Paul, Silas and Timothy).

Came to Thessalonica - After a journey of about one hundred miles to the south-west. En route they had passed through two cities, where apparently they found no opening for their message, no hearts prepared. Philippi was one of the few cities where the Gospel made any headway, that had not first come under the influence of Judaism to some extent.

Thessalonica was made famous by the fact that two of St. Paul's epistles were addressed to the Christians of that city. Z'09-4407.

17:2 Reasoned with them - The word here rendered "reasoned" implies a dialogue or discussion. This form of preaching the Gospel, which has fallen considerably into disuse amongst Christians, is an excellent one. Z'09-4408.

17:3 Must needs have suffered - The Jews knew of the Scriptures which referred to his sufferings, but they ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honour and power. The Apostle showed the connecting links - that death reigned over the race through the power of sin inbred, and that none could be released from this condition without a Redeemer. Z'09-4408.

17:4 Some of them believed - The division time had come. The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; they were being gathered into the Gospel garner, into the spirit dispensation. They were being transferred from Mosesto Christ, from natural Israel to spiritual Israel, called to be a "royal priesthood," a "peculiar people," for a divine purpose. Z'09-4408.

17:5 The Jews ... moved with envy - Because the arguments were too strong for them and because not being humble-minded, but proud-spirited, they became jealous of the success achieved by these strangers who had been in the city but a few weeks. Z'09-4408.

Set all the city on an uproar - Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, arousing prejudice, hatred, malice, etc. Z'09-4408.

Assaulted the house of Jason - This attack, apparently was not permitted of the Lord until the work of propagation had been well accomplished. Z'09-4408.

17:7 Another king, one Jesus - This was almost the exact charge made against our Redeemer. And there was a measure of truth in it, for the Caesars not only claimed to be civil rulers of the world, but also claimed the title Pontifex Maximus, or chief religious ruler. While the kingdom that Jesus and the apostles preached is a heavenly one, the message includes the thought that in due time, this heavenly

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rule or authority would be extended to the affairs of earth, and Messiah's Kingdom be worldwide, under the whole heavens. We can readily see how such a proclamation might be construed as treasonable from the worldly standpoint, but surely the Jews had no excuse for using their influence along these lines, for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a kingdom hope. Z'09-4408.

17:9 Taken security - Bonds to guarantee against a certain forfeit of money or property. Z'09-4408.

17:10 Sent away Paul and Silas - Who realized that their work at Thessalonica was at an end and that they must not jeopardise the interests of the cause and their friends by further public utterances. Z'09-4408.

17:11 More noble - The Greek word here used for "noble" seems to imply persons of noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favourable, wherever found and from whatever causes; the true nobility implies reasonableness, as distinguished from prejudice. Z'16-5913.

Searched the Scriptures daily - Here is a suggestion to us - to all. We should have a judgment and conviction respecting the divine Word, but it should not be so unreasonable a one as would hinder us from receiving a further knowledge from the same source. We are to try the spirits, the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." Z'09-4408-09.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected. Z'16-5913.

Let us then, not only search the Scriptures daily and obtain intellectual appreciation of the divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of divine government. Let us come more and more into sympathy with them - come into fullest harmony with our Creator and his requirements. Z'09-4409.

17:14 Sent away Paul - Concluding that they had received a sign that they should move forward. Let us consider how much we might gain by following such a course! Let us be on the alert to watch for the leadings of the Lord's providence, and while not fleeing persecution in the ordinary sense, be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that he had service for us in some other field of labour. Matt. 10:23. Z'09-4409.

17:16 Athens - Then the center of the world's culture, intelligence and worldly wisdom. Athens boasted that in one century of its intellectual dominance it had sent forth more intellectual giants into the world than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion, as Rome was the center of the world's imperial authority, and Athens was the world's intellectual capital. Z'09-4409.

Wholly given to idolatry - And apparently utterly ignorant of the true God. Pliny, the historian, notes the fact that about this time

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Athens contained more than 3,000 public statues and a countless number of lesser images in private houses. Z'09-4409.

- 17:17 Therefore disputed he - It is generally admitted that this word does not well represent the thought of the original, which rather signifies conversed, or reasoned. Disputes, in the ordinary sense of that word, are of little value, usually accomplishing little good. Z'09-4409.
- 17:19 What this new doctrine ... is? - However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, but particularly that they might the better defend their own position to which they were already committed. Z'09-4409.
- 17:22 In the midst of Mars Hill - Probably in the great structure known as the Parthenon. Z'09-4409.
- 17:23 To the Unknown God - This became the text of the Apostle's discourse. He preached the true God and Jesus Christ whom he had sent. Z'09-4409.
- 17:25 Neither is he worshipped with men's hands - "They that worship him must worship him in spirit and in truth."
- 17:26 Determined the times before appointed and the bounds of their habitation - The appointed season in which they should come to a knowledge of himself, according to the place of their residence. Z'09-4410. - Under what conditions the nations may prosper and what liberties and opportunities they may have. Z'10-4629.
- 17:27 Seek the Lord - New Testament evidences on this subject of seeking the Lord give the thought that not very many are in the condition of heart to seek him at the present time. 2 Cor. 4:4. Z'10-4629. Feel after him - With a desire to find him. Z'09-4410. And find him - "Draw nigh to God, and he will draw nigh to you" (James 4:8) - He will be pleased to bless by a manifestation of himself. In fact this is the very object of this present age - to find, to enlighten, to bless, and to gather into a special class those who "hunger and thirst after righteousness."
- Those who thus seek after the Lord he guides, draws, influences. He leads them to the Lord Jesus Christ, pointing to him as the necessary way by which they may approach himself (Acts 4:12). And as they draw nigh and continue to approach closer by God's grace, they are brought by and by to a full realization that God is willing to accept them as sacrifices, as "members of the body of Christ." (Rom. 12:1). Z'10-4629.
- 17:29 Forasmuch then - The Apostle, in speaking to philosophers, spoke from the standpoint of reason, instead of attempting to discuss the matter from the standpoint of divine revelation. Thus to the barbarians and to the stonics of Athens, he became a philosopher, that he might the better assist them to the true philosophy and the plan of the ages. Z'09-4410. The offspring of God - In one sense of the word, the entire human family are brethren and all of them God's children. Z'09-4410. Like unto gold and silver, etc. - If humanity be the offspring of God, as his children they should in some degree resemble him. This being true, the gold and silver and stone images must be very poor representations of the true God. Z'09-4410.
- 17:30 This ignorance God winked at - Let go unnoticed, because until now, his great plan had not reached that stage of development which authorized the sending of the message to you. Z'09-4410. Commands all men everywhere to repent - Of sins, all unrighteousness, and to come back into harmony with himself. Z'09-4410.

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Another step has now been taken in his great plan. Since Christ has died and ascended up on high and "appeared in the presence of God for us" - for believers - God is now willing to accept any who come unto him through Jesus. Z'10-4629.

17:31 He - Jehovah. Z'11-4829.

Hath appointed a day - The Apostle recognizes the fact that the judgment had not begun in his day. Z'12-5083.

He will judge - In the first judgment, Adam, on trial, was found unworthy of eternal life and was sentenced to death. His entire race shared in his death penalty. But now, in due time, Christ had redeemed Adam and his race from that death sentence, and thus opened the way for another day of judgment, or trial for life or death eternal. Z'09-4410.

The Subject of the Day of Judgment is fully dealt with in Vol. 1, S.S., page 138, par. 3 - page 144, par. 2.

By that man - Jesus, the Head, and the church his body. Z'11-4879.

Unto all men - This would imply an awakening of the dead.

No other religion than that of the Bible teaches a resurrection of the dead. All others teach that death is a deception - that when men die they really become more alive, when they lose consciousness, they really become more intelligent. Z'09-4410. See Eccles. 9:5.

This message should, as far as possible, be made known to all men everywhere, because every act of their lives will have a bearing upon the future, it will either uplift them to some extent out of the depths of degradation into which the world has been plunged through ignorance and superstition, and bring a development of character, or it will condemn them and bring a measure of retribution, and thus make the conditions of the future more difficult than they would be if righteousness were sought. 1 Tim. 2:6. Z'10-4629.

17:32 Some mocked - Like the philosophers of our day and of every epoch. To the worldly mind nothing seems so irrational and unreasonable as this feature of the Christian religion. Z'09-4410.

Hear thee again - But if the truth did not appeal to them at once, it is quite doubtful if it would do so later. Z'09-4410.

17:34 Clave unto him - The truth is a magnet, which has a drawing power upon the hearts of a certain character. The Lord is seeking a "little flock" only. Z'09-4410.

18:1 Departed from Athens - Where he had made but a brief stay. Z'09-4416.

Came to Corinth - Which was nicknamed the Vanity Fair of the world, because it was a center of frivolity, pleasure-seeking, etc. It is credited with having been one of the most licentious and profligate cities of its day. Z'09-4417.

18:3 Of the same craft - Every Jewish youth was required to learn a trade. Z'09-4416.

18:4 Reasoned in the synagogue every Sabbath - Notwithstanding all his discouragements (See Comments v.5) and the fact that his tent-making labours barely sufficed to provide for him things decent and honourable, he never forgot that his chief mission in life was the preaching of the Gospel. If the earning of his daily bread hindered his preaching during the week, he at least took his Sabbath days for the more important work. Z'09-4416.

18:5 When Silas and Timotheus were come. - Silas had remained for a time in Berea, and Timothy in Thessalonica, and later he returned to Philippi. Meantime, Paul was apparently considerably cast down. His epistle to the Corinthians, written later on, clearly implies

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his discouragement and possible sickness. (1 Cor. 2:3) His rough experiences at Philippi, his small success at Athens, the slenderness of his purse, and his need of fellowship, contributed to make him rather downcast. Of this period of his affliction he wrote to the Thessalonians. (1 Thess. 3:7). And later he wrote of his experience to the Corinthians. (1 Cor. 4:11-13.)

Many of us can find a lesson in St. Paul's experiences. If God permitted him to be in want, to be traduced, slandered, oppressed - if he needed such experiences in order to bring out the best that was in him and to make his epistles the more useful to the church, possibly the Lord's dealings with us at times may be with the same end in view - our preparation for further usefulness in his service. Z'09-4416.

But finally, Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also, as the Apostle tells us, a gift - quite probably from Lydia, the seller of purple dyes. (11 Cor. 11:9). The effect of this encouragement is intimated: - Z'09-4416. Paul was pressed in the spirit - He felt a fresh vigour urging him to still more vigorously present his message and bring matters to a focus and crisis at the synagogue. Z'09-4416.

Apparently, he had been under a measure of constraint, perhaps because of the lack of moral support, which is an important factor with all and an essential to many. Z'09-4416.

- 18:6 He shook his raiment - The shaking off of the dust was not only what our Lord suggested, but a custom of the time, a warning, as it were, that the Apostle felt that he had discharged his entire duty and left the responsibility upon their own shoulders. Z'09-4416. Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles - There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be obtained thus than by a continuance under disadvantageous conditions. When positive bitterness and hatred are manifested, as in the case under consideration, it is better to withdraw. But neither the Apostle, nor we, would recognize as proper, or at all allowable, that the Lord's people should quarrel and take offense one with the other over trifles unworthy of consideration. Z'09-4416.

The effect was good in two ways:-

- 18:8 (1) Crispus ... believed - It helped him to take a decided stand, otherwise he might have been stunted in his spiritual development. Z'09-4416.
(2) Many of the Corinthians ... believed - The fact that the Jews had repudiated the Apostle and his message, drew the attention of the Gentiles more particularly to his Gospel. Z'09-4416.

Opposition is not necessarily an injurious thing to the Lord's cause. It is safe to say that a most dangerous condition is the stagnant one. Z'09-4416.

- 18:9 Were baptized - Thus symbolizing their consecration. Z'09-4416.
Then spake the Lord to Paul ... by a vision - Evidently the Lord saw that his servant Paul needed some special encouragement at this time. Z'09-4416.

- 18:10 Be not afraid ...
For I am with thee, etc. - What an insight this gives us to the divine supervision of the Gospel message and its servants! How these words remind us of the promise that the Lord will not suffer us to

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be tempted above that we are able, but will with every temptation, provide a way of escape! That vision and its message, we may be sure, was not for the Apostle merely, but for us also and for all of the Lord's people from that time until now. The same God is rich unto all that call upon him and able to shield and deliver all of his servants, and will allow them only such experiences as his infinite wisdom sees will be advantageous to his cause, and work out for his servants a far more exceeding and eternal weight of glory. Z'09-4416.

Much people in this city - It may at first seem strange to us that this vilest of the great cities should yield larger spiritual results than any other. The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness. On the other hand, where sin stands out glaringly, it has a repulsive effect upon the pure in heart, upon all who love righteousness, and this repulsion from the evil seems to prepare such hearts and better for a genuine consecration to the Lord for his message. - Rev. 3:16,17. Z'09-4417.

It shows that the Lord knows the heart of all, and has a care, not only for his saints, but also for those who have not yet heard of, and received his grace, but whose hearts are in a favourable attitude of honesty, sincerity.

Further, the Lord is his own superintendent of missions and is able and willing to guide his consecrated servants, not only as to direction and place of service, but also as respects the time they shall remain to accomplish his will and the character of the experiences it will be necessary for them to have in order best to accomplish his purposes. Z'09-4416.

- 18:11 A year and six months - While in other places he had been permitted to remain only a few days or a few weeks. Z'09-4417.

He left Corinth probably six months after writing his letter to the Thessalonians. Z'09-4420.

- 18:19 He came to Ephesus - One of the principle cities of the world at that time, reputed to have been next to Athens in its culture and art, and surpassing it in painting. Its temple of Diana was reckoned one of the seven wonders of the world. Z'09-4420.

And left them there - Where they were about to make their home. Z'09-4420.

- 18:21 Keep this feast - The feast of Passover - not the Jewish feast, of course, but the substitute; as St. Paul explains, "Christ our Passover is slain; therefore let us keep the feast." I Cor. 5:7. Z'09-4420.

I will return - When he did return on his third missionary journey he made a two year stop. Z'09-4420.

- 18:24 A certain Jew - A convert to Christianity. Z'09-4420.

- 18:25 The baptism of John - The baptism of repentance, which was for the Jews only. Z'09-4420.

- 18:26 Expounded unto him the way of God more perfectly - More fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit, possible to all believers. Their course was commendable in that they did not publicly oppose Apollos but appreciated the work that he was doing and sought to assist him to a more complete and more thorough ministration of the Gospel. It is the word spoken in season, not only the proper word, but in the proper manner, that the Lord is pleased to bless and to own. Let us each remember this and seek and pray to be wise as serpents and harmless as doves in the dispensing of the bread of life. Z'09-4420.

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- 19:2 We have not so much as heard whether there be any holy Spirit - Evidently Apollos had not been sufficiently convinced to lead him to attempt a further elaboration of the Gospel, so when Paul returned from his stay of two years at Ephesus (v.10), he found certain Christian brethren there, earnest, but lacking certain of the usual evidences of that time - the Holy Spirit as a gift, as a power to speak with tongues, to heal, etc. Z'09-4420.
- Aquilla and Priscilla, although clear in the matter themselves, had not been recognized as authoritative teachers. Z'09-4420.
- 19:5 Baptized in the name of the Lord Jesus - With the correct understanding - first that they be justified, and second that baptism meant to them an immersion into the body of Christ as members. Z'09-4420.
- 19:6 Laid hands on them - The doctrine of the Laying on of Hands is dealt with in Vol. 6, S.S., page 283, par. 2 - page 285, par. 3.
- 19:8 Concerning the kingdom of God - Understood today by so very few of the Lord's dear peoples - that Christ was the fulfiller of the demands of the Law Covenant, the Messiah, the Redeemer, the glorified head of the Church, at whose second coming the promised Kingdom of God under the whole heavens would be established. Z'09-4420.
- 19:9 Departed from them - Not from the city, which had not persecuted him, but from the synagogue, which was opposing his teaching. Here we have a suggestion also as to our course. First we should be faithful to God; secondly, when our message is rejected, we should not stay to bore people with it, but go to those who have an "ear to hear." We should "preach the Gospel to the meed." Z'09-4421.
- School of one Tyrannus - Near the synagogue which, under the Lord's providence, by rental or in some other manner, became available as a preaching place for the proclamation of the Word. Z'09-4421.
- 19:10 Heard the Word - From Ephesus - "the gateway of Asia Minor", or, as it is sometimes called, "The eye of Asia" - carried to various cities by the travelling public, including Jews and proselytes.
- Some two years before, St. Paul had endeavoured to go into Asia Minor, but "the Spirit suffered him not." The time for the message to Asia Minor had not yet arrived. How evidently God knows the conditions; not only the conditions most favourable for the character development of his faithful Apostle, but also the times and seasons most suitable for his own work in every place, including the arrangements of matters so as to draw out the various epistles, which for centuries have proven so great value to the Household of faith. Z'09-4421.
- 19:11 Wrought special miracles by the hands of Paul - When we think of the gifts of the Spirit conferred upon the great Apostle, the gift of tongues, healing, etc., we appreciate these evidences that he was a servant of God, yet these do not arouse our highest esteem. By miracles through the pen of the Apostle, God has given us rich blessing - far more than natural sight and physical healing. Z'09-4421.
- 19:13 Which had evil spirits - Today, such obsessed ones are styled insane and treated accordingly, whereas probably one-half of the inmates of the insane asylums are really obsessed of the evil spirits, whose brains are not physically disordered. Z'09-4421.
- 19:17 Known to all ... at Ephesus - As these opponents were prominent men. Z'09-4421.
- 19:18 Shewed their deeds - Exposed the fact that many of their deeds were by occult or hidden power. Z'09-4421.
- 19:19 Brought their books ... and burned them - Those who turn to the Lord from darkness and sin, should publicly confess the transformation of their hearts and lives and should destroy everything cal-

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- culated to exercise an evil influence upon themselves or upon others. It is the thorough-going convert - converted from center to circumference - that the Lord permits to honour him; and sometimes at the sacrifice of earthly interests. Z'09-4421.
- 19:21 After these things - Covering a period of about two and a half years from when he left Corinth. Z'09-4420.
- 19:22 Sent into Macedonia - Sending word to the churches en route, which he had established, informing them of his journey and of the fact that a famine had recently prevailed in Palestine and that he purposed taking to the Christians at Jerusalem a present of money from their fellow-believers in the Gospel. Z'09-4432.
- 19:26 They be no gods which are made with hands - It is to be noted that the Apostle and his co-labourers were not guilty of the charge of which they were accused - blaspheming the goddess of Ephesus. Here we have a valuable lesson. St. Paul elsewhere said, "Let none of you suffer as an evil-doer, nor as a busybody in other men's matters." It was not necessary for the Apostle to say one unkind word in reference to the goddess Diana. His commission was to preach the good-tidings of great joy - not quarrel with false gods, or their worship. The persecution therefore was for right-doing. There is a lesson here for us, too. It is not necessary for us to do or say a single unkind word or act towards our friends in Babylon. It is not necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel message. Z'09-4432-33.
- 19:27 Not only our craft is in danger, but also the temple of the great goddess Diana - With a wonderful cunning he combined with this thought of the duty of supporting their city religion, that of the duty also of looking out for their pocketbooks. Who can think of stronger grounds of argument with people in general? Z'09-4432.
- In strong contrast with those who are ready to sacrifice their earthly interests rather than do harm, and in order that they may do the more good. Verily there is a power, a wonderful power, in the religion of Jesus, our Redeemer. Z'09-4432. (Comp. Acts 19:18,19).
- 19:29 Filled with confusion - The adversary, no doubt, helped on the matter. The people were in a frenzy of despair, as though the feared collapse of their religion and their prosperity were already upon them. Z'09-4432.
- Caught Gaius and Aristarchus ... Paul's companions - In the Lord's providence, St. Paul was absent. Aquila and Priscilla, who kept the home, were there and, although as working people and home-keepers they were not molested or arrested, they were evidently loyal to the Apostle and to the cause to the very last degree. Thus the Apostle, subsequently writing respecting them, remarked that they endangered their necks for the sake of the truth. Z'09-4432.
- 19:30 Suffered him not - Believing that his presence would have accomplished nothing with people in so unreasonable a state of mind, and St. Paul agreed with them, because no other course would have been the wise or proper one. Z'09-4432.
- 20:1 To go into Macedonia - To make a tour of the European churches which he had founded. These visits are supposed to have consumed several months of time. Paul was en route for Jerusalem, for whose poor at his suggestion collections had been made in the four provinces in which he had been preaching. Z'09-4458.
- 20:15 Came to Miletus - About 50 miles south of Ephesus. Z'09-4458.
- 20:17 And from Miletus - Where the vessel on which the party were to go to the Jerusalem port was detained indefinitely. Z'09-4458.

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- 20:18 He said unto them - We are not to understand his address to these elders as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede, and of which he boasted nothing. The rehearsal was given, not for his own sake, not as indicating personal vanity and self-praise, but with a view of quickening the recollection of his hearers and making the lesson of the hour more impressive upon them. Z'09-4458.
- 20:19 With all humility of mind - His conduct had not been haughty and overbearing; he had not sought to "lord it" over the church. Z'09-4458.
- 20:20 Kept nothing back - By calling attention to these elements of his own character he was laying the foundation for his subsequent exhortation to them that they should copy his zeal, his fidelity. He had been a faithful over-seer or bishop, watching over their interests. He had been a faithful pastor, guiding their welfare and seeing to their nourishment in spiritual things. Knowing the truthfulness of these presentations, and having the whole situation in mind, they would be the better prepared to receive from such an one his parting exhortation - the great lesson he had to give them. Z'09-4458.
- 20:22 Bound in spirit - Although possessed of his physical liberty, he felt a bondage or restraint upon his mind that he could not shake off. Z'09-4458.
- 20:23 Witnesseth in every city - Through assurances from others, through the "gifts." Z'09-4458.
(For further comments on this verse See Vol. 5, S.S., page 277, par. 1.)
- 20:25 Among whom I have gone preaching the kingdom of God - To be established under the whole heavens for the rule of mankind; for the suppression of sin and death; for the uplifting of those bound by these enemies. As a precedent to that general blessing of the world, for which we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven," the divine proclamation first calls out the "little flock" to be joint-heirs with their dear Redeemer in that kingdom. Z'09-4458.
- The Apostle had become apparently more intimately acquainted with the Ephesus church than with any of the others. Apparently it was one of the most flourishing of them all. He had, by the Lord's providence, spent more time with them and evidently the results procured justified the prolonged stay.
- See my face no more - Partings between friends are always grievous. And parting with no hope of seeing each other again this side the veil is a doubly severe ordeal. Z'09-4458.
- 20:27 Not shunned to declare unto you all the counsel of God - Surely the same message which, by divine arrangement, has come down to us in his epistles addressed to the various churches. We note that St. Paul's message contained not one word respecting eternal torment, which is not part of the divine plan. Surely from these epistles we now assent that St. Paul was very patient in reproving, instructing, encouraging the Lord's dear people. He was much used of the Lord because he had given himself so thoroughly to the Lord. Z'09-4458.
- 20:28 Take heed ... unto yourselves - Specially the motives lying behind your deeds. Z'09-4459.

Whoever attempts to do shepherding in the church will need, first of all, to watch himself lest he fall into temptation, for, as the Apostle declares, those who accept the position of elders

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in the church - pastors, overseers, are exposed to special trials, special difficulties. They need primarily to take heed to themselves, lest, having preached to others, they themselves become castaways. Z'09-4459.

And to all the flock - Those who accept the ministry or service of the church as elder-brothers under the divine regulation, should realize that they have assumed a weighty responsibility respecting which they must "give an account to God." (Rom. 14:12). This does not mean fault-finding with the brethren. It does not mean merely preaching to them; not merely visiting the sick and counseling the troubled. It means an oversight, a care of all the interests of the congregation and the individuals of it in their every detail. Those who are over-charged with the cares of this life are not in a condition, in any sense of the word, to accept the responsibilities of this service in the church of the living God, and should not be invited to do so; should not be voted for as elders. Only those who seek first the interests of the Lord's Kingdom and the righteousness which it represents are in any sense or degree properly suited for such service in the church. Z'09-4459.

Over which the holy Spirit hath made you overseers - The Revised Version reads, "in the which the holy Spirit hath made you bishops," Thus agreeing with the general Scriptural statement that the elders of the church are not over the church in the sense of a superior, or "clergy" class, but in the church - members of it - overseeing members, assisting members, by appointment of the Lord through the channel of the church. Z'09-4459.

Purchased with his own blood - Reminding the elders of this by way of impressing this duty of oversight; that this value in the Lord's sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service which they could render. Z'09-4459.

(For further comments on this verse see Vol. 5, S.S., page 278)

20:29 Shall grievous (ferocious) wolves enter - The intimation seems to be that the wolves are not part of the flock at any time. Our Lord warned, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15) This seems to imply the thought of deception - walking like sheep, going about among the sheep and representing themselves to be sheep, wearing sheep's clothing, but never being real sheep. Z'14-5388.

Not sparing the flock - Their object in coming into the flock is selfish, their influence is that of a wolf amongst sheep. A wolf worries the sheep - his intention is to kill them to suck their blood. So there seems to be a class who pervert the truth, injuring the flock, stirring up arguments that confuse the flock, destroying them as new creatures, and dragging them down to death. Z'14-5388.

20:30 Of your own selves - Of the flock itself, and especially amongst the elders. Z'09-4459.

Speaking perverse things - The word in the original signifies, distorted, twisted. Those who begin to lose the spirit of the Lord begin to lose their clearness of appreciation of the truth. Z'09-4459.

Draw away disciples after them - Desirous of being leaders, they would not hesitate to produce a schism or division in the church, to help along their ambition. Z'09-4459.

They seek to draw them away as their own - not recognizing that the church is the Lord's flock, that they are the Lord's sheep. In

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this there is a selfish attitude quite contrary to the spirit of the Lord and to the Scriptures. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted" is the principle of the divine government. If any one would be a true elder, a real servant of the Lord, he is to remember these things, and to avoid everything that would be of a self-seeking spirit. Otherwise, he may be sure that he will do injury, not only to himself, but to others also, by such a course.

Sheep are very timid animals and need some kind of leading. In the absence of a shepherd, they need some one of their own number to be, as it were, leader for them. In flocks of sheep there are wise sheep - rams of the flock, leaders - that the sheep learn to follow, in the absence of the shepherd. These old rams of the flock would represent elders in the church of Christ. The ram's horns constitute a means of defense, with which he could drive off adversaries in the time of attack, and the sheep would be able to get behind him.

But the Scriptures speak of danger as respects some of the rams of the flock - certain leaders of the Lord's people. (Ezek. 34:17-23). These rams got into the stream and made it muddy, defiling the water. He-goats are also mentioned; this as an illustration of the disposition of some elders of the church of Christ, and should not be lost upon us. We are told that owners of sheep sometimes use a goat as a leader of the flock, because a goat is more combative than a sheep, and thus supply the sheep courage, etc. We do not know how many of the Lord's flock are being led by a goat. But whenever any one manifests the goat disposition, the Ecclesia should strictly avoid making him a leader. Z'14-5389.

The Scriptures in general imply that the severest experience along these same lines are due to come upon the church in "the evil day" with which this Gospel dispensation will close. Z'09-4459.

20:31 Therefore watch - Against these evils so graphically portrayed. Z'09-4459.

I ceased not to warn every one night and day with tears - Showing clearly that the great Apostle felt properly the weight of responsibility resting upon him as a servant of God and an ambassador of the King of kings and an over-shepherd and over-seer of the Lord's flock. Z'09-4459.

20:32 The word of his grace - The Gospel message. Z'09-4459.

Able to build you up - To give us the necessary development of character, of heart and head. Neglect of God's Word of grace, neglect of his promise, means a deficiency of strength to bear the trial which is our portion. It means also the opening of the door for Satan to put light for darkness and darkness for light, for our confusion. It means that those who will not give strict heed in following might be unable to distinguish between the bleating of sheep and "the midnight howl" of the wolf; might be unable to distinguish between those who are holding fast and blowing on the trumpets of the Lord's Word and those who are seeking to cause divisions amongst the sheep and speaking perverse things - misrepresenting facts, that they might divide the flock and draw some after themselves. Z'09-4459.

20:33 I have coveted no man's silver, etc. - He was not serving them for the accumulation of wealth, nor to secure the comforts of the present life. He coveted their hearts. He coveted the pleasure of bringing them into relationship with the great Head of the church, as members of his Body. Z'09-4460.

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St. Paul had already pointed out that the lesson of the law was that the ox that threshed the corn should be allowed to have a share of it for his nourishment, and that similarly those who ministered to the church in spiritual things, legally, justly, should have a share in the temporal blessings of those whom they serve. He had also pointed out that if he had served the church spiritual things of immeasurably more value to them than earthly things. It would be a small thing indeed for the church to minister to his temporal needs. But, while noting these as points of equity, which should be observed by the church, he did not require these things of them. It would be to their advantage to see these matters in their proper light and act accordingly. But if they did not see their privileges in serving him and other ministers of the truth in temporal matters, he perceived that this offered him a still larger opportunity for self-sacrifice, self-denial in the service of the truth. Z'09-4460.

20:34 And to them that were with me - Apparently some of those who were of St. Paul's company had no trade or could find no profitable employment, while the Apostle's trade of sail-making, tent-making, was apparently a lucrative one, furnishing employment in the various seacoast cities visited. Z'09-4460.

20:35 To help the weak - The general disposition of the fallen nature is to give adherence or support to the strong and to expect the weaker ones to rally around and uphold us. This is self-pleasing - the way of the fallen nature. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ. Z'16-5926

It is more blessed to give - To the self-sacrificing degree. Z'09-4460.

Thus Paul reveals the secret of his success as a servant of the Lord. The art of giving himself is one of the secrets of a happy Christian life. Z'16-5935.

21:3 The ship was to unlade her burden - Indicating that it was a cargo sailing boat. No swift yacht had happened to sight them and take them on board and carry them to their destination. Z'09-4466.

21:8 Philip the evangelist ... one of the seven - See Acts 6:5.

21:9 Which did prophecy - Just what is signified by this we may not surely know. We are not to assume hastily that these four young women were public teachers in the church, in the face of the Apostle's clear statements on the subject. They may have had some public occupation along the lines of public speaking or teaching - possibly they were school teachers. The teaching of that time was not, as now, through the study of books, but by oral presentations or prophecy. Z'09-4467.

21:10 A certain prophet, named Agabus - Possessed of the spirit of prophecy, after the manner of the ancient prophets, so that he foretold future events. He was well known to the church. It was he who had prophesied the great famine throughout the world, which came to pass in the days of Claudius Caesar. (Acts 11:28). Z'09-4467.

21:12 Resought him not to go up to Jerusalem - Ordinarily we would have supposed that the advice was good and that it were not wise to go into difficulty. But St. Paul apparently had some other advice from the Lord under which he was operating - something compulsory upon him, which led him to brave anything to fulfil his duty. We are not to think of the Apostle as stoically, coldly going into this trouble. Such a thought is dismissed when we notice his reply to his insistent friends. Z'09-4467.

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21:13 What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus - Heroic words! Noble sentiments! Faithfulness personified!

Evidently the Lord was testing the Apostle, developing in him character, stability, faithfulness. Not that he did not have these qualities before, but that all these experiences would tend to deepen and fix that character. He intimates to us that he went to Jerusalem under a vow, under some solemn pledge to the Lord, in faithful performance of some duty. The question now was, Would he keep this vow? Would he fulfil the obligation or would he be turned aside from it by fear of what man might do to him or by the entreaties of friends? We rejoice in the Apostle's Spirit, in his faithfulness, his courage. Since he understood it to be the Lord's will, that he should go to Jerusalem, he knew that the Father would overrule all things, in harmony with the counsel of his own will.

Apparently his visit to Jerusalem was opportune, we might say necessary, to the cementing of the "household of faith," and to the assisting of some of them to a clearer position in regard to the obligations of the law and the liberty from the law to those who accepted Christ. Besides, from this place the Lord had ordained that the Apostle should go to Rome to declare his name there also, in the political capital of the world; and that he should first declare the Gospel to Agrippa and Festus and other notables, and through them be called to the special attention of the Emperor and others in authority at Rome.

Let us remember, that all of the Lord's special dealings with his people during this Gospel age, are with a view to developing them in character, not only good character, but fixed character. It is not sufficient that we accept Christ, nor sufficient that we should preach him to others. To be fit for the heavenly Kingdom, we must develop characters in harmony with our Lord - gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship. We are to copy our Teacher, who is also our Redeemer. We are to let his light shine. It is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life; hence valuable opportunities and precious lessons are wasted upon them. Z'09-4467.

21:14 We ceased - It was quite proper that the Apostle's friends desisted from further entreaty. First, because they recognized that he was doing the will of the Lord; and because, in the second place, further effort would evidently fail to move him from his purpose - prove fruitless. Third, because they were making it still harder for him to bear, breaking his heart. Z'09-4467.

21:15 Our carriages - An old English word signifying baggage, or luggage; bag, baggage; lug, luggage; carry, carriage. Z'09-4468.

21:16 With whom we should lodge - At Jerusalem. Z'09-4468.

21:17 When we - Paul, accompanied by Luke and Trophimus of Ephesus; Aristarchus of Thessalonica; Sopater of Berea; Secundus of Thessalonica; Gaius of Derbe; Timotheus of Lystra and Tychicus of Ephesus. (Acts 20:4). Z'09-4484.

Were come to Jerusalem - They arrived at Jerusalem Friday, May 27th, A.D. 57. He was returning from his third missionary tour amongst the Gentiles. He had been absent seven years. Z'09-4484.

21:18 Unto James - Brother (or cousin) of our Lord - Apparently the recognized leader in the Jerusalem church. No mention is made of the other apostles. Probably some of them were absent, engaged in work at other points. Z'09-4484.

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And all the elders were present - When they received the official greeting. Z'09-4468.

This was probably the day of Pentecost. Acts 20:16. Z'09-4484.

21:22 The multitude must needs come together - The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear his personal safety, but also lest his coming might stir up persecution against them all. His activity and persistency made him well known to the Jews in the influential part of the world in which he had been labouring. The Jewish custom that the zealously religious come frequently to Jerusalem to celebrate religious festivals, kept the Jerusalem Jews in touch with the religious interests of the whole world. St. James and his associates realized that in all probability Jews from Ephesus, Athens, Thessalonica, Berea, etc., might be present celebrating the Pentecostal feast. They knew that St. Paul's activities had already been reported, and that some, even of the Christian believers, were troubled at his reported teaching - that the Law was dead and that no one needed to pay any further attention to it. Z'09-4484.

21:23 Do therefore this - And thus contradict these partial misconceptions. Z'09-4484.

21:24 Purify thyself with them - They did not suggest that St. Paul take this vow, but that he be present with these brethren, as a recognition of the propriety of what they did. Z'09-4484.

Be at charges with them - Bear their expenses - which included not only the shaving of their heads and burning of the hair, but also the cost of sacrificing for them four animals each. Z'09-4484.

The shaving of their heads and the offering of sacrifices in demand of the law governing their vow, in no sense of the word interfered with or attempted to add to the merit of Christ's sacrifice. Nevertheless, in our judgment, a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it. Let us not forget, however, that the Lord could have ordered the matter otherwise; could have overruled the matter differently had he chosen. Let us remember that the Lord foreknew that tribulations would assail the Apostle Paul, and had foretold them. Those who are in close relationship to the Lord have his assurance that all their steps are ordered of him and that all things shall work together for good to those who love God and who have been called according to his purpose. What a comfort! What a consolation this is to all of the Lord's people! No wonder such may have quiet, rest, peace, even in times of storm and trouble! Z'09-4484.

21:29 Whom they supposed that Paul had brought into the temple - This would have been a grievous offence from the Jewish standpoint. Only Jews were allowed within the sacred precincts of the Temple. It was on this score that St. Paul's life was in danger. Z'09-4485.

21:31 Went about to kill him - What a spirit of murder can be aroused, and suddenly, too, in the hearts of not only Jews, but Gentiles! And how often we find in the pages of history that such violence and unreason have been manifested in the name of and in defense of various religions! How utterly foreign to all of this is what St. Paul designates "the spirit of a sound mind" - the spirit of reason, Justice - not to mention the spirit of generosity, loving kindness and tender mercy!

Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that, by the grace of God, we will never be thus

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foolish, thus wicked; but contraiwise will become the more gentle and kind and Christ-like as the days go by. Z'09-4485.

21:37 Canst thou speak Greek? - The officer was astonished, for the Apostle spoke Greek fluently. Z'09-4485.

21:38 That Egyptian - Mentioned by Josephus, who, a short time before this, had gathered a large body of discontented Jews, to whom he represented himself as Messiah, and who, as his followers, gave the Roman authorities considerable trouble. Z'09-4485.

21:40 Spake unto them - Promptly the Apostle preached Christ. No doubt he considered his thrilling experiences well repaid by the privileges of that moment. Z'09-4485.

22:3 At the feet of Gamaliel - His family stock was strongly Jewish and religious - Pharisees. This accounted for his not being sent to the University of Tarsus, but instead to Jerusalem to the School of Gamaliel. Nevertheless, quite probably his early association with learned Greeks helped to give him mental poise, which was afterward helpful to him when he addressed all classes.

Tradition has it that his parents were quite wealthy, as their position of Roman citizenship implies. Paul's education in Gamaliel's school further implies this, as that was an advanced School or Siminary, attended by few except the sons of the rich. Z'09-4355.

22:24 Examined by scourging - Until he confessed what he had done wrong that created such a tumult and promised reformation. Z'09-4485.

22:25 Is it lawful for you to scourge ... a Roman? - When undergoing trials and difficulties, however unjustly and however much we realize they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own assistance and deliverance - even as St. Paul took advantage of his Roman citizenship. Z'09-4485.

22:29 Straightway they departed from him - Taking the Apostle's word for it that he was a Roman citizen; for to claim this and to have it found to be an untruthful claim would have meant sure death. Z'09-4485.

22:30 Set him before them - By this time he had recognized that the point of dispute was a religious one, and that his only duty was to preserve peace. Thus Paul was afforded another opportunity to witness the Gospel to the Jews - to their most learned body, to their most influential Court of Seventy. Z'09-4485.

23:1 Paul, earnestly beholding the council - No doubt realizing by this time that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel. Hence the earnestness of his countenance. Z'09-4486.

Men and brethren - Thus putting himself on an equality with them, both in respect to religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of Stephen, Paul, then Saul of Tarsus, was a member of the Sanhedrin. Z'09-4486.

23:2 And the high Priest Ananias - Whom Josephus charges with having been an hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Z'09-4486.

Smite him to the mouth - A special mark of indignity and a protest against the words uttered. Z'09-4486.

23:3 God shall smite thee, thou whited wall - The prophecy came true. Within two years Ananias was deposed, within six years he met a horrible death, his own son being associated with his assassins, who drew him from his hiding place in a sewer and slew him. Z'09-4486.

The term "whited wall" was applied to ordinary graves which

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were covered with a stone slab bearing the inscription. These were whitewashed frequently, so as to be easily discernible, lest any traveller should tread upon them and, according to Jewish ritual, be defiled. The pure, glistening white of the stone was beautiful, but beneath was corruption. The strength of the symbol as representing hypocrisy is manifest. Z'09-4486.

- 23:5 I wist not, brethren, that he was the high priest - It will be remembered that the Apostle never fully recovered his eyesight after being struck blind on the way to Damascus. It is possible, therefore, that he did not discern the High Priest, or that he did not know that the indignity was suggested by him.

It is claimed by some that Ananias had usurped his office and hence the Apostle's words may have meant that he did not recognize that the true high priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the divine law that rulers should not be slandered.

This is a good rule for everyone today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the funmakers seem aware. Undoubtedly, there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should pre-eminently stand for law and order, with as much justice as may be obtainable, waiting for absolute justice until the King of Kings shall take his Millennial throne. His command to us meantime is that we "be subject to the powers that be" and "follow peace with all men, so far as lies in us" - so far as is possible. Z'09-4486.

- 23:6 I am a Pharisee, the son of a Pharisee - The smiting of the prisoner, and his retort, interrupted at its beginning the hoped-for presentation of the Gospel. The Apostle perceived that the prejudice against him was such that no speech of his could affect his hearers. They were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general, finding his front attack useless, he wheeled his forces and, by a flank movement, captured the sympathies of fully one half of his auditors; and at the same time, he secured an opportunity for showing that the doctrine he preached was the logical outcome of the faith of all of the large sect called Pharisees. Z'09-4486.
- 23:7 And the Saducees - Agnostics and higher-critics, who numbered amongst them many of the most prominent Jews, including priests.

- 23:10 Bring him into the castle - Where the Apostle doubtless wondered in what manner the Lord had been glorified by his latest experience. Often it is thus with ourselves. But when we cannot trace the Lord's providences and see the outcome, we have all the better opportunity for experiencing the faith which can firmly trust him come what may. Z'09-4486.

- 23:17 Bring this young man unto the chief captain - While having full confidence in the divine will, it is ours to reasonably and properly protect our own lives and interests as well as those of others. Z'09-4487.

- 23:19 Took him by the hand - The castle commandant was evidently learning that his prisoner was no common character, one who was calm and alert, dignified and humble and self-possessed, while his opponents were the reverse of all these; thus evidencing to the unprejudiced mind that the Apostle was probably in the right in the controversy.

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This change in his attitude towards St. Paul was manifested by his kindly treatment of the latter's nephew. Z'09-4486.

23:23 At the third hour of the night - Nine o'clock.

23:24 Bring him safe into Felix - Lysias, the Commandment, perceived that he was in conflict with at least one-half of the influential of Jewry, and that his wisest course would be to put his prisoner under the protection of the governor, Felix, at Caesarea. Z'09-4486.

24:1 Tertullus - A roman Lawyer, whose knowledge of Roman usage and his skill as a pleader would, they hoped, enable them to prove that St. Paul was a dangerous character - a sort of anarchist. Z'09-4499.
Informed the governor - Felix, who was the judge. There were no jurors. Z'09-4499.

24:2 Enjoy great quietness - Shrewdly complimenting the governor along the lines of his hitherto efficiency in preserving the peace and putting down every form of insurrection, and maintaining quiet and order. This very completely paved the way for the lawyer's request that the governor should continue this praiseworthy course and rid the land of an obnoxious trouble-maker - the Apostle. Z'09-4499.

24:10 Many years a judge unto this nation - And was, therefore well acquainted with Jewish customs; that he would understand, therefore, what a novice could not, why the Apostle had come to Jerusalem to worship after the manner of the Jews, to celebrate one of their religious festivals. Z'09-4499.

24:15 A resurrection of the dead ... of the just - The resurrection of the just could not mean a resurrection of those who had been perfect, for there are none perfect, none just, "no not one." "The resurrection of the just," then, must mean the resurrection of those who have been justified; and the justified are those referred to in the Scriptures of whom Abraham was an example. Abraham believed God, and was justified by faith. It was the faith that justified and the works corroborated the faith. So with the church of this age. Rom. 5:1,2. Z'12-4989.

And unjust - "Those who have done evil" will come forth to the resurrection of "damnation" (Greek krisis) - resurrection of trial, resurrection of testing. The Scriptures show it will be a gradual resurrection. During the thousand years of Christ's reign, the people will be awakening from the sleep in the tomb. (John 5:28,29). This awakening will be a preparatory work, not the full resurrection which will require the entire thousand years.

But the divine provision is that the account will have been settled for the whole world, so that when they shall come forth from the tomb in the future they will be in the hands of the Redeemer, whose kingdom will be world-wide. They will have the opportunity of being raised again to that which was lost. Human perfection was lost, which includes not only perfect physical health, but perfect mental power. All who will respond to the beneficent arrangements will secure that which Father Adam enjoyed at first - perfect manhood. Z'12-4989.

24:16 Exercise myself - Discipline myself, train myself. Z'09-4499.

Conscience void of offence - Pure; free from violation of divine and human laws. This was a grand testimony. The force of it should have had weight, not only with the governor and the prosecuting attorney, but also with the Jews, who murderously sought the Apostles' life, because of a little difference of opinion on religious questions. Z'09-4499.

24:17 To bring alms to my nation - The offerings of Gentiles, who had heard his message of the grace of God. Z'09-4499.

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- 24:21 Touching the resurrection of the dead - The Apostle's testimony shows us that in all of his preaching he laid special stress upon this doctrine of the resurrection of the dead - the just and the unjust.
- According to the teaching of Jesus and the Apostles, the dead are really dead - their only hope is, as the Apostle expresses it, a resurrection hope, "the hope of the resurrection of the dead." (v.15). It is not the resurrection of the body that the Bible teaches, but a resurrection of the soul, and that "God will give it a body" at the time of the awakening. 1 Cor. 15:38. Z'09-4499.
- 24:23 Let him have liberty - The real status of his case being evidently quite clearly understood by the governor. Z'09-4500.
- 24:25 Judgment to come - The coming trial - that eternal destinies are not fixed, as a result of the present life. Assuredly he pointed out that God had appointed a day of trial, or judgment, for world of mankind - the Millennial day, a thousand years long. In it the whole world of mankind shall have a full trial as to worthiness or unworthiness of perfection and life everlasting. If then the trial of the world is in the future age, and if at the present time God is merely electing or selecting the church to be the bride of his Son and his joint-heir in the kingdom, which is to bless the world, how could these matters have any special influences upon Felix and his wife? In two ways: (1) It might influence them to accept Christ and seek to be of the "elect church; (2) Knowing of their future trial, they should know also that the words and deeds of the present life have much to do with the status of the individual when awakened from the tomb. Z'09-4500.
- 24:27 After two years - During which time, apparently, never did Felix find his heart in a sufficiently mellow and humble condition to accept the Apostle's message and surrender to the Lord. A lesson in this connection for us all is that we should do promptly whatever we realize to be our duty. Z'09-4500.
- Left Paul bound - Comfortably provided for, preparing for the further services of his important life, and writing several epistles. Z'09-4500.
- 25:3 Send for him to Jerusalem - Urging that, after all, the dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that he should be delivered to the Sanhedrin at Jerusalem for trial, according to the Jewish law, and drop the charges against him before the Roman Court. Z'09-4500.
- 25:9 Willing to show the Jews a pleasure - verse 3.
- Wilt thou go . . . ? - The governor placed the proposition of the Jews before St. Paul, asking him (because he was a Roman citizen) whether he were willing to accept a discharge as respected the Roman Court and to stand trial before his own countrymen. Z'09-4500.
- 25:11 I appeal to Caesar - And this privilege, as a Roman citizen could not be denied him. Z'09-4500.
- 25:12 Unto Caesar shalt thou go - Which would mean an introduction of himself and of the religion which he represented, before the highest authority in the world. Z'09-4501.
- 25:13 Salute Festus - At the ceremonies of Festus' inauguration. Z'09-4500.
- 26:1 Thou art permitted to speak - Thus a fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. Z'09-4501.
- 26:3 Because I know thee to be expert - As a true gentlemen, St. Paul opened his speech before these earthly dignitaries by complimenting King Agrippa as much as he truthfully could - on the fact that he

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would be heard by one who was expert in all Jewish matters. Agrip-
pa and his wife professed the Jewish faith. Z'09-4501.

26:6 For the hope of the promise made of God unto our fathers - The hope of Israel centered in God's oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." St. Paul was preaching that this promise was in process of fulfilment; that Jesus, as the Son of God, by obedience to the law and by his sacrifice of his earthly rights, had become the Head of this promised Seed of Abraham by his resurrection to the plane of spirit glory, honour and immortality. He was teaching that since Pentecost, the Lord was selecting both from Jews and Gentiles a "little flock," to be Messiah's bride and joint-heir, members of the spiritual Seed of Abraham; and that when this selection shall have been accomplished, the great Messiah, Head and members, in glory, will set up the long-promised Kingdom of God. Its blessings will come first to natural Israel for their restitutional uplifting, and subsequently will extend through Israel to "all the families of the earth." Z'09-4501.

26:8 That God should raise the dead? - Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow. The Jews all knew of the sufferings of Jesus and the sufferings of his followers, but they disputed his resurrection to glory and that his followers would by and by share his resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus rose from the dead. If he did not rise, the Jews were right. No valid hopes could be built upon a dead man, however good he might have been. If he arose, St. Paul and the followers of Jesus were right, because his resurrection to glory should be considered a demonstration of divine approval and of the Messiahship which he claimed and of his kingdom to come in due time. Z'09-4501.

26:24 Much learning doth make thee mad - Thus it is still. From the worldly standpoint, the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint, the view is reversed - the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith, glory, honour and immortality and a share with the Redeemer in the privileges of the Millennial Kingdom, which is shortly to bless the world with a reign of righteousness, in fulfilment of the Lord's prayer: "Thy Kingdom come. Thy will be done on earth as it is done in heaven." Z'09-4501.

26:28 Almost thou persuadest me to be a Christian - The reply of the king is a matter of dispute - whether he said, "With a little more time and eloquence you might persuade me to be a Christian," or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all that word means of discredit?" St. Paul's reply favours the former interpretation. Z'09-4501.

26:29 I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds - A nobler sentiment, a broader spirit of charity, in a prisoner, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and I learned of him could thus exemplify the sympathy and moderation which he taught. Oh that all of Christ's disciples might learn also to be meek and lowly of heart and find rest of their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him? Z'09-4501.

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- 27:1 Determined that we - Paul, Luke and Aristarchus - v.2.
- 27:2 Entering into a ship of Adramyttium - There was no direct inter-course between Rome and the little port of Caesarea; hence for a distance of six hundred miles the journey was made by a small trading vessel. This journey lasted from about the middle of August to September 1st - good speed for a sailing vessel in those days, but the weather was fine. Z'09-4505.
- 27:6 A ship of Alexandria - This Egyptian vessel was laden with a cargo of wheat (v.38) en route for Rome, and bearing a considerable number of passengers besides the crew - in all, 276 persons. (v.37). Z'09-4505.
- 27:7 The wind not suffering us - So that the vessel abandoned her intended route. Z'09-4505.
- Under Crete - Into the lea of Crete. Z'09-4505.
- 27:9 The fast was now already past - Thus they were delayed until about October 1st, the Jewish New Years Day and a fast day, and the time for equinoctial storms. Z'09-4505.
- 27:14 Tempestuous wind, called Euroclydon - A northeast (typhonic) wind. Z'09-4505.
- 27:17 Undergirding the ship - By placing chains and ropes under her keel, because the weight of the cargo of wheat and the severity of the storm had strained her. Z'09-4505.
- Strake sail - Lowered the gearing of the sails. Z'09-4505
- 27:20 Neither sun nor stars in many days appeared - So that the captain could tell his whereabouts, for the compass had not yet been invented. Z'09-4505.
- 27:25 Wherefore, sirs, be of good cheer - The true Christian, in proper relationship with the Lord, has at all times "the peace of God, which passeth all understanding," ruling in his heart. It was St. Paul who sang praises to God in the prison at Philippi, who was composed and ready to speak to the people after being mobbed at Jerusalem, who was also the composed one in the tempest on the Mediterranean Sea.
- "The voyage of life" frequently resembles the one of this chapter. It may start out with summer suns and every prospect favourable, but ere long, the trials and difficulties of life sweep down as a storm - financial or social or moral tests come upon the individual to drive him from his intended course. His purposes thwarted, his heart overwhelmed with dismay and almost in despair, he finds himself the more ready to hear the message from on high, speaking peace and telling him of a fair haven at last. Nevertheless, it can be reached only through the wrecking of the earthen vessel, and divine providence alone can effect the ultimate salvation. Z'09-4506.
- 27:27 Deemed that they drew near to some country - The trained cars of the seamen in the night caught the sounds of the surf. Z'09-4506.
- 27:32 Cut off the ropes of the boat, and let her fall off - Because the seamen had attempted to desert the ship. St. Paul advised this course, realizing the need of the seamen to bring the boat to land. His confidence in God's promise did not lead him to be slack as respects the proper use of earthly means. Z'09-4506.
- 27:34 There shall not an hair fall from the head of any of you - Throughout the storm, all had lost courage and hope but him, and this was due to his submission to God's will and partly to the fact that in a vision the Lord showed him that he should yet preach the Gospel at Rome and that, for his sake, divine providence would care for every life on board the ship. A heart of peace with God and instructed through his Word is prepared for what may come, of joy or sorrow. Z'09-4506.

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- 27:36 They were all of good cheer - His cheerfulness and example were contagious. As the light of the Lord was his peace and joy, so he in turn was the light of that ship and its comfort. 2 Cor. 1:4. Z'09-4506.
- 27:39 A certain creek - Now known as St. Paul's Bay, in the Island of Malta, then called Melita. 28:1. Z'09-4506.
- 27:41 Stuck fast - On a mud bank. Z'09-4506.
- Violence of the waves - It was the meeting place for two sea currents. Z'09-4506.
- 27:42 Kill the prisoners - Because, under Roman law, they were answerable for their security with their own lives. Z'09-4506.
- 27:43 Kept them from their purpose - He had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and courage which brought them thus far towards safely. Z'09-4506.
- 28:2 The barbarous people - So called because they did not speak Greek But Phoenician. Z'09-4506.
- 28:3 Gathered a bundle of sticks - He stood not on any dignity or assumed superiority to be served, but promptly assisted in serving the interests of the entire company. Z'09-4506.
- 28:8 Healed him - A fresh opportunity for the honouring of the Gospel message. Thus was the knowledge of Christ and his ministers to a considerable extent shed abroad, although, so far as we have any information the Apostle did not attempt to preach the Gospel message either to his companions on shipboard, or to the people of the island. Evidently he did not consider them to be "good ground" in which to sow the seed of the kingdom, - evidently he did not consider them to be of those whom the Lord our God has called to be of the bride class now being "called" and tested. Their experiences, doubtless, will prove profitable to them "in due time," when the glorified Christ shall draw all men unto himself - John 12:32 - granting them blessed opportunities for knowledge and blessing and restitution. Acts 3:19-21. Z'09-4506.
- 28:11 After three months - Early in the spring of A.D. 60. Z'09-4507.
- 28:13 To Puteoli - In the Bay of Naples, the seaport of Rome - which is one hundred and fifty miles inland. Z'09-4507.
- 28:14 Tarry with them seven days - The Centurion awaiting orders from Rome respecting the disposal of his prisoners. Z'09-4507.
- 28:15 Came to meet us - At Puteoli Paul had doubtless taken the opportunity to send word to the Christians residing at Rome, whom he repeatedly declared that he longed to meet and whom the Lord promised that he should. Z'09-4507.
- Appii forum - 43 miles distant from Rome. Z'09-4507.
- The three taverns - 30 miles from Rome, where he was met by another delegation. Z'09-4507.
- Many great generals had come this way with their troops to the imperial city, to receive honours and applause, but few preachers ever had so great honours as were accorded to St. Paul. Z'09-4507.
- Thanked God and took courage - The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of their love. Z'09-4507.
- 28:16 Suffered to dwell by himself - The fact that their were no charges of an evil character against St. Paul and the further fact that the Centurion who had him in charge during the voyage became his friend, were quite sufficient reasons why he should not be treated as an ordinary prisoner, but allowed to live in his own hired house under the care of a soldier to whom he was lightly chained. It is diffi-

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cult to estimate how much divine providence had to do with all these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably he came in close contact with at least six every day, and thus gradually he probably had contact with the entire imperial guard. Thus many were brought in contact with Christian teaching and example. It is claimed that it was through these soldiers that the Gospel message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way, his wonders to perform!" St. Paul must have had some financial means. It is assumed that ere this he had come into his patrimony. Compare Chapter 24:26. Z'09-4507.

- 28:17 After three days Paul called the chief of the Jews together - The Lord's servant was not slow in using his God-granted privileges. He knew not when they might be taken away. At that time, there were seven synagogues at Rome. Z'09-4507.
- 28:24 Some believed ... some believed not - It is always thus. The truth is a searcher and discernor of hearts, and a separator. Z'09-4507.
- 28:25 Well spake Esaias, etc. - When some of them refused the message, St. Paul sought to further influence them, or at least to influence the believing ones, by quoting from the Prophet Isaiah, showing that God foreknew and foretold that the majority of Jews would reject the message. Matt. 13:14. Z'09-4507.
- 28:27 Their ears are dull of hearing, etc. - The Apostle does not mean that those who are deaf to the Gospel will be eternally tormented, but still they lose a great blessing, the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer and his Millennial Kingdom. They lose a share with the saints in the glorious work of uplift, which will then be in progress. They lose this privilege because not worthy of it. They were blind to the truth for this cause. To have permitted the unworthy one to see, hear and understand the message would have distressed them and added to their responsibilities and possibly hindered, to some extent, the out-working of the divine purpose. Z'09-4507.
- 28:31 Preaching the kingdom of God - Which, when established during the Millennium, will bless the whole earth. Acts 3:23. Z'09-4507.

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- 1:16 Not ashamed of the Gospel of Christ - That "Jesus Christ, by the grace of God, tasted death for every man," rich and poor, Jew and Gentile, every nation and people and kindred and tongue. "There's a wideness in God's mercy like the wideness of the sea." We know of no other religion that is so unbiased, that recognizes no national lines, that has the thought that we are one race, which sprang from one man, condemned through one man, and redeemed through the Man Christ Jesus, and that all are to have a blessing - no other religion under the sun! It is the most God-like because of its breadth, because of its justice, because of its impartiality, because of its love, its goodness and merciful qualities. It shows forth, as does no other religion, the justice, wisdom, love and power of Jehovah, our God. To him be glory and honour and dominion forever! Z'12-4982.
- 1: Verses 18 - 32 - For an explanation of these verses see Vol. 4, S.S., page 68, par. 2 - page 71, par. 1.
- 1:18 Who hold the truth - In this text, the word hold is used, not in the sense of retaining the truth, but of oppressing it. Z'13-5259.
- 2:7 By patience continuance - There is only one way to seek for the great prize of joint-heirship with the Redeemer in his kingdom of glory, and participation in his glorious divine nature, that is by patiently and perseveringly cultivating and developing in ourselves the character-likeness of our Redeemer. Rom. 8:29. Z'09-4501.
- And immortality - 2 Peter 1:4.
- 2:8 And that are contentious - The fault-finding disposition, which instead of building one another up in the most holy faith, is destructive of faith, destructive of peace, destructive of every good quality. Z'09-4502.
- Indignation and wrath - The Apostle does not say that this means an eternity of wrath, and anguish. On the contrary, knowing that the extreme penalty of opposition to God is the "second death," we must suppose that the tribulation and anguish will be more or less connected with the present life - either by their participation in the "great company," and passing through the great time of trouble and there learning the lessons they neglected to learn previously, or, soured in disposition, robbed of the peace and joy and love, which they might have possessed as spirit-begotten ones, these will die the "second death" as incorrigible, as having received the grace of God and the instructions of his Word in vain. Z'09-4502.
- 2:17 Resteth in the law - God gave this law to the Jews and not to the Gentiles; therefore only the Jews could get its blessing or its curse. But the Jew thought that the Law was the thing by which he could be justified. In this way he stumbled. Rom. 3:20. The Law Covenant proffered them eternal life if they would obey it. But they found that they were unable to obey the divine law; and that, therefore, the Law Covenant was unprofitable to them; for it gave them death instead of life. Rom. 7:10. No imperfect man can keep God's law. Z'11-4868.
- 2:24 Is blasphemed - We cannot suppose that the grosser meaning of blasphemy was the Apostle's thought. Blasphemy was a terrible thing among the Jews. We suppose the Apostle meant that the kind of living practiced among the Jews really blasphemed God's name before the world. They were professedly God's people. And if under divine instruction, divine care, and divine recognition, they did the things dishonouring to God, they were blaspheming his name. Z'14-5404.
- 2:28 Not a Jew who is one outwardly ...
- 2:29 He is a Jew who is one inwardly - Quoted by some in proof that the

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church is in New Covenant relationship with God. But the context shows that the text applies not to spiritual but to natural Israel. It is a portion of St. Paul's argument showing that the Jew was not justified by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument - verses 17 - 24. The culmination of the Apostle's argument is found in the next chapter. 3:9, 10.

It is argued that it is as new creatures in Christ that this claim to being Jews is put forth. But, in the words of the Apostle "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Jer. 31:31-34; Rom. 6:14.

By some it is contended that as Jews we were justified under the New Covenant and then became "new creatures" and members of Christ under the Abrahamic Covenant. - Thus making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it - dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

Christ is the Mediator of the New (Law) Covenant to bring as many as possible of Adam's race back into full harmony with God. During the Gospel Age, he is laying the foundation for his great work by first making satisfaction for their sins. Z'10-4586.

3:2 The oracles of God - And because of having those oracles, those prophecies, they had the best opportunity of all people of knowing respecting Messiah and of coming into harmony with him, becoming his disciples. Z'13-5241.

3:9 Under sin - Condemnation. Z'10-4586.

3:10 There is none righteous, no, not one - See the further argument of verses 19 and 20.

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the law and the Gentile become dead to sin in order that both might become one in Christ Jesus - Christians. Z'10-4586.

3:19 Who are under the law - and only those - Deut. 5:2,3.

As the blessings of the Law Covenant and its promises of life were to the one nation (Rom. 9:4), how, then, could its curse extend beyond the nation which enjoyed its favour and privileges. Z'12-5046.

While the Israelites had many advantages every way under their Law Covenant (vv. 1 & 2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon individuals of other nations. Thus it is written, "Cursed is everyone (every Israelite) that continueth not in all the words of the Law (Covenant) to do them." Gal. 3:10. Z'12-5046.

3:20 By the deeds of the law there shall no flesh be justified in his sight - Because the Law is the measure of a perfect man's ability, and none of them could measure up to the perfect man. Z'12-4981. For by the law is the knowledge of sin - They found that the law, instead of perfecting, justifying, them, and giving them eternal life, brought to them a greater realization of sin than they ever had before. And this was the real blessing of the Law Covenant - it showed them their sinful condition and their inability to lift themselves out of it. Z'12-4981-82. See Comments Chap. 4, v.15.

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- 4:11 The father of all them that believe - Because with Abraham, God started a faith family to whom were given many and great promises, specially relating to the promised blessing of all the families of the earth through the seed. That family was known as the nation of Israel, and latterly as spiritual Israel. All who believe those good tidings (referred to in Gal. 3:8 as the Gospel), of which redemption by Messiah is the essential, all such are called the "children of Abraham (Gal. 3:7), and he is spoken of as their father, the one through whom this Gospel hope was caused to descend. Z'09-4386-87.
- 4:15 Where no law is, there is no transgression - Would seem to be an axiom - a self-evident truth. No one could transgress a law that was not given to him, that was not applicable to him. In his discussion of the Jewish view of the Mosaic Law, St. Paul used this statement to show that the Jews misunderstood the matter. They had the thought that because God had given them the Law at Mt. Sinai, they were justified in God's sight by that Law. But receiving a law is not keeping that law. Therefore the apostle shows them that by the deeds of the law, no flesh could be justified in God's sight. Rom. 3:20.
- 4:16 By grace - Favour. Z'10-4606.
- To all the seed - As the Apostle intimates in this text, it is the divine purpose to have two seeds of Abraham; one of them the spiritual seed and the other the natural. Z'10-4606.
- Which is of the Law - The earthly seed, likened unto the "sands of the sea." This law could not be the Law which God instituted with the Jews at the hands of Moses. That Law did not bring any of them everlasting life. It did not bring forth any of the seed of Abraham to perfection. For "the law (covenant, instituted through Moses) made nothing perfect." Here Paul is pointing forward to the Law Covenant of the future, which will be instituted at the end of this Gospel Age, which is called the New (Law) Covenant. All the nations will have the privilege of coming in under this New (Law) Covenant arrangement, of which Christ is the Mediator, so that by the end of the Millennial Age, his Seed will include all the saved on the human plane. Z'10-4606.
- That also which is of the faith of Abraham - The spiritual seed of Abraham, through grace - likened to the "Stars of heaven." Paul has elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief, or special, sense, in the highest sense. And he tells us that it is our privilege and "calling" to be members of the body of Christ. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29). Our Lord Jesus is the "seed of Abraham," not only according to the flesh, but also according to the Spirit, on a higher plane than his fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's body. We are members of him as new creatures; we are members of the Christ Spiritual, and not of the Man Christ Jesus.

God promised that "in the seed of Abraham all the families of the earth should be blessed;" but the Man Jesus could not bless the world after the manner that God had implied - could not give them eternal life. The only way in which he would be able to give eternal life would be according to the divine plan, viz., that he lay down his earthly life in accordance with the divine arrangement and will; that God would then give him, as a reward for his obedience, the higher nature, the divine nature, and that this would leave him

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in possession of the earthly rights which he had as a man and which he did not forfeit by disobedience. It would leave him these as an asset of fund of blessing, to give to mankind.

So, then, the only way in which our Lord could be the Seed of Abraham to bless all the families of the earth, would be as a new creature, the new creature, Christ Jesus. Z10-4606.

5:1 Being justified by faith we have peace with God - To have come into a condition of peace with God means that one has become reconciled to God, in harmony with God. This implies a former condition of alienation, of "enmity through wicked works." Z'14-5431.

Our peace or harmony with God began with our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the holy Spirit and rejoicing in the hope of kingdom glory, honour and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord, even imperfectly.

From the time we first approached God, we began to have a measure of peace, which continues with us long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops, find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the holy Spirit, it becomes the "peace of God which passeth all understanding" ruling in our hearts. Phil. 4:7. Z'11-4901.

(See Vol. 1, S.S., page 232 - Top of page to page 234).

5:13 (Note the parenthesis to the end of verse 17. The main line of argument passes from verse 12 to verse 18, irrespective of the parenthesis, which is merely incidental, being introduced to offset a misapprehension on the part of the Jews. Z'05-3654.

(For until - Previous to. Z'05-3654.

The Law - Of Moses and the Law Covenant with Israel. Z'05-3654.
Sin was in the world; but sin is not imputed when there is no law -
Consequently there must have been a law, and a covenant based upon that law, previous to the law of Moses. It was the law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which was gradually more or less effaced in his posterity, because they did not like to retain a knowledge of it. (Rom. 1:28). That law, whether ignored or recognized, has always been in the world, and sin against that law has always been imputed to men. Z'05-3654. But the world has not yet come under individual condemnation (in the probationary sense). Z'12-5071.

5:14 Nevertheless - Although the Mosaic law had not yet come, to revive in the Jews the knowledge of God. Z'05-3654.

Death reigned - Just the same. Z'05-3654.

Even over them - Infants and others incapable of personal sin. Z'05-3654.

After the similitude of Adam's transgression - i.e. - Wilfully. Z'05-3654.

Who is a figure (type) of him that was to come - Of Christ, the second head of the race. Thus it is manifest that all mankind were born under the original law, the authority of which was never annulled, and under which all were condemned representatively in Adam, the first head of the race, but who, thank God, in this office of headship was a type of a second head, through which our deliverance should come. Z'05-3655.

5:15 But not as the offence, so is the free gift - The results of the offence and the free gift are entirely different. Z'05-3655.
Through the offence of one - Adam. Z'05-3655.

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Many be dead - Under the dondemnation of death. Z'05-3655.

The grace - Favour. Z'05-3655.

And the gift - Of life. Z'05-3655.

By grace - By the divine favour. Z'05-3655.

Hath abounded unto many - From the one head we inherit death; from the other, the re-generator, we shall inherit life. Z'05-3655.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then reached the many, because that would be an untruth. It is now 1,800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is yet to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the church shall have been glorified, as the Apostle says. Rom. 11:27.

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious to all. Z'10-4634.

5:16 Note the contrast of the one and the many in this verse, the object of which is to increase our estimation of the value of the free gift. Z'05-3655.

5:17 Note the end of the parenthetic remarks, which are seen to be in perfect harmony with the main argument, and by which the Jews were shown that their Law Covenant did not in the least interfere with the original sentence to death of the entire race (all in Adam), nor with the consequent gracious provision of life for all mankind, through Christ, and not for the Jews alone. Z'05-3655.

5: Verses 18, 19 - For explanation of these verses, See Vol. 1, page 156.

5:20 That the offense might abound - It brought with it a clearer knowledge of the will of God, and therefore an increased sense of sin, and an increased responsibility which made transgressions even more blameworthy. Z'05-3655.

But - (Did God mean only to afflict Israel more heavily than the rest of the world? By no means) Z'05-3655.

Where sin abounded - Where the clearer knowledge of the law of God was given, which enabled them also the more fully to see their shortcomings and brought upon them the greater responsibility. Z'05-3655.

6: Verses 3 - 5 - For an explanation of these verses see Vol. 6, S.S., pages 434-442.

6:7 For he that is dead is freed from sin - The Apostle is not here speaking of original sin - the transgression which brought the death penalty upon the race; he is addressing those who had passed from death unto life through Christ, and who now, at the time of his writing, were new creatures in Christ Jesus. He is representing sin as the great taskmaster which previously held them in slavery to wickedness, and he exhorts them now to consider themselves as though they had gotten free from that slavery to the taskmaster in as full and complete a sense as a slave would be free from his master if he died. Notice this thought running through the discourse of this chapter, as for instance in verses 12, 14, 16, 17, 18, and this is explained to be figurative language in verse 19. Z'07-4041.

6:12 Let not sin therefore reign in your mortal body - Do not allow it to dominate you; refuse to obey sin. Whoever will not exert himself will remain a bond-slave of sin. We are to strive to maintain the liberty wherewith Christ has made us free. Gal. 5:1. Z'13-5356.

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- 6:14 Ye are not under the Law - Christians who had come from among the Gentiles had never been under the Law arrangement. In the case of the Jews who had been under the Law Covenant, he declares that they were freed from the law to which they had been bound. Z'12-5072. But under grace - The grace covenant. Gal. 3:29. Z'10-4600.
- 7:1 The law hath dominion over a man as long as he liveth - Many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of the covenant are binding upon every Jew from the day in which the Covenant was made at the present time. There are only two possible ways of getting free from that bondage: (1) With the end of this age, the great High Priest will antitypically offer the blood of the Lord's goat, "for the sins of all the People;" and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. Jer. 31:31; Rom. 11:27-31; (2) For any Jew to get free from the Law Covenant before the inauguration of the New Covenant, in the times of restitution, he must die to the law. As St. Paul declares, "The law hath dominion over a man as long as he liveth." Z'09-4505.
- 7:4 The body of Christ - "Christ is the end of the law for righteousness to everyone that believeth." - To the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. Rom. 10:4. Z'09-4505.
- 7:10 Found to be unto death - Israel were under more condemnation than were any other people in the world; for they were condemned, not only in Adam, but also by failure to keep the law. By the Law Covenant given on Mt. Sinai, they were lifted out of the Adamic condemnation and put on trial afresh; and when they failed to keep that law, they had a second condemnation put upon them. St. Paul is here demonstrating the mistake of thinking that the Law Covenant gave Israel a special immunity from condemnation. Z'12-5070.
- 7:14 The law is spiritual - That law given at Sinai came from the Spirit. Being of the highest order - God himself. It did not take hold merely of the fleshly instincts, and control the body alone, but it took hold of the heart, the mind, the will. None of the Jews could keep that law because they were sold under sin. It was a spiritual law that could be kept only by a spirit-begotten person or a person in the image of God. Certain of the lessons of the law were spiritual, also; as, for instance, the rock in the wilderness, which when smitten, gave forth water abundantly, and the manna, each afforded a spiritual lesson. But of the Law that was given Israel, they could only see the outer part or shell. Nor could any see further until the due time for the begetting of the Spirit. Rom. 8:4; 7:25. Z'13-5295.
- Sold under sin - Implying that we are a race of slaves - slaves of sin - (Rom. 6:16,17 Diag.). Z'13-5355. Sin being allegorically personified as a great monarch holding relentless sway over mankind. Z'13-5356. Adam sold himself, and incidentally all his race. For what price? - He got his own will. He got his choice of fellowship with his wife for a time in the course of disobedience, thus rejecting God and his will, his law. Z'13-5355.
- 7:18 In my flesh dwelleth no good thing - No perfection. Although the Israelites sought to keep the law, the reason why they did not do so was that the flesh is weak. Z'11-4869. To will is present with me - We should will to do perfectly, although none is able to do perfectly. Z'14-5475.

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How to perform - The freedom of the will is contrasted with the bondage of the flesh. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan. But when the will is fully yielded to God, he gives us more of the spirit of a sound mind - we become more conformed, from day to day, to his likeness. Z'14-5475.

7:24 The body of this death? - "This body of death" (Marg.).

St. Paul was under the law which says, Serve God, not only with your mind, but perfectly. This he could not do because of weakness of the flesh. Who would deliver him from this dead body which caused the trouble? His mind was in harmony with righteousness, but he was imperfect. Z'11-4869.

7:25 I thank God through Jesus Christ our Lord. - All who have made a consecration and by faith come into Christ are reckoned dead to the flesh and alive as new creatures. So St. Paul was glorying, neither in the flesh, nor in the law, but in Christ, who delivered him from this condemnation of the flesh as it would belong to the Jews or to any of Adam's posterity.

8:2 See Comments 8:4.

8:3 What the law could not do, in that it was weak - The Apostle does not wish us to understand that the law was weak, for it was perfect. The law was capable, but the Law Covenant was weak. Z'11-4869. It was weak, or incompetent, in that it did not bring about the desired object - to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God, where they would be perfect, where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Z'10-4608.

Condemned sin in the flesh - He sentenced sin and made possible the overthrow of sin. Sin in the flesh had already been condemned that the world through our Lord might be saved. Z'11-4869.

Our Lord, by virtue of his keeping the law, condemned sin, thus showing that it was not the law that was at fault; but the sinner. Thus, by keeping the law Jesus showed that it was within the range of a perfect man to keep that law and to stand approved of God. Z'10-4608.

8:4 The righteousness of the law - The true keeping of the law. Z'12-5071.

Is fulfilled in us - The spirit of the law that was given to the Jew is upon the new creature, but not the Law Covenant. Z'11-4869.

The Apostle intimates that if we are in Christ we are keeping God's law in a way that is impossible to others. If God will accept perfect heart-intentions, instead of the absolute perfection of the flesh, then indeed, we have hope of attaining to the standard which he has marked for us - the standard of perfection. Z'11-4869.

Who walk not after the flesh - We can walk after, or according to the Spirit. So far as our mortal bodies are concerned, we cannot walk up to the Spirit's requirements; but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible. Z'11-4869.

8:6 To be spiritually minded - To have a mind in harmony with the Spirit of God, and fully surrendered to the divine will - fully consecrated to the Lord. The Apostle uses the expression "spiritually-minded" in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord and who in harmony with this consecration, have been begotten of the holy

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Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things - an understanding of heart and mind which is different from that which any natural man would have, a quality that will progress with them. Z'12-4968. 1 Cor. 2:14; 1 Cor. 2:11, 12.

8:10 The body is dead - Not literally dead, but reckonedly dead, in that the human will has died and that the will of God in Christ has been accepted instead. Z'12-5036.

Spirit is life because of righteousness - We should by God's grace seek to get alive to righteousness and to be as active in its service as once we were alive to sin and active in its service. Z'12-5036.

8:11 Raised up Jesus from the dead - From literal death. Z'12-5036.

Quicken your mortal bodies - If the Spirit of God was powerful enough to raise our Lord Jesus from the dead, it will quicken or energize, our mortal bodies. When our bodies have been reckoned as alive, quickened, they are energized in opposition to sin and in harmony with righteousness. Z'12-5035.

And as we become more imbued with and controlled by the holy Spirit of God in our hearts, in our minds, divine power will come to us gradually through this channel of the holy spirit, which will permit a figurative raising of our mortal bodies from their death-state into activities of spiritual life in the service of the Lord, for the assurance given us through the Apostle is that if God's Spirit dwells in us in sufficient measure - abundantly - He will energize our mortal bodies - not our immortal resurrection bodies. Z'12-5036.

8:13 If ye - Ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil. Z'11-4809. St. Paul is here addressing the Church of Christ only. Z'15-5805.

Live after the flesh - With selfish effort, merely to gratify self. Z'11-4809. We mind the will of the flesh when we permit the fleshly desires which we have given up, abrogated, gotten free from, to become again the ruling, or controlling influence of our minds. Z'11-4830. To live after the flesh is to live in gratification of even the legitimate cravings of the human mind and the human body. Z'15-5807.

Ye shall die - The death of those who live after the flesh will be the second death; for these new creatures have already passed from the first death - "passed from death unto life." Z'13-5270. 1 Cor. 9:27. There is no intimation of a second probation for any of those addressed. Z'15-5806.

If ye through the Spirit - The Spirit of God - the special influence coming from God upon this special class - the spirit-begotten class - in a special manner, since Pentecost. This power, or influence, is variously called the holy spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit of a sound mind, the Spirit of sonship. Z'14-5582.

Do mortify the deeds of the body - By laying down in sacrifice earthly things, the earthly nature. The Apostle assures us that if we succeed in faithfully laying down our earthly life with all its hopes and prospects, we shall live. It is not merely that we shall covenant at the beginning of our Christian course to do this, but we must carry out to its completion this mortification of our body - the deeds of the body.

The body with its deeds represents all the human interests - not merely the weaknesses and infirmities of our fallen condition

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and our sinful tendencies. These, of course, we are to mortify. We are to deaden these at once, as far as possible. But we are also to sacrifice the earthly interests which are not sinful, but which would prevent our attainment of the glorious hope set before us, which would in any degree handicap us in the heavenly race.

We are to mortify the deeds of the body, but not the body itself without a purpose. Whatever mortification is practiced by the child of God should be actuated by the Spirit of God, the mind of God. "If ye through the Spirit do mortify the deeds of the body, ye shall live." Z'15-5806.

Ye shall live - Gain eternal life - the glory, honour, immortality promised to the overcoming saints of the Gospel dispensation. Z'15-5806.

8:14 Led by the Spirit of God - The Spirit taking hold of them, guiding them in various ways. Z'14-5583.

They are the sons of God - Spirit-begotten sons. Before Adam fell, he was a son of God. Luke 3:38. Z'14-5582. There have been no human sons of God since Adam's time - except Jesus. The Jews, received by the Lord under the Law Covenant, were not a house of sons. As St. Paul declares, "Moses was faithful as a servant over all his house (of servants), but Christ as a Son (the Head) over his own house" - a house of sons - the Spirit-begotten church. Z'16-5838.

8:15 Received the Spirit of adoption - Having received the witness of the spirit that we are God's children and joint-heirs with Jesus. Z'16-5838. See v.16.

8:16 For comments on this verse See Vol. 5, S.S., pages 226-244.

8:17 Heirs of God - The use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies - life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honours of the Kingdom. Z'11-4750.

If so be that we suffer with him - Filling up "that which is behind of the afflictions of Christ." St. Paul calls our attention to the fact that only those sacrifices which were burned outside the camp were a Sin Offering. Next he shows how our Lord was the sin-offering. Then he points out how, if faithful members of his body, we also must suffer outside the camp - as members of the sin-offering - represented in "the Lord's goat." Heb. 13:11-13. Z'09-4398.

8: Verses 17 - 24 - For an explanation of these verses see Vol. 5, S.S., page 25, par. 2 - page 26, par. 2.

8:22 The whole creation groaneth - It has been a groaning creation ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his kingdom, and shall have rolled back the "curse" of death and depravity. Z'08-4214.

8:23 We ourselves also - As well as the whole creation. Z'08-4214. Groan within ourselves - While suffering with the world we suppress the groan, "We lay our burdens at his feet and bear a song away." Z'08-4214.

8: Verses 26 - 27 - For an explanation of these verses, See Vol. 5, S.S., pages 287 - 291.

8: Verses 28 - 30 - For comments upon these verses, See Vol. 6, S.S., pages 182 - 185.

8:29 Whom he did foreknow - God foreknew, or purposed in advance, that he would have such a church as the Apostle describes, to accomplish the work mentioned. Z'16-5838.

These members are "elect according to God's foreknowledge, through sanctification of the spirit and the belief of the truth." (1 Peter 1:2). Their selection is not a change in the divine programme, for they were "chosen in him before the foundation of the world." (Eph. 1:4). Z'09-4398.

He did predestinate - It is not said that God predestinates that some should go to heaven and others to eternal torment. The Apostle's statement is clear, that God predestinated that all who shall be of this elect church, foreknown and foreordained church in glory, must first be

Conformed to the image of his Son - Lit. "copies of his Son" - imitators. Z'08-4213.

8:30 Moreover whom etc., - The Apostle proceeds to show the steps which God is taking during this Gospel Age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle very properly traces the development of the Church backward. He does not begin, as is generally supposed, by saying, God honoured you with the knowledge of the gospel of Christ, and when you believed he justified you, and after you were justified, he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because many are honoured with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge, do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen;" few "make their calling and election sure." But the Apostle argues the matter from the only proper and logical standpoint; having stated that God has foreknown or fore-intended the election of the Church, he steps forward to the time when God's purpose and intention will have been accomplished - the time when the election will be finished and the church accepted to glory. From that future standpoint he indicates the various steps which led up to it. Z'08-4213.

Whom he did predestinate - All those of the foreknown ones, glorified, will previously have been

Called - Because it is a matter of grace, and no man taketh this honour unto himself, but "he that is called of God" as the "Head of the body," so each member of the body - called to sonship and joint-heirship. And, everyone thus "called" will previously have been Justified - Because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "justified" and might be thus prepared to be "called". It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Z'08-4213.

And whom he justified, them also he glorified - This word translated "glorified" should be translated "honoured;" upon all who, during this age, are brought to any knowledge of Christ, - the true light. Z'08-4213-14.

(The Subject of Predestination is dealt with in Vol 1, S.S., page 96, par. 2 and page 193, par. 2, to page 195, par. 2).

8:31 If God - The word "if" in this text does not signify a doubt or question on the subject, but quite the reverse. The Apostle has given the evidence that God is for "us" in the preceding verses, and now uses "if" as though he said, "If I have proved that God is for us, then who can be against us." Z'08-4214.
Be for us - For the "honoured," "justified," "called," of v.30, and especially "for" all those who are so running as to obtain the prize. It is to this called and faithfully running class that the Apostle speaks of as "us." Z'08-4214.

It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be for us, with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, cherubim and seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are for us - all enlisted upon our side, to do us good, to help us, to succour us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's and Christ is God's." Z'08-4214.

Who can be against us? - The Apostle does not mean that having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us? Their name is legion:- (1) the devil is against us - 1 Peter 5:8; Eph. 6:12; (2) We have a great enemy in ourselves, the "carnal mind," "the old man," reckoned dead, which must be kept in subjection; (3) We have the "world" as "children of darkness" arrayed in opposition to us; (4) "A man's foes shall be those of his own household."

The Apostle was not ignoring all of these great adversaries, which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary, his thought is, that notwithstanding all these things which are against us we may realize that God is for us, that he has predestined a church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that all wisdom, power and love shall be exerted on our behalf down to the very end of the race course, if we continue to abide in Christ faithfully. Z'08-4214-15.

8:33 See Diaglott and Revised Version Margin.

8:34 Neither death - Which to the church will now mean our blessed change. Z'16-5862.

Nor life - Which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love. Z'16-5862.

Nor angels, nor principalities, nor powers - For these cannot harm us who are sheltered in Christ. Z'16-5862.

Nor things present, nor things to come - For "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it. Z'16-5862.

Nor height - Of temporary exaltation. Z'16-5862.

Nor depth - Of trouble or sorrow, for our Refuge and Strength is ever near. Z'16-5862.

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Nor any other creature - Nor any other thing in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall go with them wherever they may be - 1 Sam. 2:9; Luke 10:19; Ex. 33:14.

9:3 Accursed from Christ - (See Diaglott for correct thought in connection with this passage.)

9:11 Being not yet born - Showing God's foreknowledge. Z'13-5198.

9:32 That stumblingstone - Our Lord was a stone of stumbling to the natural House of Israel in their 40 years of harvest. Similarly, we see that he has been, as foretold, the stone of stumbling in the harvest of the Gospel Age. His presence and his work were neither understood nor appreciated in the Jewish harvest; and so, today, the fact of our Lord's parousia, presence, is disbelieved in and his ransom sacrifice repudiated. Z'15-5817.

10:4 Christ is the end (fulfilment) of the Law (Covenant) for righteousness (justification) to everyone that believeth. - This can apply only to Jews who have by faith accepted Christ. It cannot apply to others - either to those who never were Jews, and who consequently were never under that covenant, or to those who still trust in Moses' covenant and who are still vainly seeking life by obedience to its provisions, law etc.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord Jesus fulfilled the requirements of the Law Covenant, and inherited all of its blessings and life-rights; but it lives in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. Hence all the children of Jacob are still bound by this Law Covenant, unless they have died to it. Z'12-5047.

"To everyone that believeth" - Not to everyone who has given merely an intellectual assent, but to all who believe in the Scriptural sense - to all those who become his followers. Z'10-4619.

10:5 The man which doeth those things shall live by them - Compare Lev. 18:5.

10:7 To bring up Christ - This, the Apostle says, is not the language of faith. The Christian exercises faith in the Gospel message. Z'14-5409.

10:9 Confess with thy mouth the Lord Jesus - We are to confess the Lord by our looks, by our manner, by all the acts and words of life. Z'14-5559.

10:10 With the mouth confession is made unto salvation - So we have the declaration of the Lord that he will not consider that we have a proper faith or hope unless we confess it. He has declared that if we refuse or fail to confess him before men, he will account us unworthy to be confessed before the Father and the holy angels. There is, then, no salvation without a confession of the Lord; the two are inseparable.

It is vain that any entertain a hope of being accepted of the Lord and of winning his final approval, who hides his light under a bushel and shrinks from the reproach of the cross. "No cross, no crown," is the Lord's inflexible decision. All who have received the truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious message of the Lord has filled our own hearts and blessed our lives, we shall rejoice to carry the living water to other thirsty souls. Jer. 20:9. Z'14-5497.

11:7 Israel hath not obtained that which he seeketh for - Natural Israel

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never were heirs unconditionally of any part of the promise to Abraham, nor heirs, as a nation, of the spiritual part of the promise - the chief, the principle part. Z'16-5836.

When God entered into the covenant with Israel, the understanding was that if they would keep the law they should have everlasting life and should inherit the privilege of blessing all the families of the earth - all peoples. Z'16-5836.

The words of the Apostle Peter, "The promise is unto you and to your children" Acts 2:39, are in full harmony with all the Lord's dealings with Israel, and with his covenant with them as the posterity of his servant Abraham.

They still had this hope in Jesus' day; as Paul said: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:7. Z'16-5836-37. Luke 14:16-24. But the election hath obtained it - When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of "the root and fatness of the olive tree." Only those who accepted Christ were made heirs of the promise as members of the spiritual seed. Z'16-5837. Gal. 3:29. The rest were blinded - "Stumbled," "snared," "trapped." - v.9.

Compare v.25.

- 11:9 Their table - Signifying their food; and the table of food spread before fleshly Israel, God's fleshly children, consisted of those special favours and promises of God to them as his chosen people. (Matt. 15:26,27). Z'11-4782.

Be made a snare, and a trap and a stumblingblock - It was God's goodness and favour toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favour. They said within themselves, "We have Abraham to our father." (Matt. 3:9). They concluded that God must keep his promises to Abraham and that they, being his children, the Kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel. Z'11-4782.

At one time these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable - no matter if, through the Apostle he did promise. (vv. 27 & 26) that generations after, the blindness should be turned away. But, thank God, our own blindness was removed. They were all included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover everyone of them from that blindness and bring everyone of them to that full, clear knowledge which shall render every man without excuse and fully responsible for his choice of life through obedience to Christ, or of the "second death" through disobedience. (See verses 27;32; John 5:28; Ezek. 37:12, 13; John 1:9). Z'11-4781.

As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the harvest of their age foreshadowed a similar sifting out of all except a faithful "remnant" here. Z'11-4782.

- 11:15 Be the reconciling of the world - In the receiving of the Gentile "wild olive branches" into the "olive tree" from which the majority of the Jews were broken off. Z'14-5533. 2 Cor. 5:19. Life from the dead - Both nationally and individually, both symbolically and literally. "Their double" will have been fulfilled -

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See S.S., Vol. 2, Chap. 7; their "seven times" ended - See Vol. 2, chap. 4. Z'14-5533.

Extending the thought, we see that the promise of God to Abraham of the blessing of all the nations and kindreds and families of the earth through his seed - the heavenly and the earthly, "the stars of heaven" class and "the sands upon the seashore" class - must yet be fulfilled. (Gen. 22:15-18). The fulfilment of this promise will necessitate the awakening of the entire human race from the tomb. Z'14-5533.

11:16 If the firstfruit - Of this great "olive tree" - Christ, Head and body. Z'14-5533.

Be holy - 1 Peter 2:9.

The lump is also holy - The word lump here would better be translated mass, for he is speaking of people. Z'14-5533.

If the root - The Abrahamic Covenant - the covenant of Jehovah, confirmed by his oath to Abraham. Gen. 12:3. Z'14-5533.

So are the branches - All who become joined to this root, and receive their life and their privileges and blessings from it. Z'14-5533.

11:17 Be broken off - Because of unfaithfulness. Z'12-5023.

The time for the breaking off of the natural branches was during the 40 year period which began with our Lord's ministry and ended with the destruction of Jerusalem. Z'12-5023.

And thou - By nature children of wrath, aliens. Z'12-5023.

Wert grafted in - To the real tree, instead of those broken off branches. Z'12-5023.

A Jew would never have planned to graft in Gentiles to share the chief blessings of the promise. A Gentile never would have arranged the original stock and branches Jewish and himself a favoured graft. The plan is clearly of God, and well illustrates both his goodness and his just severity. Z'14-5533. - v.22.

11:22 Goodness and severity of God - All his justice is in harmony with his love. There is no exercise of Justice or power in an evil sense, for all his attributes work together for good to all his creatures. Z'13-5210.

11:23 Verses 23, 24, 25 - 33. - These verses are dealt with in Vol. 1, S.S., pages 298 & 300.

11:25 Until the fulness of the Gentiles be come in - The full elect number of spiritual Israel, whose first members were gathered from the Jewish nation and whose completeness is to be made up from amongst the Gentiles. Z'09-4453.

11:26 Shall be saved - Recovered from their blindness and stumbling. Z'09-4453.

Come out of Zion - Zion is another name for the New Jerusalem, of which the Apostle says, She is the mother of us all. Zion was typically represented in Sarah, Abraham's wife, who was the mother of Isaac. Isaac was a type of Christ - of Jesus the Head and the church his body; as the Apostle declared, "We, brethren, as Isaac was, are the children of Promise" - the seed of Abraham. (Gal. 4:28) Compare Isa. 66:7-9. Z'09-4454.

The Deliverer - As soon as spiritual Israel is complete (v.25), the Deliverer (Head and body) taken from Jew and Gentile - shall come forth out of Zion. Z'10-4624.

Zion brought forth the Lord, the Head of the church, the Head of the Great Deliverer, eighteen centuries ago. Very shortly, all the members of his body will come forth, similarly born from the dead in the "first resurrection. Thus the spiritual children of Zion will be complete. Z'09-4454.

And shall turn away ungodliness from Jacob - Natural Israel. The

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blessings of the New (Law) Covenant are distinctly shown to be Israelitish. But this will not hinder these blessings from being extended to all nations and peoples and kindreds and tongues. Z'09-4454. Isa. 2:3; Micah 4:2.

- 11:27 For this is my covenant - The New (Law) Covenant). Z'09-4453.
Unto them - The seed of Jacob; as we read Jer. 31:31. Z'10-4624.
When I shall take away their sins - Thus the Apostle shows that the New Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel Age and not at its beginning. Z'09-4453. --- After God shall have gathered the spiritual seed of Abraham out of all nations. Z'10-4612.

We cannot well consider this the forgiveness or taking away of their national sin, because their national sin shall have been expiated by their punishment in the past 1800 years, as St. Paul prophetically foretold, saying, "Wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled.

The sins referred to are the individual sins of the Jews, similar to those which are upon all humanity, the sin in which they were born.

The manner of the taking away of the sins of the Jews will not be the same as that of the church - instantaneous - but rather a gradual matter. Z'10-4612.

- 11:28 Beloved for the fathers' sakes - The fathers of Israel are the patriarchs, Abraham, Isaac and Jacob. Z'13-5162.

- 11:29 Without repentance - That is to say, God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Z'10-4624.

He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. Z'09-4320.

- 11:31 Through your mercy - Compare Heb. 11:40.

It will, of course, be God's mercy, but through Jesus Christ, and it will of course be the mercy of Christ Jesus, but through the church - "your mercy." Z'09-4454.

They also may obtain mercy - The mercy of the New Covenant. Z'10-4625.

How beautifully the features of the divine programme balance! Their loss was our gain; and our gain through sacrifice becomes their gain; and, altogether the Lord will be glorified! Z'09-4320.

- 11:33 O the depth, etc., - The Apostle's conclusion is that such depths of wisdom and knowledge and grace prove that the plan of God is super-human. Z'09-4455.

- 12:1 I beseech you, therefore, brethren - The Apostle evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord, and had counted the cost of self-sacrifice, but who had not given themselves fully to the Lord, might yet become brethren in the truth in the full sense. The Apostles words would apply equally to both classes - those who had presented their bodies living sacrifices, and those contemplating doing so. It would have been fully as proper to say, Brethren, you who have already given yourselves to the Lord, I beseech you that you fulfil your vow of consecration; for your bodies are holy and acceptable to God. Z'14-5422.

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By the mercies of God - This exhortation of Paul's is based upon the preceding statements of the 11th chapter, as shown by the connecting word "therefore." Z'14-5422.

Present your bodies - The phrase "Present your bodies" includes not only the primary presentation, but the continuation of the living sacrifice to the completion of the work. Z'12-5126. It is the presentation day by day and hour by hour. It is a constant surrender of self - a daily waving of our offering. Z'14-5423.

A living sacrifice - It is a living sacrifice in the sense that the body, reckonedly passed out of sin, is being continually sacrificed. Z'14-5422. 2 Tim. 2:12.

Holy and acceptable - Counted of him holy because of our faith in and relationship to the Great High Priest who has adopted us as his members and is sacrificing us as members or parts of himself. Z'09-4390.

Your reasonable service - To render all that we have in the service of the Lord is not only a most reasonable thing, but an offering far too small. It is far less than we would gladly render to him who has manifested toward us such wondrous compassion and grace. When God has offered us so great a reward and blessing in return for our poor lives, we should feel that a refusal to accept this offer would be an indication not only of a pitiful lack of appreciation of infinite goodness, but also a weakness of mind. It would show a puerility of judgment which is unable to weigh and compare the trifling and transitory pleasures of self-will for this brief life with an eternity of joy and blessing and glory on the divine plane, far above angels and principalities and powers and every name that is named, next to our glorious Lord and Head - a station so glorious, so exalted, that no human mind can grasp its infinitude. Z'14-5424.

12:2 Be ye - The Apostle is not here speaking to the world, to sinners, or to anyone except the brethren. Z'11-4830.

Transformed by the renewing of your mind - Although the wills of these brethren are already renewed, yet it is to bring every thought into harmony with the will of God in Christ. Z'11-4830.

That ye may prove what is that good, and acceptable, and perfect will of God - We should demonstrate to ourselves, first, what is the good will of God - what is his will as to our following righteousness, etc., then what is wholly acceptable to him; and thirdly, what is his perfect will. This gradual development is to proceed with those who are Spirit-begotten; and only those who are brought to the graduating point will be members of the bride class, perfected in the first resurrection. Z'11-4830.

(For further comments on verses one and two, see Vol. 1, S.S., page 198 - page 200, par. 1, and page 203, par. 1).

12:9 Let love be without dissimulation - St. Paul had already explained the necessity for love, but now he puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, the holy spirit, will not be a dissimulating one, an hypocritical one; the love will be genuine, heart-felt, as well as mouth-expressed. This love is to be toward God and toward all, in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true. Z'11-4895.

Abhor that which is evil - We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil, but more than these, we are to hate, to abhor evil. Z'11-4895.

12:11 Not slothful - Not lazy, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Z'11-4871.

In business - The word business has a very broad signification. Whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve him and, incidentally, as directed by the Lord, to serve the brethren, to serve the truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." Z'11-4871.

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. Z'13-5335. Matt. 6:19-21; Col. 4:5.

Fervent in spirit - The word fervent signifies very hot, to boil. Whatsoever we do we should do heartily, with our might, as unto the Lord. Z'11-4871.

As the Lord Jesus was fervent in spirit, not indifferent, not lukewarm, so are we to be. The fervency of his spirit for God and his arrangements, consumed his life. So it must be with all those who serve God - those who walk in the Master's footsteps. Z'13-5334.

Serving the Lord - To those who are the Lord's consecrated people, it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have his approval and hear his "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided to set aside; if we bury them under worldly ambition for either self or family - whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasure, or in pampering pride and appetite - then, as unfaithful servants, we shall sooner or later go into "outer darkness." Z'11-4871.

12:16 Mind not high things - Of the world. The Lord's people are to be humble, not highminded, not carried about by the empty honours, projects, and ambitions of earth. The desire to have a place amongst men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against. Z'16-5889.

12:17 Provide things honest - See Vol. 6, S.S., pages 563 - 566.

12:18 Live peaceably with all men - Each should see to it, not only that he has the graces of the Spirit - humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love - but that he manifests these qualities in his conduct, in his words. We should remember, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. Keener perceptions of right and wrong, justice and injustice, enable us all to see wherein we have ourselves been either just or unjust; and also where others have been either just or unjust toward us. But there is a tendency not to see our

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own faults and rectify them, but to see the faults of others, to note the injustices which they have practised upon us and to resolve that they must toe the mark of our new appreciation of our rights and that right quickly, or otherwise be forced so to do. This is the spirit of the world which is rapidly precipitating the great time of trouble. Z'11-4899.

- 13:1 The powers that be are ordained of God - See Comments Dan. 4:17.
- 13:8 Owe no man anything, but love one another - We can never discharge that obligation. It is upon us every day and every hour of life and enters into all of life's interests. Other debts or obligations we may meet and be through with, but this debt of love, the essence of divine command, is our obligation toward God, toward the church, toward our families, toward all men, even our enemies. Why? Because "He that loveth his neighbour has fulfilled the law." No wonder no Jew could keep the law! No wonder no Gentile would try to keep it! Z'09-4401.
- 13:9 Thou shalt not commit adultery, etc. - The Apostle here enumerates some of the perspicuous commandments. All of these commands presuppose a fallen condition of mind, out of harmony with God - a selfish heart, self-love, self gratification. Z'09-4401.
- Love thy neighbour as thyself - And the essence of all the other commands is love, the same love to our neighbor that we have for ourselves, the same desire for his welfare, his prosperity, his happiness, his health, etc. Whoever, therefore, attains to this position of full consecration to God, a begetting of the holy Spirit, has before him this great lesson - to learn to love his neighbour as himself. Z'09-4401.
- 13:10 Love worketh no ill to his neighbour - No injury of any sort. Love would prompt us to be as careful of his reputation as of our own, as careful of his property as of our own, as careful of his feelings as of our own. Z'09-4401.
- Therefore love is the fulfilling of the law - Compare Rom. 8:4.
- Love to God would lead us to do all those things which are inculcated in his Word; and love for our neighbour would lead us to fulfil all our obligations toward them, as inculcated. Z'13-5359.
- 13:11 High time to awake out of sleep - We must bear in memory that the Apostle was addressing Christians in whom the new life had been begun. His language implies what we know is very frequently the case, namely, that after the early Christian experience of turning from sin to righteousness, from ignorance and superstition to faith and knowledge, and from the feelings of the stranger to a realization of Adoption and membership in the family of God, there comes later to some a measure of carelessness, drowsiness. A spirit of the world comes in and threatens to overwhelm the new creature. The beautiful truths lose some of their freshness, crispness, beauty and flavour. Something new is looked for, and is provided by the Adversary, along the lines of more or less self-gratification in earthly things.
- The strenuousness of the new experience reacts and spiritual lethargy comes on. The experience of realizing sins forgiven and ourselves adopted into the family of God and the necessity for learning the lessons of the School of Christ is considerably forgotten. Some such occasionally cry out, "Where is the blessedness I knew when first I knew the Lord? Where is the soul-refreshing view of Jesus and his Word?" Such a cry implies an awakening of the kind which the Apostle wished to encourage. Z'09-4401.
- For now is our salvation nearer than when we (first) believed -

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The salvation of the church through the glorious "change" of the first resurrection is nearing every day, we are sure, even though we do not know exactly how many days still remain before that glorious consummation. So also the world's salvation - the world's rescue from Satan, sin and death - is nearing every day, notwithstanding the fact that we cannot say positively just what day or hour Satan will be fully bound for a thousand years and the Messianic blessings begin to supplant and to roll away the curse which for 6,000 years has rested as a great pall over humanity - a dark night, soon to give place to the glorious Millennial day and the bright-shining of Messiah's Kingdom. Z'14-5450.

- 13:12 The night is far spent - The Apostle wrote after 4,000 years had passed and when the fifth was underway. We live when the entire six thousand-year days are in the past and the seventh, the Millennium of promise, is chronologically already begun. Z'09-4401. Psa. 30:5.

Cast off the works of darkness - The works of darkness are those things which are done in the dark, the works of darkness are the works of sin. Z'15-5769.

Any works whatsoever that would not stand the fullest investigation; that would not stand approved in the light of the new dispensation, if it were fully ushered in, are the works of darkness. Z'13-5339.

This injunction was appropriate in St. Paul's day. The whole heathen world was in gross darkness. The Jewish nation was in darkness, except the minority who received the light. They were in darkness in respect to God's plan and the meaning of the promise to Abraham and his seed respecting the blessing of the world. Z'15-5769.

Put on the armour of light - The various pieces of the armour enumerated by the Apostle in Eph. 6:11-17. Z'15-5770. 1 Thess. 5:5.

- 13:13 Walk honestly as in the day - While we are not yet fully in the day, yet we belong to the new dispensation, and therefore should live as nearly as possible in accordance with the perfect standard of the future.

We are inclined to lay special stress upon the word honestly, for we believe that the Apostle used it advisedly and in a special sense. Every true child of God should see to it that he is honest, not only in money matters, but in his treatment of his neighbours, and his brethren in the church, and above all in his confessions respecting his faith. The test is being made along this line, and those who love the favour of men rather than the favour of God, will be given opportunity to prove that they are unfit for the kingdom, whatever else they may be fit for. 2 Thess. 2:10,11. Z'12-5098.

Probably the most valuable trait of character is honesty. Where there is little honesty, there is little character. Z'12-5098.

By way of contrast, The Apostle mentions certain things as belonging to the night which would be unbecoming to us, not only in their grosser sense, but also in the more refined. Z'09-4402.

Not in rioting and drunkenness - But to live on a high intellectual and moral plane. We are not to take pleasure merely in the animal appetites - in food, drink, etc. - but we are to live the higher life from our knowledge of God and his plan and all things that pertain to our welfare. This course should include also a sanity and sobriety of mind in regard to religious matters. Z'12-5099.

We are not necessarily to suppose that St. Paul meant this as a reproof to the Christian believers at Rome, but as a pastoral exhortation that they should be on guard against these sins, and as a

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reminder that the principles which they had adopted as Christians were in direct contrast to those which generally prevailed. Z'15-5770.

Not in chambering and wantonness - Selfishness; self-gratification, pampering of appetites and failure to sacrifice earthly pleasures, in harmony with our consecration vow. Z'09-4402.

The translators of the Bible seemed to forget that the Epistles were written "to the saints" (See dedication of the various Epistles) and not to the world; hence when mentioning certain sins they used English words which are applicable to the crimes of the most depraved class of people, instead of such language as would properly represent the misdemeanors that might be expected amongst the saints. In urging the Lord's people to avoid chambering and wantonness, etc. we are not to understand the Apostle to mean the wickedness practised by the most depraved and benighted of the children of the world. Rather, we understand him to address the words to saints, urging them to continence in their social relations, that the thoughts of the kingdom should lift their minds to a large extent from the earthly affections.

Be it noted that the various dispositions noted - rioting, drunkenness, chambering, wantonness, strife and envy - result from being intoxicated with the spirit of the world. Carelessness of life in any of the earthly affairs, and lack of self-restraint in the connubial relationship are very liable to go hand in hand with a wrong spirit in the church - a spirit of strife, contention, willfulness, not submitting to the divine Word and providence, but on the contrary, arousing jealousy and ambition on behalf of self or others, for prominence in the body. Z'12-5098.

Not in strife and envying - The other difficulties would be comparatively their own affair and might do not injury to others. But strife and envy are two qualities that indicate a wrong condition of heart on the part of the transgressor that would eventually bar him from the kingdom. Z'12-5098. 2 Tim. 2:22; Heb. 12:14.

13:14 But put ye on the Lord Jesus Christ - Putting on the Lord Jesus Christ is not the work of a moment, nor of an hour, nor of a moment, nor of a year; it is the work of a life time. But unless it is begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavour, our strenuous fighting to put off the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him - the livery, the clothing that will make us separate from the world, sanctified to God through Jesus Christ our Lord. Z'09-4402.

Make no provision for the flesh - To fulfil its desires. On this point will greatly depend our success or our failure as respects the winning of the prize. Z'09-4402.

14:5 Let every man be fully persuaded in his own mind - Let each carry out fully the conviction of his own mind - whatever he believes to be the will of God for himself. When St. Paul urges that each be fully persuaded in his own mind, he does not mean that each should make up his mind what is the will of God for all his children, and then stick to his opinion, whether right or wrong, and be unwilling to listen to or consider the thought of any others of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counselling patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under bondage

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regarding the eating of meat, the observance of Sabbath, etc., is the weak brother. Z'14-5556.

14:7 None of us liveth to himself, and no man dieth to himself - Only to Christ and the church could these words apply; for none others than these have entered into such a covenant of self-renunciation, giving up the present with all of its privileges and interests in exchange for a promise of a spiritual life hereafter, in the resurrection. Z'13-5324.

14:8 We live unto the Lord - All these, by the terms of their covenant, are to live unto the Lord - to do his will and not their own will, to serve him and not to serve self, to lay down their lives in fighting a good fight against sin. All these when they die will Die unto the Lord - In the sense that they are counted as members of the body of Christ, every member of which must die to the flesh before the entire body complete can be glorified beyond the veil. This being true, the Christian is to have no will of his own as respects his living or his dying, or any of his affairs. Everything is to be fully committed and submitted to the great Head of the church. Z'13-5324.

14:10 Why dost thou judge thy brother? - In the sense of condemning him. Z'09-4517.

We shall all stand before the judgment seat of Christ - Where all judgment is vested. Z'13-5324.

Each member of the church is on trial, and our Lord Jesus as the Father's representative criticizes and examines the various members of his body, not with a view to cutting them off, but, on the contrary, for their aid and encouragement, assistance and instruction and preparation for the kingdom. We are now before the judgment seat of Christ. But not only are we now standing before the judgment seat of Christ, and day by day rendering up a measure of account in respect to our faithfulness, loyalty, etc., but eventually at the close of this age the decisions will be given by him.

14:11 Every knee shall bow - During the Millennial Age, when the whole world will be before the judgment seat of the Christ. Rev. 3:21; Rev. 2:26; 1 Cor. 6:3. Z'07-4084.

14:12 Every one of us shall give account of himself - Therefore each one needs to criticize himself rather than to criticize his brother - to make sure that he himself has a conscience void of offence toward God and man. Z'07-4084.

14:13 That no man put a stumblingblock or an occasion to fall in his brother's way - Anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires. Z'13-5324.

Such a love for the brethren as would lead us to the renouncement of our own liberties where necessary, would certainly be pleasing in the sight of the Lord and the heavenly Father, and assure us a place and a higher honour than would otherwise be ours. Z'07-4084.

14:14 Nothing unclean (unholy) of itself - No such thing as legally unclean or forbidden food from the Lord's standpoint for those who are new creatures in Christ. Z'07-4084.

To him that esteemeth anything to be unclean - His reasoning faculties being so twisted on the subject that he thought himself under obligations. Z'13-5324.

To him it is unclean - He would be responsible according to his mind or judgment on the subject. For him to violate his conscience would mean that he had willingly, knowingly, committed sin; for he would be wrong in doing what he thought was wrong; however harmless the

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matter might be in itself. Z'13-5324.

- 14:15 But if thy brother be grieved with thy meat - Anybody realizing his own liberty, as the Apostle did, might eat freely, according to his convenience without any reproof from his conscience or in the sight of God. But the brother still in the dark respecting his liberty should have consideration - should not be urged to violate his conscience. Rather the brother of enlightened mind should yield to the other, and abstain from using his liberty, lest he should tempt his brother to violate his conscience.

This question of eating ceremonially unclean meat, or meat theoretically unclean because it had been first waved before an idol, is a question which no longer is a live issue among Christians; for general intelligence on the subject has gained the mastery everywhere. But the Christian should gladly abstain from anything that would stumble his brother or anybody else upon whom he exercised an influence. Z'13-5324.

Destroy not him with thy meat for whom Christ died - If Christ loved the world so much as to leave his heavenly riches and glory to die for sinners, should not we, in proportion as we have his Spirit, be glad to lay down our lives for the brethren, as the Apostle elsewhere exhorts us? And if so, should we not be much more ready to abstain from the use of comparatively trifling liberties for the sake of our weaker brethren, for whom Christ died? Z'13-5325.

- 14:16 Let not then your good be evil spoken of - But rather exercise yourself along such lines of goodness and in such a manner as will have the approval of all who have respect for religious things. Z'07-4084.

Abstaining from everything that might appear to be an evil in the sight of others, however right it might be in your own judgment, and however correct your own judgment of the divine law on the subject might be. Z'13-5325.

- 14:17 For the kingdom of God is not meat and drink - The advantages connected with our membership in the embryo kingdom of God consists not in the greater privileges and liberties we have in eating and drinking. Z'13-5325.

But - Consists rather. Z'13-5325.

Righteousness - Justification. Z'09-4517.

Transformed by the renewing of our minds, we have come to appreciate and love righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things. Z'12-5097.

And peace - "The peace of God which passeth all understanding," which ruling in the heart, is one of the grand blessings enjoyed as members of the embryo kingdom class. Z'12-5097.

And joy in the holy Spirit - Fellowship with the Father and with the Son and with all who possess the spirit of righteousness. Z'12-5097.

(See Vol. 1, S.S., page 284, par. 3, for further comments on this verse).

- 14:18 For he that in these things serveth Christ - So that, if the interests of the Lord's cause or the interests of the brethren in Christ should ever require us to forego our liberties in respect to food and drink, we would count such self-denials for Christ's sake and for the brethren's sake as nothing - as sacrifices we could make with joy, because they would not interfere with or disturb in the least the real value of the blessings and privileges which are ours in Christ. Z'12-5097.

And approved of men - All right-thinking men. Z'07-4085.

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14:19 Follow after the things which make for peace - Let us not even risk injury to the cause of righteousness and work of God's grace in others by using our liberties in any manner contrary to their welfare. Z'09-4517.

Oh, that all of the Lord's dear people could catch the spirit of the Apostle's exhortation and see how beautiful it must be in God's sight that his people should emulate the example of their Redeemer in their willingness to deny themselves for the sake of helping others. With this spirit prevailing largely in a company of the Lord's followers, assuredly there would be a great blessing and great upbuilding of one another, a great strengthening of character and great assistance one to the other, and great absence of puffed-up superiority and disdain for those unable to see and appreciate every feature of the divine plan. Oh, how blessed the congregation of the Lord's people which has a goodly number of such followers of Christ, especially if they be among the leading ones! Z'07-4085.

14:20 Destroy not the work of God - Do not jeopardise the interests of either the church or of an individual in it merely for the sake of preserving a non-essential. As the Apostle exhorted Timothy, "Condescend to men of low estate," condescend to the weakest and humblest of the Lord's true followers; come down to them in speech and in conduct that you may be the abler assistant of those who need the uplifting and enlightening influence of the Truth in the Spirit. Z'07-4085.

14:21 Any thing whereby thy brother stumbleth, etc., - St. Paul is evidently laying down a broad principle of self-denial in the interests of others - a principle which applies primarily to the church, but also to the world. Z'11-4919. "For even Christ pleased not himself." Rom. 15:3.

15:1 Bear the infirmities of the weak - The great principle set forth is the principle of love, the essence of the divine Spirit. This spirit, operating amongst God's people, necessarily makes them considerate of one another. In every case it should be our disposition, as far as possible to help the weak and those who need assistance. Z'11-4927.

Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to divine pleasing. Z'11-4928.

15:2 Please his neighbour - Those closest to us. In the church of Christ our brethren are our neighbours. Z'14-5556.

All of the Lord's people should have such an interest in one another and in the Lord's cause, and should have so much of the Spirit of the Master, that they would seek rather to sacrifice themselves than to gratify self, especially at the expense of others. Z'14-5412.

For his good to edification - Their uplift, their upbuilding. Z'14-5412. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word please is used here in a limited sense. Z'14-5556.

15:3 For even Christ pleased not himself - He was not in the world to seek to do the things pleasing to his own flesh. Quite to the contrary, he renounced his own fleshly interests and gratification for the benefit of mankind. So we covenant to do when we essay to walk in his steps. Z'14-5556.

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The church at Corinth had been founded for nearly five years and had enjoyed a wide range of experiences and divine providence, when Paul addressed to them this epistle. Z'09-4442.

1:10 Now I beseech you, brethren ... that ye all speak the same thing - Doubtless there were "Independents" in the church then as there are today, some who set themselves up as teachers, and boast of their independent thinking.

It is surely in vain that we pray in the hymn, "Be thou my teacher, Lord," if in practice we give no heed to the Lord as the Teacher, but on the contrary, encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give great light and throw the divine plan of the ages into the shadowed background.

Luke 12:37 is the only explanation of the wonderful light on the divine plan now shining. Z'09-4446.

That there be no divisions among you - The sectarian spirit has torn the Word of God to pieces. The Spirit of Christ, which would have preserved the unity of the body, the church, in the bonds of peace, was neglected, and a spirit of "independence" was fostered until the result is Babylon - confusion. Z'09-4446.

1:11 Contentions among you - The result of a party spirit, a sectarian spirit. Z'09-4446.

1:12 I am of Paul, etc., - Whereas all should have recognized that Christ is not divided, and that his Gospel is not discordant, but that it is one glorious, harmonious message of divine revelation. Z'09-4446.

1:17 For Christ sent me ... to preach the Gospel - Learning has always been very properly held in high esteem, and all those who have it usually appreciate this fact as well as do those who have it not. There is, therefore, on the part of the learned, or those who appear to be so, a tendency to do or say things or to discuss subjects that would make them shine before others.

St. Paul had a good education. He had much advantage every way; consequently he had the greater temptation to display his knowledge.

In this Epistle he was addressing a people who were familiar with Greek philosophy and who knew that the world valued this philosophy so highly that a person who did not manifest acquaintance with Greek learning was considered an ignoramus.

The Apostle realized that his great mission was not that of making himself shine, but of preaching the Gospel - the "good tidings of great joy which shall be to all people." (Luke 2:10). He saw clearly, as an ambassador of Christ, his commission transcended anything and everything else in the world, and that from the divine point of view all other philosophies are foolishness. He had wisely concluded that he would neither detract from his own mission to discuss these theories of man, nor would he quarrel with those who accepted them.

Observation has taught us that those consecrated ones who have permitted other themes than "this Gospel" to engross time and attention are in great danger of being led astray. Z'12-5125-26.

1:18 For the preaching of the cross is to them that perish foolishness - A weaker man than St. Paul might have followed the policy of covering up the fact of the crucifixion of Christ. Z'12-5126.

1:21 By the foolishness of preaching - He chose this method, which men denominate foolishness, to select a special class for a very special purpose in connection with his great plan. Z'14-5534.

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- 1:25 Because the foolishness of God is wiser than men - The plan which God has adopted for dealing with sin and with sinners seems to the Worldly mind, to worldly wisdom, and be a very foolish, a very un-wise plan. Z'14-5534.
- 1:26 Not many wise men after the flesh, not many mighty - Success in life leads to more or less of self-confidence, self-esteem, self-will, whereas the Gospel message appeals to those who feel their own weak-ness and imperfection and unworthiness - who correspondingly with great earnestness lay hold upon the divine promises - the divine aid, giving God the glory. Z'12-4969.
Not many noble - Too frequently with such nobility goes a spirit of pride and self-conceit, which renders the individual unsuited to the Lord's purposes of the present time, when humility and obedience to the Lord are the prime essentials. How gracious is the arrange-ment which opens the way to the highest divine favour for the hum-blest who hears the voice of the Lord and responds with humility and zeal. Z'07-4082.
Are called - The foregoing describes what we were when called. Z'08-4200.
- 1:30 Who of God - While the Father is the Author of the entire plan, yet this blessing comes through the sacrifice of the Son. Z'14-5007.
Is made unto us wisdom - We first received, through learning of his sacrificial work on our behalf, the necessary wisdom, instruction and guidance, by which we may, through his merit come to the Father. And he is our wisdom all along the way. Hebrews 2:3. Z'14-5507.
And righteousness - Justification. In addition to being our wisdom, Jesus becomes our righteousness. He covers our sins. He imputes to us his own righteousness, the merit of his own sacrifice. And this imputation brings us to a condition of complete righteousness - not actual, but reckoned, which God is pleased to recognize in the way he has arranged. But only those who come to him now, during this Gospel age, to walk in his steps, have a faith-justification. In the next age others will come to him. Z'14-5507.
And sanctification - The step of consecration on the part of those who become Jesus' disciples is in the Scriptures called sanctifica-tion. But it is not the same sanctification which comes to us through him. God says, "Sanctify yourselves, and I will sanctify you" - that is, Set yourselves apart, and then I will set you apart; I will put you into this place where you desire to come.
So, to all of us who come to the Father through him, Jesus not only becomes our justification, but through him we also have sancti-fication - the complete setting apart.
God sets us apart by begetting us of the holy Spirit to the new nature and making us prospective members of the royal priest-hood - a foretaste, or "earnest," of our inheritance; given with the intention of our growing in the process of sanctification al-ready begun in us until its completion. We attain this through Christ. Z'14-5507.
And redemption - deliverance - Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all imperfections of the flesh, and from the flesh itself - full deli-verance through the power of the first resurrection. Christ thus becomes our deliverance. We shall then attain the full completion of sons of God on the divine plane. Z'14-5507.
(For further comments on this verse, see Vol. 6, S.S., pages 96 - 162).
- 2:2 I determined not to know anything among you save Jesus Christ and him crucified - I riveted your attention on this one thing! I kept this one thing continually before you. Z'12-5045.

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The Apostle had been in Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the kingdom. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little. Z'12-5044. Phil. 3:13; 2 Tim. 2:16,15; 1 Tim. 1:3,4. See Comments Chap. 1:18, 18.

- 2:5 That your faith should ... stand ... in the power of God - And therefore able to give to everyman that inquired a reason for the hope that was in them.

Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; and that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer - a "Thus saith the Lord" - concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation of that proficiency, and will if we are faithful students and faithful servants of the Truth. Z'12-5045.

- 2: Verses 10 - 13 - For an explanation of these verses, See Vol. 5, S.S., page 279.

- 2:14 The natural man - By the expression "natural man" we understand the Scriptures to mean all who have not experienced a change of nature in the begetting of the holy Spirit. All mankind, including Adam himself, are natural men. Z'12-5133.

For they are foolishness unto him - Meaningless. Z'13-5157.

Because they are spiritually discerned - Even a perfect human being cannot receive the deep spiritual truths which God reveals to his consecrated children through the holy Spirit. Z'12-5157.

(For further comments on this verse see Vol. 5, S.S., page 279, par. 3 and page 280, par. 1).

- 3:8 He that planteth and he that watereth are one - There has been but one work from first to last - John 4:35 - 38. Z'13-5302.

- 3:9 Labourers together with God - The work of God of the Gospel Age has been the selection of the spiritual seed of Abraham, through whom all the families of the earth shall be blessed. Z'13-5302. Phil. 2:12, 13.

- 3:12 Now if any man build upon this foundation gold, silver, precious stones - This class will be but a little flock - the royal priesthood, who will sit in the throne, joint-heirs with Jesus in the kingdom. Z'14-5408.

- 3: Verses 12 - 15 - For an explanation of these verses see Vol. 1, S.S., page 320, par. 3 and page 321, par. 1.

- 3:13 Of what sort it is - Those building with the gold, silver and precious stones of divine truth, developing their faith and character in harmony with the divine requirements and arrangements, will suffer no loss in the great trial day at the end of this age. Z'14-5407.

- 3:15 If any man's work shall be burned - Those who build with wood, hay and stubble of human tradition and self-complacency will find their entire faith-structure will be consumed. Z'14-5407. He himself shall be saved; yet so as by fire - They will be what is sometimes termed a tribulation class, described in Rev. 7:14 - 17. Of these God has various blessings to bestow. These will be in proportion to their obedience. Z'14-5407 - 08.

- 4:2 It is required in stewards - A term common in olden time. The ser-

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vant did with his master's goods as though they were his own. At the same time, while given this privilege, he was required to give an account to his employer. Z'14-5385.

That a man be found faithful - And he would be examined later with this end in view. A faithful steward would be on the lookout for everything that represented the master's interests - would be as careful of these as he would be of his own. He would use his every power for increasing the talent represented by the money in his care. Z'14-5385 - 86.

- 4:3 Judge not mine own self - We cannot judge ourselves in the sense of passing sentence in our own case. Z'14-5519.

It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things, and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and bless us and keep us from falling and, ultimately present us to the heavenly Father both blameless and faultless. Z'11-4829. - Compare v.5 & I Cor. 11:31.

- 4: Verses 3 - 5 - For comments of these verses, see Vol. 6, S.S., pages 410-412.

- 4:4 He that judgeth me is the Lord - Who knows how to make all due allowance. Z'14-5586.

- 4:5 Judge nothing - As to the degree of faithfulness. Z'13-5224.

In our own minds we are to judge and disapprove of evil actions and words, but we are not to sit in judgment as to the condition of the heart, except along the lines where the Word of God plainly states that we are to judge. Z'14-5519.

Before the time - When "the saints shall judge the world." I Cor. 6:2.

- 4:7 For who maketh thee to differ ... ? - Some in the church have many talents, others, few talents; some have special talents, others have ordinary talents. The Apostle says that it is God who has set the various members in the body as it has pleased him; and that both this setting, or apportioning, of the different members of the body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other. Z'13-5284. Phil. 2:13.
What hast thou that thou didst not receive? - If whatever we have received is a gift, where is our right to be proud of it? Evidently such would be a very wrong condition of mind. There is, therefore, no reason for any to be proud, but there is every reason to be thankful to the Great Giver of all good. Z'12-5000.
- 4:8 Ye have reigned as kings - You are getting along very prosperously; you have had no trouble or persecution at all. Z'12-5023.
Might reign with you - When the reign of Christ begins, all the members of his body will have some part in it. Z'12-5023.

(For further comments see Vol. 1, S.S., page 286.)

- 4:12 Being reviled - To be reviled is to be made to appear vile, to be evil spoken of, slandered. Z'13-5172.

We bless - Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to persecute in return. That is the law of the new creation. Instead of

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reviling again, we are to bless. This does not mean that when one has said a slanderous thing of us, we are to say, "God bless you;" But that if the person is in difficulty, and needs help, we are to overlook altogether what he has done to us, and be just as ready to help him as any other person.

The spirit of generosity and benevolence should be the spirit of the Lord's people. We are to bless those who revile and persecute us by doing them good and by explaining to them, if possible, the situation, which evidently they have misunderstood. We are to bless them by helping them, if opportunity offers, out of darkness into light. Z'13-5172. I Pet. 2:21-23.

Being persecuted - The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were. Isa. 66:5; John 16:2; Matt. 5:11. Z'13-5173.

Faithfulness to our covenant of sacrifice will bring upon us opposition from the world, the flesh and the devil. Particularly will our persecution come from those Christians who are not developed sufficiently to appreciate matters from the proper standpoint. Z'13-5173.

These conditions are a test to the Lord's people, to prove whether they are willing to endure these persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. Z'13-5173.

We suffer it - With patience and long suffering; developing more of the character-likeness of our Redeemer and thus becoming more worthy of a share with him in the future glory - I Peter 4:1; 2 Tim. 2:12. Z'13-5173. See Comments Heb. 12:3.

5:5 To deliver ... unto Satan for the destruction of the flesh - Until the earthly, clinging tendencies, holding from full loyalty to God are broken down and the mind becomes fully submissive and in harmony with God. That which they refused to give voluntarily will be taken away from them. If the flesh is not destroyed, the spirit will not be saved, is the Apostle's argument. Although enforced destruction of the flesh is not sacrifice, and such are not counted in with the sacrificers, yet they are saved "so as by fire" on the spirit plane, in the day of the Lord Jesus. I Cor. 3:15. Z'12-5056.

This class is represented by the "scape-goat" - Lev. 16. Z'11-4855.

(For further comments on this verse, see Vol. 1, S.S., pages 215-218).

5:7 The old heaven - Anger, malice, hatred, strife 0 v.8. Get yourself right with the Lord, and so far as possible with every man. Z'13-5193.

Such a heart-searching and cleansing, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction. Z'13-5193.

(For further comments on this verse and v.8., see Vol. 6, S.S., pages 457 - 465.)

5:8 Therefore let us keep the feast - But, as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast - our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus pos-

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sessed and laid down in death for us, we really feed our hearts upon the Bread of everlasting life, the Bread which God sent to us from heaven. The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. 1 Cor. 10:16. (See Comments). Z'13-5192.

- 5:13 Put away from among yourselves that wicked person - This was a case of open, wilful, acknowledged, sin, disgraceful to the individual and to all with whom he associated. Such cases should be promptly taken note of by the church along the lines of Matt. 18:15 - 18.

But, the Apostle is not suggesting inquisition into the past lives of all those who constitute the church of Christ. Compare I Cor. 6:11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. Z'13-5275. I Peter 4:15.

- 6:3 We - The saints. Z'11-4879.

Shall judge angels? - Not the holy angels, for evidently they do not need any judgment. In the past there was one judgment of the angels; this is mentioned by St. Peter (2 Pet. 2:4,5). He says that in the time before the flood the angels had their trial; and that those angels who did not maintain their condition of loyalty to God were cast down to tartarus - that is, to our earth's atmosphere, there "restrained in chains of darkness until the judgment of the great day." (See also Jude 6). This "judgment of the great day," to our understanding, means that in that great day another trial will come to those angels. The "great day" is the seventh day, the great day of Messiah - the Millennium. Z'11-4879. See Comments Acts 17:31.

If the judgment or testing is a part of the divine plan, it implies a hope for them. I Pet. 3:18,19, gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain. Z'12-5044.

This trial will be, we believe, at the very beginning of this great day, for during the Millennial reign nothing shall hurt nor destroy; Satan will be bound and all evil influences restrained. Z'11-4880.

- 6:19 Your body is the temple of the holy Spirit - As in the future, the church will be the temple of God, perfect on the heavenly plane, so each individual member of the church of Christ, who has been begotten of the holy Spirit as a new creature, has to that extent God dwelling in his mortal body. The World in general are not temples of the holy Spirit, however good or moral or kind or generous. Z'14-5504.

(Other views of the great antitypical temple: - I Cor. 3:17; I Peter 2:5; Eph. 2:20-22).

- 6:20 For ye - The church

Are bought with a price - Our Lord's sacrificed life constitutes the price of redemption. He applied the price for believers when he appeared in the presence of God for us (Heb. 9:24)- the church, the household of faith, the consecrated ones. (James 1:18). And the Scriptures show us that he will later apply this price for all mankind - that it is intended for all ultimately, but has not as yet been applied for all. Hence the Scriptures declare that the "world still lieth in the wicked one;" still "children of wrath." Z'10-4601. - I Tim. 2:6; Heb. 2:9.

- 7: See S.S., Vol. 6, Chapter 12, for a detailed examination of this chapter.

- 7:7 For I would that all men were even as I myself - Paul reminds the

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church that he had found the single, or celibate, condition advantageous - that he was able to accomplish greater service than if he had been more or less mortgaged by the care of a companion and the necessary duties toward that one. Z'13-5353.

7:14 Now are they holy - Accounted as the Lord's through the consecrated parent, where the yoking or marriage has occurred prior to their covenant with the Lord. 2 Cor. 6:14.

7:15 Let him depart - Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. Z'14-5498.

7:20 Abide in the same calling wherein he was called - When the truth finds us it does not necessarily change our earthly relationships. If a man were a slave, for instance, and the truth of God reached him, he should not rebel against the earthly master. While we are not to do anything contrary to the divine law or to our consciences, yet we are to serve our earthly masters faithfully. Z'15-5666.

7:21 Use it rather - Gladly avail yourself of the opportunity of having a wider field of service as a free man. But the slave should not say to his master: I have become a child of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave. Z'14-5498.

7:24 Let everyman, wherein he is called, therein abide with God -

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide - in the sense of having your mind at rest. If the condition is one of great severity, it is right to ask the Lord that in his own due time he will make it less so, if it please him. Z'14-5498.

7:27 Seek not to be loosed - If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married. He was married when called, and accordingly therefore there is a mortgage upon his time. Z'14-5498.

Seek not a wife - If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think, "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction, "Only in the Lord." v.39. Z'14-5498.

7:28 If thou marry, thou hast not sinned - St. Paul points out distinctly that there is not law of God to prohibit brothers and sisters in the Lord from marrying, if they find, in their judgment, that this is the necessary or preferable thing in their cases - if they believe that thereby they can carry out their consecration vows the more acceptably. Z'13-5353.

8:1 As touching things offered unto idols - Referring to the Greek custom of offering their meat in their temples. After having been thus offered to the idols, the meat was considered to be specially sacred. Thus nearly all the meat available was offered to idols, so that whenever one wished to have meat he could find none that had not been thus offered. Z'14-5412.

Knowledge puffeth up - Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured. Z'11-4920.

8:3 The same is known of him - We might have a great deal of knowledge and yet not know God and not be known or recognized by him; but no

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one can have a large development of true love in his character without personally knowing the Lord and having obtained the spirit of love through fellowship with him. Z'11-4920.

- 8:6 One God, the Father, of whom are all things ... and one Lord Jesus Christ, by whom are all things - Notwithstanding the wide-spread acceptance of the doctrine of the Trinity, the Bible teaches that there is but one God. Jesus called God his Father, and spoke of himself as the Son of God. A father is a life-giver. A son is an offspring, one who receives life from a father. This distinction implies that the father existed first. And so Jesus says of himself, "I proceeded forth and came from God." John 8:42. Also he says, "My Father is greater than I"; "I can of mine own self do nothing; as I hear I judge" "My Father is greater than all"; "I ascend to my Father and your Father, to my God and your God"; "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 14:28; 5:30; 10:29; 17:3; 20:17.

The word "trinity" is not found in the Bible. The only text in the Bible which seems in any way to suggest a trinity is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. (See Comments 1 John 5:7,8) Z'15-5747-48. Compare also John 14:7-10 with John 1:18 and Ex. 33:20; 1 Tim. 3:16 with 2 Cor. 4:10; Phil. 2:6 with John 14:28.

- 8:7 Their conscience being weak is defiled - Not having come to appreciate fully the fact that meat offered to idols had not been hurt thereby. To set meat before a piece of stone would not injure it; and so to set it before an idol would not hurt it. Z'14-5412.
- 8:9 Become a stumblingblock to them that are weak - To lead them to violate their consciences. - v.10. Z'14-5412.
- 8:10 Be emboldened - To follow the example of his stronger brother, and thus might violate his conscience, which would make the act a sin to him. Z'11-4920.
- 8:11 Through thy knowledge shall the weak brother perish ... ? - Every violation of conscience, whether the things itself be right or wrong, is a step in the direction of wilful sin. It is a downward course, leading further and further away from the communion and fellowship of the Lord, and into grosser transgressions of conscience and, hence, possibly leading to the second death. Z'11-4920.
- 8:12 Ye sin against Christ - The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be a sin against the spirit of love, the law of the new creation, to do anything which could reasonably prove a cause of stumbling to our brother, not only to the brethren in Christ, the church, but even to a fellow-creature according to the flesh? - for Christ died for the sins of the whole world. Z'11-4920.

- 9:16 Woe is unto me - Great distress, unhappiness. Z'16-5893.
- If I preach not - It should be a great distress to those to whom the Lord has granted the illumination of his truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle's words would apply only to the public ministry of the Word. From another standpoint, anyone of God's consecrated people is a minister, ordained to preach; for the ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah (Isa. 61:1-3). There the church is brought to our attention through the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. Z'16-5893.

The Gospel - The word gospel means glad tidings, good news. "Good tidings of great joy." Z'16-5893.

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9:26 I therefore so run - Using the illustration of a race course. Z'15-5777.

Not as uncertainly - The Apostle Paul had definite knowledge as to what constitutes the prize. He knew that the "high calling in Christ Jesus" is that we may be heirs with him, if we suffer with him - that we shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He had made with the Lord his covenant of sacrifice unto death.

Nor was the Apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include "grace to help in every time of need;" and that this grace and help would come from the Lord. Hence, the Apostle's expression that, for the runners in this race-course, there was no uncertainty, from first to last. 2 Peter 1:10,11. Z'11-4809-10.

So fight I - The battle begins in our mind, our will, at the time of our consecration, and continues until the end - our death. It will be the death either of the new creature or the old creature. Z'15-5778.

Not as one that beateth the air - In preparation for some Greek contests, the contestants had a wind bag to practice on. But this was not the real battle, it was merely the preparation. So the Apostle says he was not using his strength merely in practice. He was fighting a real battle. Z'15-5777.

9:27 I keep under my body - One translation has this, "I browbeat my body;" that is to say, I use coercive measures upon my body. Z'11-4810. - Keep it in subordination, under restraint. Z'12-5001. Bring it into subjection - Not merely to things which would be for righteousness and truth, but also bringing into subjection as regards natural things. Z'12-5002. Gal. 5:17.

Lest ... when I have preached to others - All the preaching to others will not get us into the kingdom. Z'13-5220.

I myself should be a castaway. - And thus fail to make my calling and election sure. Z'12-5002.

The victory is only to those who overcome - Rev. 2:26,27; 3:21. To lose this battle is to perish as a new creature, and this means second death. Z'15-5778.

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realizes that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, in all ended when he has finally decided to give himself to the Lord. Z'11-4810.

10:2 Were all baptized into Moses in the cloud and in the sea - Picturing the baptism of the whole world of mankind into Christ's life during the Millennial Age - the deliverance of the groaning creation into the liberty wherewith Christ proposes to make free all who will come unto him in response to his drawing during the Millennial Age. Eph. 1:10.

Note, in this type there is no suggestion whatever appertaining to the church of the firstborn during this age - no suggestion

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of a baptism into Christ's sufferings and death. Indeed, nowhere in that type is the association between the Head and the members shown. Z'09-4498.

That feature of the type which has to do with "the church of the firstborn" and this Gospel age, was passed before the time when the Israelites as a nation were baptized into Moses in the sea and in the cloud.

The church passes from justification of life into sacrificial death with the Lord to become members of the Mediator's "body." But the Israelites passed through the sea and the cloud, not into death, but into liberty - into freedom as a nation. Z'09-4498.

10:6 These things were our examples - Greek, typos - types. A type is a very exact pattern of the antitype, which is on a larger scale. Z'13-5267.

As they - Typical Israel. Z'13-5267.

10:8 Neither let us commit fornication - The minglings of things spiritual and things temporal. Z'13-5267.

10:9 Neither let us tempt Christ - Typified by Moses. Z'13-5267.

10:11 For ensamples - Greek, typos - types. Z'13-5267.

Ends of the world are come - Lit. "Ends of the ages press down." The Apostle lived in the harvest of the Jewish Age; and we believe that we are living in its antitype, the harvest of this Gospel Age. More than this, in the Greek, the Apostle's words imply a special pressure, or testing, connected with these harvests - just such a pressure and testing as we know were upon the Jewish nation in St. Paul's day, and just such pressure and testing as are upon Christendom in this our day - the harvest, or end, of this Gospel age. Z'13-5267. Eph. 6:13.

10:12 Wherefore - The wherefore of this verse connects this danger of falling with those stumblings, and fallings of Israel which, the Apostle tells us, are "our types." Z'13-5267.

10:16 The cup of blessing which we bless - "For which we bless God" (Diaglott) - For which we give thanks and praise to the Lord. Whoever receives the cup without thankfulness of heart, without appreciation, will not get the great reward. Z'13-5341.
Is it not the communion - Common union. Z'13-5341. (Koinonia, Partnership or participation - Strong's Concordance).

The literal fruit of the vine symbolizes the blood, which represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. Z'13-5341-42.

Thus, the drinking of this cup symbolizes our fellowship in the sufferings of Christ, our common union in all of the afflictions that came upon him - our death with him. By the time all the members of the body of Christ shall have taken part in this cup, the time will have come for the application of the merit of that communion cup, that united sacrifice of the body, with, and under the Head, sealing the New (Law) Covenant with Israel, and, through Israel, for the benefit of all mankind. Z'09-4331-32.

The bread (Loaf - Diag.) which we break, is it not the communion (common union, participation) of the body of Christ?

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the body of Christ, all who become his members. Thus the breaking of the loaf, the breaking of the body, has continued for more than eighteen centuries. Z'13-5341.

10: Verses 16, 17 - For further explanation of these verses, See Vol. 6, S.S., page 465, par. 2 - page 469.

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- 10:21 Ye cannot drink the cup of the Lord (mentioned in v.16) and the cup of the devils - The Apostle contrasts the feast which marks us as Christians - the Memorial of the Lord's death - with the heathen feasts to which many of the Lord's people would undoubtedly be invited, and in which they would be exposed to various misleading influences which might prove injurious to them as new creatures in Christ; tending to relax their vigilance over the flesh and to hinder them from progress in growth as new creatures. Z'07-4006.
I Tim. 4:1.
- 10:23 All things are lawful ... all things are not expedient - Our liberties, while apparently absolute, are really limited. All the Thou shalt notes of the law are removed, but the essence of that law still remains, briefly comprehended in the statement, Thou shalt love the Lord thy God, and thy neighbour as thyself. The Christian is at liberty to do anything that does not conflict with this basic law of his new nature - the Law of Love. This appears upon First-sight to be a great liberty, but, on closer examination, it is found to give us much less liberty than others exercise, as they think, with propriety. Z'09-4478. Compare Rom. 14:15, 20, 21; I Cor. 4:9, 13; I Cor. 10:24, 28, 29; Gal. 5:13, 14.
All things edify not - "Let every one of us please his neighbour for his good to edification." (Rom. 15:2).
- 10:28 For his sake - For the sake of the brother who indicated his own knowledge and fear - for his conscience' sake - lest he should be stumbled. Z'07-4006.
- 10:32 Give none offence - The law of our liberty in Christ, love, must govern our conduct automatically on every occasion. The Lord wishes us to learn, not as children, certain fixed rules, but as philosophers the fixed principles which can be applied. Z'07-4006.
- 10:33 Even as I please all men ... not seeking mine own profit - This noble spirit is the only one consistent with our law of liberty - love which is always generous, thoughtful of the interests of others, unselfish, not proud, boastful, greedy, not ill-mannered, not careless of the interests and feelings of others, either in the great or in the small things of life - the present or the future. Z'07-4407.
Connect this verse with first verse of next chapter.
- 11:1 Connect this verse with verse 33 of chapter 10, to which it properly belongs.
Be ye followers of me, even as I also am of Christ - It would have been strangely inconsistent of the Apostle to set himself up as an example in anything except as he had pointed out either directly or indirectly that he could be an example only because he was a follower in the footsteps of the Redeemer. Christ is the pattern of us all, though we may learn to appreciate the grandeur of his example better by our closer contact with those who are walking in his steps and with whose experiences we may be able the more closely to sympathize. Z'07-4007.
- 11:5 Dishonoureth her head - In the home where the woman does not recognize the headship of her husband, she is dishonouring him and dishonouring herself in that she thus confesses that she has unwisely married a man whom she cannot esteem as she should - as the head of the home. Z'07-4097.
- 11:7 The woman is the glory of the man - Not in the sense of being more glorious than the man. Nor is the church the glory of Christ in the sense of being more glorious than Christ; nor is the Son the glory of the Father in the sense of being more glorious than the Father. But the Father is especially glorified in the Son because of the closeness of the relationship existing between them and

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because of the honour that the Father has shown the Son. Similarly, Christ will be glorified in the church because the wonderful glory that will be manifested through the church will be a reflection of the glory of Jesus - all as a result of the Father's grace through him. Z'10-4602.

- 11:16 No such custom - This is the Apostle's final word on the subject - the Lord's final word through the Apostle (Matt. 16:19).

In substance it means this: "I have set before you the truth on this subject, through obedience to which you will have a larger measure of the blessing of God, not only in your families and in the assemblies of the church, but also in your own hearts and experiences. By following this course, you will make better progress and be the surer of winning the greater reward and hearing the Master's 'Well done.' Nevertheless, do not consider what I have said as a law; I am not giving it in that sense. I am giving it as an admonition, as something that will be for your benefit individually and collectively. If anyone is disposed to resent my presentation and to argue the question and to contend about the matter, it would be better dropped. Let those who appreciate my advice follow it and reap the blessings; let those who do not appreciate it, follow their own course in this matter - to themselves will be the disadvantage from which I fain would shield them. They will lose the blessing which I fain they would receive by following this advice." Z'07-4097.

- 11:19 May be made manifest - And whatever was wrong might come to the surface, that the inharmony of the situation might be realized, and that the one in the wrong might be led to go out, because he was an intruder. Z'13-5229.

- 11:23 Took bread - The bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord was free from sin. Heb. 7:26. Z'13-5192.

- 11:24 This is my body - Represents my body, my flesh, broken for you, and of its merits and life, all who would have life everlasting must partake. Z'13-5192. John 6:41, 50, 51.

(The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer - See I Cor. 10:16, 17 and comments; also Col. 1:24.)

In remembrance of me - The supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death - especially if, as our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Z'13-5191.

- 11:25 He took the cup - The "fruit of the vine," representing the sacrificed life given by our Lord. "This is my blood (symbol of life given up in death) of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it." Matt. 26:27,28. Rom. 5:18,19. The shed blood was the "ransom (price) for all," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." Col. 1:24.

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(See 1 Cor. 10:16, Diaglott and Comments - 2 Tim. 2:12; Acts 9:1-5; Rom. 8:17).

Our Lord also attached this significance to the "cup" - Matt. 20:22, 23.

The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honours and immortality - when we drink the new wine with him in the Kingdom. Z'13-5192.

This cup is the new testament - (Covenant) in my blood - The blood of the New Covenant is the blood prepared in advance of the covenant, wherewith to seal it and make it obligatory - make it a covenant. Z'09-4331.

11:26 For as often as ye eat this bread, and drink this cup - As often as the occasion returned (yearly, at the Passover season), this was to be observed by his followers instead of the eating of the literal lamb - as the commemoration of the antitypical Lamb and the great passing-over of the antitypical first-born, which his blood effects. Z'13-5191. See Ex. 12:1-14.

Till he come - Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom sacrifice, and our consecration with him to sacrifice. Rather, he is howing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming.

Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression, the gathering and exaltation with Christ of his church, or Kingdom, to rule or bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is coming to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him.

Even though the kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up", in the full sense of the word, until the last member of the kingdom has been changed and glorified - until the breaking of the Loaf, The Christ, Head and body, is completed.

The same thought of the kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial. Matt. 26:29. Z'13-5192-93.

11:29 He that eateth and drinketh unworthily - Lightly, irreverently, yet intelligently partakes of this symbolic flesh and symbolic blood. Z'10-4591.

Eateth and drinketh damnation to himself - Brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. Z'10-4591

11:31 If we - As Christians. Z'14-5519.

Would judge ourselves - Closely inspect or scrutinize ourselves, our thoughts, words and actions. Z'14-5586. Correct, chastise ourselves. Z'11-4870. (Compare I Cor. 4:3-5).

We should not be judged - Corrected, chastened. Z'11-4870.

(For further comments on this verse see Vol. 6, page 407, par. 1).

11:32 Chastened of the Lord - Largely by the experiences through which

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our own faults put us. Z'11-4805.

The object of the Lord in meeting out this chastisement is that we shall learn the needed lessons and be more watchful.

S'14-5428. Also:---

That we should not be condemned with the world - For this is our judgment day. Z'14-5519.

- 12:1 Concerning spiritual gifts - The miraculous gifts received at Pentecost and widely distributed in the early church. Z'13-5224.

These gifts served a three-fold purpose: - (1) They proved God's favour, and that it had come through Christ, and therefore proved that he had ascended, and that his entire work of redemption had been satisfactory to the Father; (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the message they bore; (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them, and leading them. Z'13-5224.

We are to distinguish between the gifts of the spirit and the fruits of the spirit. Gal. 5:22,23. Z'13-5224.

- 12:4 The same spirit - Working in the entire church, with the one purpose of building them all up as various members in the one body of Christ. Z'13-5224.

- 12:10 Divers kinds of tongues ... interpretation of tongues - One would speak in an unknown tongue. Another would rise in another part of the audience, and with a power not his own, give an interpretation. This drew the brethren together every day, especially on the first day of the week.

Thus God taught them in almost the only way they could have received instruction at that time. Such instructions is no longer necessary, and is therefore no longer given. 2 Pet. 1:19; 2 Tim. 3:16, 17. Z'13-5224.

- 12:12 So also is Christ - And the Congregation should seek to know the service God has evidently prepared each individual to perform. Z'13-5322. Col. 1:27; Eph. 3:3-6.

- 12: Verses 12, 13 - For further comments on these verses, See Vol. 6, S.S., page 442, par. 1 to page 444. Also, Vol. 5, S.S., pages 209 - 216.

- 12:18 God hath set the members, every one of them in the body - Through the voice of the church. Z'13-5305. Eph. 2:21.

The present arrangement is subject to change, in proportion as the individual will or will not be submissive to the Lord's will. Z'11-4913. I Cor. 9:27. (See Comments Psa. 75:6,7).

Isa. 62:2,3, refers to the final setting in the future, in the kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. Z'11-4913.

- 12:23 Our uncomely parts have more abundant comeliness - Because of the various members of the body co-operating with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the body as a whole. Z'13-5225.

- 12:25 That there should be no schism - No division, no sectarianism. Z'13-5225.

- 12:26 Whether one member suffer ... all the members suffer - There is such a sympathy and union and fellowship in the body of Christ, that each is intimately and deeply interested in each other member, so that the interests of one are the interests of all. Z'12-4965. And no member can be in ill condition without the knowledge and sympathy of the Head. Z'13-5213. Acts 9:4,5.

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Or one member be honoured, all the members rejoice - All the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honour and glory of one are the honour and glory of all. John 17:21. Z'13-5213.

It is blessed to mark this oneness between Christ Jesus and the members of the body. Our Lord does not selfishly grasp all the glory and seek to retain it for himself. "They are mine; and I am glorified in them." (John 17:10) - He would have them all bound up together with himself in the Father's love. He would also have them with himself, beholding and sharing the glory which the Father has conferred upon him. Z'13-5213.

- 12:31 Covet earnestly the best gifts - The Apostle James declared that every good and every perfect gift cometh down from the Father of lights. Hence every gift from God would be a blessing.

St. Paul had various gifts, and declared that he spake more tongues than they all (I Cor. 14:18). It would appear that the early church thought very highly of the gift of tongues. But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best - to exercise discrimination of mind as to which would be the best gift. Z'13-5265.

A more excellent way - Something still better than those special gifts which he had been discussing - better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show (Chap. 13) that these things would pass away, and be no longer necessary in the church, but he was going to tell them of things that would never pass away - the various qualities of love. Z'13-5265.

- 13: The Apostle in the spectrum of love given in this chapter is delineating the various parts of this one great lesson of Christ-likeness, which is God-likeness. He is pointing out what constitutes such a character as God desires we shall have, and such as God predetermined we must have, in order to be worthy of the gift of God, eternal life through Jesus Christ our Lord. Z'09-4443. Rom. 13:10.

- 13:1 The tongues of men and of angels - And could speak them with perfection and charming rhythm, even to the extent of speaking of the divine character and in the interests and welfare of his fellows. Z'09-4443.

And have not love - The great fruit of the Spirit. Z'13-5225.

(Gal. 5:22) - The highest type of love. The love that does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Z'13-5265.

I am become as sounding brass, or a twinkling cymbal - The argument is that tongues, therefore, were not to be esteemed as a proof of Christian character. Z'09-4443.

- 13:2 Though I have the gift of prophecy - Oratory. Z'09-4443.

I am nothing - All of these abilities, precious as they are, in the divine estimation would have no value whatever, would profit us nothing unless mixed with love and based upon love. Z'09-4443.

- 13:3 Though I bestow all my goods to feed the poor - Even spiritual feeding and clothing. Z'15-5787.

And have not love, it profiteth me nothing - The giving of goods to feed the poor might be done with a view to popularity or to selfish advancement. Z'15-5786. Matt. 6:1.

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13:4 LOVE - It seems impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Z'11-4917. : -

(1) Patience -

Love suffereth long - Is patient. Suffers considerable and for a long time; is patient with the weaknesses and imperfections of those who give any evidence of good intentions; patient even with those who are out of the way, realizing that the great adversary blinds the minds of the masses.

This manifestation of love was very prominent in our Lord Jesus, who was patient with his opponents. Z'11-4918.

(2) Kindness -

And is kind - Considerate of others; seeking to guard the manner and tones, knowing that they have much to do with every affair of life. A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the church, everywhere. Z'11-4918.

(3) Generosity -

Love envieth not - Is generous; so that it can see others prosper and rejoice in their prosperity, even if, for a time its own affairs be not so prosperous. Z'11-4918.

(4) Humility -

Love vaunteth not itself; is not puffed up - Is humble - not boastful; that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father. It prompts to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only. Z'11-4918.

13:5 (5) Courtesy -

Does not behave itself unseemly - Is courteous. Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy is love in little things. The secret of politeness is either surface polish or love in the heart. As Christians, we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world. Z'11-4918.

(6) Unselfishness -

Seeketh not her own - interests exclusively, but is even willing to let some of her own rights to be sacrificed in the interests of others. - Is unselfish. To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice, than to do an injustice. Z'11-4918.

(7) Good Temper -

Is not easily provoked - To anger; Is good tempered; can see both sides of a question, perceiving that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be desired, and also injurious in their effect upon the heart and body.

There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing

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good; but it should be exercised then only for a time. If justly angry, we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments towards those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, fretfulness, bad humour, touchiness, quickness to take offence. This is wholly contrary to the spirit of love; and whoever is on the Lord's side and seeking to be pleasing to him and to attain an overcomer's position, should jealously guard himself against this general besetment of our day.

However much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, "It is my way," for all the "ways" of the fallen nature are bad; and it is the business of the new creature to overcome the old nature in this as well as other works of the flesh and the devil. In few ways can we show to our friends and households, more than in this, the power of the grace of love. This grace, as it grows, should make every child of God sweet tempered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life. Z'll-4918. Eph. 4:31,32; Col. 3:12-16.

(8) Guilelessness - Thinketh no evil - Is guileless. This statement is not to be understood to signify that love is blind to evil. "Love does not surmise evil," would seem to be the better translation. Z'l3-5266.

Love is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives, but interpreting the conduct of others charitably, making all possible allowance for errors of judgment rather than impugning the motives of the heart. "Faults are thick where love is thin" is a very wise proverb. Z'll-4918.

13:6

(9) Honesty - Rejoiceth not in iniquity (in-equity), but rejoiceth in the truth - Is honest; with the principles of right and wrong so firmly fixed in the mind and so thoroughly in accord with the right, and so out of harmony with the wrong, as to be grieved with evils wherever encountered, yet sympathizing with all who fall into evil or who are beset with temptations; that is so opposed to the wrong that it would not encourage it even if it brought personal advantage; being so in accord with right, with truth, that it could not avoid rejoicing in the truth and in its prosperity, even to the upsetting of some preconceived opinions, or to the disadvantage of some earthly interests.

However profitable error might be, love could take no part in it and could not desire the reward of evil. But it does take pleasure in the truth - truth upon every subject, and especially in the truth of the divine revelation, however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress, or whatever may come against the truth or its

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servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares he will be ashamed when he comes to be glorified in his saints. Z'11-4918-19.

13:7 Beareth all things, believeth all things, hopeth all things, endureth all things - Its elements of patience and gentleness are love in the sense of willingness to bear, to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. Z'09-4443.

Beareth all things - Endures pressure on every side without being crushed. Z'09-4444.

Is impregnable against the assaults of evil; resists evil, impurity, sin and everything that is contrary to love. Love is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations, and even death. Perfect love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through him that loved us." I John 5:4; Rom. 8:37. Z'11-4919.

Believeth all things - In the sense that it is not given to doubt, to disbelieve, to impugn the motives and truthfulness of its fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Z'09-4443.

It acts on the principle that it is better, if necessary, to be deceived an hundred times than to go through life soured by a suspicious mind - far better than to accuse or suspect even one person unjustly. This is the merciful disposition, and of it the Master said, "Blessed are the merciful, for they shall obtain mercy. (Matt. 5:7). The unmerciful, evil-thinking mind is father to unmerciful conduct toward others. Z'11-4919.

Love is full of faith in the divine promises and arrangements, doubting nothing. Z'09-4444.

Hopeth all things - In the sense that it desires a blessing for all with whom it is in contact and is continually striving, in harmony with its desire, to do them good. Z'09-4443.

It "Hopeth all things" in the sense that this perfect love toward God enables the heart to be full of confidence toward the Almighty One, in whose love it reposes. Z'09-4444.

This hopeful element of love is one of the striking features in the preseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages. Z'11-4919.

Endureth all things - In the sense, that the soul that is united to the God of love by the link of love, cannot be crushed, cannot be overcome, because this is the divine will, the divine arrangement. Z'09-4444. I Cor. 10:13.

Perfect love is not easily discouraged. This is the secret of love's perseverance: having learned of God, and having become a partaker of his holiness, it trusts in him and hopes undismayed for the fulfilment of his gracious covenant, however dark the immediate surroundings. Z'11-4919.

13:8 In this verse the Apostle institutes a comparison between love and some of the "gifts" which the Corinthian brethren properly estimated highly. He would have us all see how infinitely higher love is than any of these gifts in which the early church rejoiced. Love is not a gift, but a growth, a fruitage which must be developed

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in the garden of our souls and be tended with much care, in order to its proper development: - Z'09-4444.

Love never faileth - It is a characteristic of God himself, and every perfect being will be an embodiment of this glorious quality. Those possessing the divine nature will have it to the fullest degree, in its highest attainment. Z'15-5786. I John 4:8.

Whether there be prophecies (Oratory-Z'09-4444) they shall fail; whether there be tongues, they shall cease; whether there be knowledge (miraculous knowledge, or ability to understand - Z'15-5786), it shall vanish away. - Love never faileth; but these other things will fail - will lose their value as the changing conditions will comparatively do away with their necessity. Z'09-4444.

The begetting of the holy Spirit in the early church was indicated by certain miraculous gifts, but this was for a special purpose in connection with the establishment of the church. As Paul points out, those gifts were intended to pass away. They were given by the "laying on of the hands of the Apostles" (Acts 8:18). Hence, after the death of the Apostles, these gifts were not bestowed upon any. And when those who had received the gifts died, the gifts themselves ceased - thus passed away. But instead of the gifts came the fruits of the Spirit as evidences or proofs of acceptance by the Lord and induction as members or branches of the Vine. Z'11-4872. Gal. 5:22,23; 2 Peter 1:10,11.

13:10 When that which is perfect is come, then that which is in part shall be done away. - The Apostle's argument is that these things would all come to an end necessarily, when perfection would come in, with our glorious "change" in the first resurrection and with the ushering in of the Millennium, because all our gifts and talents are imperfect. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium. See v.9. Z'09-4444.

13:13 And now abideth - Will abide all through the age. Z'09-4444. Faith - (Belief and trust. Z'10-4731), hope, love ... but the greatest of these is love. - To whatever extent the Christian cultivates faith, hope, love, to that extent he is cultivating that which will be eternal. Among these three love stands first. There is an important sense in which faith will fail; for when faith shall be swallowed up in sight, there will not be the need of its exercise that now exists. There is also an important sense in which hope will cease. For when that which is perfect shall have come, when hope is lost in full fruition, we shall not need to hope as now. As St. Paul says, "For what a man seeth, why doth he yet hope for?" We shall continue to have hope in that we shall always be looking forward to glories to come; and we shall exercise faith in that we shall never lose confidence in the Lord and his goodness and faithfulness or in one another; but faith and hope will not be necessary in the same sense as now. Love, however, will never fail in any sense or degree, but will only enlarge and deepen. Z'15-5786.

14:34 Let your women keep silence in the churches; for it is not permitted unto them to speak - We understand that there would be no violation of the Apostle's injunction in the sisters taking part in a Berean study; or, if there were no consecrated or competent brethren present, why the sisters might not lead a Berean study. Z'16-5922.

15: For an explanation of verses in this chapter (Re The Resurrection - Anastasis) See Vol. 6, S.S., pages 702 - 711.

15:1 The gospel - The word "gospel" signifies "good tidings." Z'12-4994.

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- 15:2 By which also ye are saved - From these words we perceive how important faith is to present salvation. Whoever cannot believe, whatever the lesson, cannot be saved in this present time. Whoever has not heard the Gospel, as in the case of the heathen, is not saved in ignorance. Z'08-4187.
- If ye keep in memory what I preached unto you - And whoever has heard the Gospel and does not keep it in memory and thus loses its power will miss the present salvation; or, if it should be kept in memory, still it might be useless because of failure to allow the Gospel message to act properly upon the heart and life.
- These things being true, we perceive how important it is for us to have a pure Gospel, to know the truth, for nothing but the truth can make us free. Z'08-4187. (John 8:32 and Comments John 17:17).
- 15:3 First of all - As of primary importance. Z'08-4187.
- Christ died for our sins - He did not die because death was natural, because he was sinful like other men, nor to show us how to die; he died for our sins, because of our sins; because the penalty of our sins was a death penalty, and because we must be redeemed in order to have any future life on any plane. Z'08-4174.
- 15:4 And that he was buried, and that he rose again - On this great fact rests the weight of the Gospel message. Z'12-5033.
- This much of knowledge is necessary to anyone who would be termed a believer, a Christian. It recognizes "our sins" and Christ's death as our ransom price, and Christ's resurrection as evincing the satisfying of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. Z'08-4187.
- 15:5 Seen of Cephas - The Apostle proceeds to recount the evidence respecting our Lord's resurrection, apparently confining himself to those manifestations which our Lord made to the Apostles. Thus he mentions Cephas, or Peter, but does not mention Cleophas, who was one of the two with whom the Lord talked on the way to Emmaus. Neither does he mention the appearance to Mary and the other women on the day of the resurrection. Z'08-4187.
- 15:6 Was seen of above five hundred brethren at once - Although he mentions the five hundred brethren, the Apostles were amongst them. Z'08-4187.
- 15:8 Last of all he was seen of me - The Lord evidently designed that Saul should have the opportunity of being the twelfth apostle, to take the place of Judas. In order to be an Apostle, it was necessary that he should be a witness to our Lord's resurrection. Z'14-5408.

There is something pathetic in this reference to his own glimpse of Jesus. It called up the period of his own bigoted persecution of the church. It reminded him of his own responsibility in connection with the death of St. Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which he was now trying to testify to all having the hearing ear.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally he had bestowed upon him the glory, honour and immortality of the divine nature, of which St. Paul had a demonstration or proof in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus, whom thou persecutest." (Acts 9:1-9; 26:12-19). Z'12-5034.

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As of one born out of due time - As of premature birth. That is to say, St. Paul saw our Lord not in fleshly form, but shining above the brightness of the noonday sun; he saw him as a spirit being, as all the church hope to see him after they shall have experienced the resurrection change, when they shall be like him and see him as he is (not as he was) and share his glory. Z'08-4187.

He was not thus seen by the other apostles. They saw him merely as he appeared - sometimes in one form of body, and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see him, the new creature; they merely saw the various forms in which he appeared. Z'12-5035.

We are to have in mind the Scriptural use of this word born - that the church must all be begotten of the holy Spirit in order to experience the resurrection birth. Z'12-5035.

15:12 How say some ... that there is no resurrection of the dead? - The Apostle lays down the Christian teaching on the subject, namely that the dead are dead and that without a resurrection there would be no hope. Those to whom he wrote were shortsighted; they claimed still to believe the resurrection of Jesus, but had dropped the thought of the necessity of a resurrection for others. Z'08-4187.

15:13 But if - As some claim. Z'08-4188.

15:16 For if the dead rise not, then is not Christ raised - Thus does the Apostle link together the doctrine of the resurrection of Jesus with the doctrine of the resurrection of the church and of the world. If the latter is not true, the former is not true; if the resurrection of Christ was necessary, the resurrection of the church and of the world is also necessary. Z'08-4188.

15:20 Become the first-fruits of them that slept - Which implies that when he was raised, the others still slept. Jesus, as the firstfruits of the sleeping ones, is an example and a guarantee of the fulfilment of the divine promise, that there is to be a "resurrection of the dead, both of the just and of the unjust." Acts 24:15.

15:22 For an explanation of this verse See Vol. 6, S.S., pages 695-702.

15:23 Everyman in his own order - His own band, or company. The first of the earthly nature to experience resurrection - that is, a full resurrection, or raising up completely out of death and imperfection - will be the ancient worthies, but they will not be a part of the first fruits unto God of his creatures, for they will be, with the remainder of mankind, regenerated by the Christ. Z'12-4999.
Christ - The Anointed, the Messiah class. Rev. 20:6. Z'13-5291.
The firstfruits - James 1:18.

15: Verses 24 - 28 - For an explanation of these verses, See Vol. 4, S.S., page 645, par. 1 - page 646, par. 1.

15:25 He must reign, till he hath put all enemies under his feet - By enemies, the Apostle is speaking of those things which are against or contrary to mankind - those things which hinder men from keeping divine law, and thus being in full harmony with the Creator - Ignorance, superstition, vice, human weaknesses, whether moral, physical or mental. Z'12-4999.

This text, if no other, proves that Messiah's Kingdom will not be dealing with perfect conditions. By the sealing of the New Covenant he will make satisfaction for the sins of the world; and those of the world who prove worthy, have God's assurance of attaining eternal life. The great work will be that of uplifting mankind out of sin and death conditions. For this reason, he will rule as the King and officiate as the great Priest. The basis for this is

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the fact that our Lord Jesus purchased the world through the merit of his sacrifice. Z'12-4985.

- 15:26 The last enemy that shall be destroyed is death - The Adamic death, which came upon all men through one man's disobedience. Only toward the close of the thousand year reign of the great Mediator will this work of completely overthrowing death be accomplished. Then all mankind will have been delivered, not only from the tomb, but from every shade and degree of death. Z'12-4999.
- 15:28 When all things shall be subdued unto him - Those who will die during the thousand years, as wilful evil doers, will die the second death. Z'12-4999.
The Son also himself be subject unto him - The special work for which he was given full power and authority having been accomplished. Z'12-5022-23.
- 15:29 For an explanation of this verse, See Vol. 6, S.S., page 455, par.4.
- 15:31 I die daily - This statement also applies to all who are laying down their lives in the Lord's service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from someone who has hurt us, wounded us, injured us with his tongue. In the type, this kind of experience is represented by the burning of the flesh outside the camp, a place which typifies the outcast condition. Z'13-5173. Lev. 16:27; Heb. 13:13.
- 15:41 Star differeth from ... star in glory - Since the very least one admitted to eternal life must have reached the mark of perfect love, it follows that these different degrees of reward will represent different degrees of loving zeal on the part of those after they shall have reached the standard of perfect love. Z'09-4480.
- 15:42 For an explanation of this verse, See Vol. 6, S.S., pages 720-729
- 15:43 It - The new creature, the soul. Z'12-4998.
It is sown a natural body - Lit. an animal body; needing the imputation of Jesus' merit. Z'12-4998.
It is raised a spiritual body - In full possession of its own merit. Z'12-4998.
- 15:47 The second man is the Lord from heaven - As "the man Christ Jesus," Jesus was not the second Adam, and did not do the work of the second Adam. The first Adam was the father, or life-giver, to the race, Eve being associated in the generating; but the result was a dying race. The plan of God proposes that the second Adam shall in relation to Adam take his place as the father or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as a Redeemer, but as a father or life-giver to our race does our Lord correspond to Adam - as the second Adam, or second father or life-giver to Adam's race during the Millennium. He waits until the church, his bride, as the second Eve, shall be with him in glory and honour and power in the kingdom. Z'10-4556.
For further comments on this verse See Vol. 5, S.S., page 137 - page 140.
- 15:48 As is the earthly - Like the earthly one - Adam. Z'10-4556.
Such are - Will be in the resurrection. Z'10-4556.
They also that are earthly - The earthly ones. Z'10-4556.
As is the heavenly - Like the heavenly One - Christ. Z'10-4556.
Such are - Will be in the resurrection. Z'10-4556.
They also that are heavenly - The heavenly ones - the New Creation. Z'10-4556.
- 16:2 Upon the first day of the week let every one of you lay by him in store - It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than

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spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. Z'16-5926.

Under the Jewish law, each of the Lord's people, each natural Israelite, was directed to give a tithe, a tenth. But as Christians we are not compelled to give a tenth.

We think a principle is here involved - a principle of sacrifice; and that if we follow the Apostle's advice, we would lay by something every week or every month to give to some who are in real need, and thus exercise a spirit of benevolence, like our heavenly Father, and that we may be able to have at least a small share in the support of the Lord's work. We believe that to whatever extent we have this thought before our minds, we are likely to have a special blessing. "He that watereth shall be watered also himself." Prov. 11:25. Z'14-5409.

16:14 Let all your things be done with charity - "Let all your deeds be done in love." - Diaglott.

God is the very personification of sympathy and love. (I John 4:8). And all who will be God's children, developed in his likeness will be loving children. (I John 4:16) In proportion as we develop strength of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the spirit of the Lord have better judgment than they formerly had. As the days go by, they know better how to sympathize with the world; how to deal with mankind; they are getting more and more of the wisdom which cometh from above. Every one who does not develop this character of love, mercy, justice, etc., will be unprepared for the kingdom work. Z'14-5417. Comp. Eph. 4:26; I Peter 4:15.

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Written from Macedonia A.D. 57.

As to the reason for the writing of this second epistle, See Chapter 11:16.

1:21 He which stablisheth - Established, set. Z'14-5498.

Us with you in Christ - The Apostle is here recognizing that the church at Corinth are co-labourers with him - accepted of God as members of Christ, the Anointed. Z'14-5498.

And hath anointed us - Has brought us into the body of the Anointed. Z'14-5498.

Is God - This implies that God does the calling of those who come to him. It implies that there was a previous invitation. Heb. 5:4; I Cor. 12:18. Nevertheless, the Channel is the Lord Jesus. I Cor. 8:6. Z'14-5498.

Who hath also sealed us - It is not only important that we be begotten of the holy Spirit, and set in the body, but it is another precious thought that we are to be sealed, or impressed we are to receive a stamp. As we would set a seal into wax to mould the wax into its likeness, so with us who are desirous of knowing and doing God's will; we are impressed of his holy Spirit into the image of our dear Master; and the channel through which we are sealed is the truth.

So those who are sealed by the holy Spirit have a considerable measure of appreciation of the truth. All the promises come through God's Word. God works in us to will and to do his good pleasure. (Phil. 2:13). This sealing is of the Father because it is through his promises; it is under the direction and care of the Head of the church, our Lord Jesus, that he may in due time present us blameless and unreprouvable before the Father. Z'14-5498-99.

2:11 We are not ignorant of his devices - (1) What Satan cannot do against the truth along the lines of logic, the Bible and common sense, he seeks to do through slandorous misrepresentations of all who take their stand on the side of truth; and his opposition is incurred usually in proportion to the activity of the servants of the Truth. This opposition is to them a trial of faith and of patient endurance. It tests their loyalty to God, to the truth and to the brethren. It becomes likewise a test of brotherly love to the household of faith. It does a sifting or separating work. "The Lord your God proveth you." (Deut. 13:3). - 2 Cor. 11:14; Rev. 12:10.

(2) Another of Satan's devices is to discourage the Lord's faithful - disciples who are seeking to know and to do his will. The more conscientious they are, the more subject they will be to Satan's suggestions and unworthiness, rejection, condemnation, second death. God permits this as a test or trial of faith. Heb. 11:6.

(3) Satan would destroy faith. Sometimes he attempts this by misrepresenting God's character as unloving, unjust, unkind.

(4) Obsession by evil spirits. Z'12-5147-48.

The lesson to all Spirit-begotten children of God is, "Abide in him," "Abstain from all appearance of evil," "Draw nigh unto God," "Press onward and upward," "Take heed to yourselves," "Forget the things that are behind," "Mortify your flesh," and earthly desires and ambitions, Keep close to the Master, that "the wicked one touch you not." (I John 5:18). Z'12-5148.

2:15 For we are unto God a sweet savour of Christ - As our Lord was, "so are we in this world." As he was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving

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zeal was demonstrated in his case, so in our case; otherwise we should not be permitted to be members of that body.

Hence our Lord, in offering up his own perfections, was offering up that which would, by imputation, be our perfection, as his members. Z'11-4922.

Compare Eph. 5:1,2; Rev. 8:3,4; Heb. 13:15,16.

3:6 In them that perish - The world. Z'11-4922.
Who hath made us able (Qualified - Z'10-4596) ministers (servants - Z'09-4332) of the New (Law) Covenant (See Comments Jer. 31:31) - Thus indicating that we have something to do with the preparation for it. It is by the "better sacrifices" that the giving to the world of this New Covenant blessing is possible. Z'13-5294.
Rom. 21:1.

In speaking of himself and others as able servants of the New Covenant, the Apostle does not mean that the New Covenant is in effect, in operation, but that in view of this New Covenant which God has promised shall ultimately be signed and sealed and made effective, he and others, the entire royal priesthood, are servants of that Covenant, ministering or serving its interests and fully qualified of the Lord to do so.

Our position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant through which all may be blessed and recovered if they will.
Not of the letter (Of the Covenant - Z'10-4595) but of the Spirit - (Of the Covenant - Z'10-4595). Even in our dealings with the world, we can serve them to some extent, as servants of the New Covenant, for we can make known to them something of its terms. We cannot minister to them the letter of the New Covenant, because it has not been sealed. Z'09-4332. - See Comments I Cor. 11:25.

3:13 To the end of that (The Law Covenant) which is abolished - Or condemned, in the sense that its passing away is arranged for.

It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned. Rom. 10:4. Z'10-4619.

3:17 Now the Lord is that Spirit - Not a glorified man. Z'08-4155.
We are troubled on every side, yet not distressed - There are many troubles that are common to the whole human family; and, of course, the Apostle and his companions were subject to these difficulties like other men, but while to many these trials of life bring distress they had the knowledge of the truth and the Lord's sustaining grace. They were not distressed by their troubles, but were trusting in the Lord's precious promises that these would all work out for their good. Rom. 5:3-5.

There are other troubles that come to the Lord's people, but do not come to the world. The world is more or less in opposition to those who are engaged in publicly preaching the truth and to those who are associated with them.

Our strongest opposition, however, comes generally, as did that of our Master, from those who are our brethren, though many of them are only nominally so.

Then we have the adversary particularly against us, and who is especially active against those engaged in the public service of the Lord. But those who are thus engaged in God's service have

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special blessings at his hands and extra fortifications. Z'15-5670-71.

4:8 We are perplexed, but not in despair - The anxiety or uncertainty of the Lord's people should never go to the length of despair, for the Lord has said that he will never leave us nor forsake us. This gracious promise should give us hope sure and steadfast. Our anchor of hope should hold. Z'15-5671.

4:9 Persecuted, but not forsaken - When persecution comes to us, however we are to enquire, "Are these oppositions and persecutions coming to me on account of my loyalty to the Lord, or is it that there is something in my disposition which causes them?" If the latter is the case, we should diligently endeavour to rectify our fault. If, on the other hand, we find by careful scrutiny of ourselves and our conduct that we have been doing our best, our very best, and that the persecutions are coming to us on this account, then we are to rejoice in the persecution. Z'15-5671.

Cast down, but not destroyed - This expression shows that while the Apostle and his companions did not suffer despair, did not feel forsaken, they sometimes felt a heaviness of spirit. This heaviness of spirit, or feeling of loneliness and depression, is natural at times to all mankind under the adverse conditions prevailing in the world. The weight of the casting down may be accentuated to some extent by the condition of the physical health. Those who are weak or in pain physically are apt to feel any mental pressure or trouble. This is all to be fought against in the Christian; for we know that our afflictions and disabilities are something outside and not of the Lord, except in the sense that he permits them for our development, for our future work in the kingdom. We are therefore to be of good courage. If the Lord permits us to have trouble, we are to exercise fortitude, to patiently endure, and not to allow it to destroy our faith or our happiness or our loyalty of spirit to him to whom we have vowed allegiance. Looking to the Lord for assisting grace, and claiming his precious promises, we are to rise above the difficulty and press bravely onward. Z'15-5671.

4:10 Always bearing about in the body the dying of the Lord Jesus -

The Apostle thus declares that the Lord's people, in proportion as they are faithful in his service, have a likeness to the Lord in their service, in their death. Our Lord's experience in the narrow way was 3 1/2 years of dying. He was daily laying down his life. He was an Example to us of how we should surrender our lives. He laid down his life, not in the service of the world, but of the Lord's professed people. Z'15-5671. 2 Cor. 4:16.

That the life also of Jesus might be made manifest in our body - The human body. The New Creature owns this body. Thus the life of Jesus is manifested through us to the world and to the brethren. We should show forth more and more of the Lord's life in our characters and our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus - all of which will prepare us for the glory beyond, when the new creature shall be completed, when all the perfections and glories of the new nature will be ours. Z'15-5672.

4:12 Death worketh in us - "We die daily." Paul is referring to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Z'12-5022. Compare v.10.

But life in you - In this statement he expressed the object, or

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motive, that prompted him and his companions to act. Paul exhorted the church not to please themselves, but to lay down their lives for one another. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem! - the glorious Kingdom of the great Anointed One, the great Prophet, Priest and King, of whose preffession Jesus is the great High Priest! Z'12-5022. v.14.

4:15 All things are for your sakes - Everything in the realm of nature and of grace must for the time so operate as to be most favourable to this class - Rom. 8:28. Whatever cannot be overruled for their good must be hindered, must be stopped, cannot proceed. Eph. 2:6,7. Z'08-4133.

4:16 We faint not; for though our outward man perish, yet the inward man is renewed day by day - What great Christian courage St. Paul's words and deeds manifest! He that endured so many hardships, a veritable threshing-machine experience, nevertheless writes thus. The secret of the matter was the renewing of the inward man, the new creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

Here we have the secret of the Apostle's great zeal for God, for the church, for the truth. He endured as seeing him who is invisible to natural eyes. (Heb. 11:27). Z'16-5951.

4:17 Our light affliction - Let us not forget the Apostle's endurance when we read these words. Z'16-5951.

Worketh out for us a far more exceeding and eternal weight of glory - "If we suffer (with him), we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:12).

4:18 We look not at the things which are seen, but at the things which are not seen - These words mean that Paul had spiritual eyesight. He indeed saw earthly attractions, but they lose their drawing power upon him because of his spiritual eyesight - his perception of the things unseen. With the eye of faith, he saw the heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honour and immortality. By faith, he saw the great Millennial kingdom spreading out before him and heard the divine invitation to become an heir of that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God. 1 Cor. 2:9; 2 Cor. 5:17. Z'16-5951.

5: Verses 1 - 10 - For an explanation of these verses see Vol. 6, S.S., 673 - 675.

5:7 We walk by faith, not by sight - This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Z'11-4884.

The more carefully we walk with God, the more peaceful and the more joyful may be our pilgrim journey towards the New Jerusalem. Outwardly, the world, the flesh, and the adversary may harass us, but no grief, no tribulation can shake our inmost joy, if it be well founded upon the faith foundation of divine assurances that we are

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- children of God. Rom. 8:28. Z'09-4386.
- 5:10 For explanation of this verse, See Vol. 6, S.S., page 418, par. 3.
- 5:13 Beside ourselves - To some Paul's course seemed to indicate an unbalanced mind. He explains - v.14 - that this was not so; that he had a sounder mind than ever before. Z'11-4836.
- 5:14 For the love of Christ constraineth us - The word constrain has the double thought of drawing together, holding together. Paul felt himself bound to Christ, constrained by love of Christ to love him and all who were his, with a pure heart. Z'11-4836.
- The love of Christ is merely the love of the Father, but as men we would not be able to understand the Father's love. We are enabled to understand that love as it was manifested by our Redeemer; and thus through him we look upward to the Father, and are able to appreciate something of the love that is beyond all human understanding. Z'14-5597.
- Why should this love constrain us? For this reason:
Because we thus judge, that if one died for all, then were all dead
Needing the service of the Life-Giver. Z'11-4836.
- God has provided a salvation for the world, as well as a salvation for the church. John 3:16. Z'14-5597. Two distinctly different salvations - the one for the church in the Gospel Age, and the other for the world in the age to follow - the period of Messiah's Kingdom. Z'14-5596.
- 5:15 They which live - Those who have come to life through him. Z'11-4836.
Should not henceforth live unto themselves but unto him - Should indicate the fact by consecrating their lives to the Lord, to live unto him, to know his will, to lay down their lives in the service of him who died for the and who rose again. Z'14-5597.
- St. Paul would say, I am not mad (v.13) but I am so closely drawn to Christ that I have the same sympathetic love for others that he had. As he laid down his life for the brethren, so would I.
- 5:16 Wherefore henceforth know we no man after the flesh - But according to the heart. Z'14-5597.
Know we him (so) no more - Not as the Man Jesus, but as the glorified Lord. Z'14-5597.
- 5:17 He is a new creature - A new creation (Diag.)
 There is nothing said about being reckoned new creatures. The change is actual, bona-fide. We are new creatures in the sense that God has begotten us of the holy Spirit. Z'13-5325. Gal. 3:1.
Old things - Earthly things - earthly hopes, aims and prospects. Z'14-5597.
Are passed away - And such are already back in harmony or covenant relationship with God. Z'10-4542.
All things are become new - They have new hopes, new ambitions, new relationships. If fruitful, they will receive the glorious things which God has in reservation for those who love him. Z'14-5597.
- 5:18 And all (these) things are of God - The Father himself originated the whole plan and arrangement. Z'14-5597.
Reconciled us to himself by Christ Jesus - "There is now no condemnation to those who are in Christ Jesus."
And hath given us the ministry (The service, even in the present time. Z'14-5597) of reconciliation - Not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Z'10-4542.
- 5:20 We are ambassadors for Christ - His representatives amongst men. We are to seek to tell the message of God's love to those who do

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not understand it. We are to tell the way of return to God to those who know not the way and to those who give evidence of a desire for reconciliation. Z'14-5597.

As though God did beseech (you) by us - It will be noticed that the word "you" is in italics, indicating that it is not in the original. It should be omitted. The passage does not read properly with the word "you." God is not beseeching the church through the church, or through each other, to be reconciled; for all of the church are reconciled.

The Apostle is telling us that God through us is beseeching or urging mankind - all who have the hearing ear - to be reconciled to him, telling them that he is willing to be reconciled to them, and explaining the basis of this reconciliation. Z'14-5597.

5:21 Made him (Jesus Z'10-4542) to be sin - To be made a Sin-offering. Z'13-5253. He was treated as the sinner, and received the punishment that properly belonged to the sinner. Z'13-5356.

But his death was not a penal one. He did not forfeit his life. While he was a malefactor, a sinner, etc., in the eyes of men, he was the reverse of all this in the eyes of his true followers and in the Father's sight. Z'13-5253.

For us - The household of faith. Z'10-4542. Heb. 9:24.

That we might be made the righteousness of God in him - In other words, we his "members" may be the channels through whom his merit would be applied for the propitiation of the world's sin, under the terms of the New Testament, or bequest, in his blood. This is in harmony with the Apostle's statement that God's mercy through Christ will be extended to Israel through the church. Rom. 11:31. Z'10-4542.

6:1 For comments on this verse see Vol. 6, S.S., pages 117-119.

6:2 For he saith, etc., - Note St. Paul's application of Isa. 49:7-9 to the church. He quotes the passage as applicable to the body of Christ. Z'10-4542. (See Comments on Isaiah's prophecy.)

6:3 Giving no offence in anything - No just cause for offence. Live above reproach.

We should ever be willing to adapt ourselves to the custom of those around us where we can do so without violating our conscience, if by conforming to their ways we would avoid offence or increase our influence for good. To fail to do this would be a lack of love and consideration, and hence in some manner, an injury to the Lord's cause. Z'15-5774.

That the ministry be not blamed - The ministry of proclaiming publicly or privately, are ministers. Z'15-5774.

6:8 By honour and dishonour, by evil report and good report; as deceivers, and yet true - How varied are the experiences of an active Christian! Every faithful disciple of Christ will have more or less of these experiences enumerated in this text and in its context. Throughout the entire Gospel Age it has ever been true that "All who will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12). Z'15-5773.

7:1 Having therefore these promises - The promises mentioned in the preceding Chapter - II Cor. 6:16-18. The promises constitute the incentives. Z'15-5739.

Dearly beloved - The class already justified "through faith in his blood" - (Rom. 3:25). This text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. John 14:6. Z'15-5737.

Let us cleanse ourselves - It is the new creature that is addressed.

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It is the new creature that is to do the cleansing - the new will. Z'12-4974.

From all filthiness of the flesh - These words do not refer to Adamic condemnation. Such cleansing from original sin is impossible on our part, as the Apostle elsewhere explains; but of person, of clothing, of language and of habits. Z'15-5738 & Z'12-5123.

The flesh is what remains of the old creature which has been reckoned dead as respects domination of mind or will. But the old body has been turned over to the new will to be its servant of righteousness, to be its tabernacle, until it receives its glorious body in the resurrection. The new will has the stewardship or responsibility over the old body. Not only are we not to permit it to practice sin, but we are to control it in the service of righteousness. Z'12-4975.

The expression, "Filthiness of the flesh," seems to be a general one, in contrast with the divine purity in which man was created. All violation of law is sin, and all sin is symbolized by leprosy, a very filthy disease. The Apostle, however, does not mean that he and the other brethren were filthy in having the very gross sins that the world has; for any one worthy of the name of brother in Christ would have turned his back upon all gross sins.

The Apostle's thought seems to be that we continue cleansing ourselves, as though he were pointing to a progressive work - to a high standard toward which we progress. "Be ye perfect, even as your Father which is in heaven is perfect." Z'12-4974.

And spirit - Mind. It is not sufficient that we avoid outward wrong doing. Our minds must be cleansed. We must learn to hate sin; to repel its first advances. - Romans 12:2. Z'15-5738.

The cleansing of our minds is far more important than the cleansing of the flesh, because we might succeed measurably in cleansing the flesh, while the mind might still be impure - See Matt. 23:25. Z'07-3986.

Perfecting holiness - God has but one standard, and that standard is perfection of holiness. (Matt. 5:48). This standard we must do our best to reach - to come as near to the standard as possible. Z'07-3987.

This perfecting of holiness spreads through all the avenues of life. The thought here is that holiness cannot be attained in a moment, but that it must be gradually effected, perfected.

Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient; we must work into our characters that which we have willed - or, as the Apostle expresses it, we must allow the Lord to work in us the holy will and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit. Z'15-5737. 2 Pet. 1:10,11. In the fear of the Lord - This perfecting of holiness is to be attained through a reverence for the Lord - an appreciation of his greatness, his perfection. Z'07-3987.

8:2 The abundance of their joy and their deep poverty - The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Z'09-4526.

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- 8:5 And this they did, not as we hoped - Their course in the matter was more noble than the Apostle had dared hope. Z'09-4526.
But first gave their own selves to the Lord, and unto us by the will of God - They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God. Z'09-4526.
- 8:7 Abound in this grace also - The grace of giving - Z'09-4526.
 The Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Saviour himself had not where to lay his head and his followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. This appeal to the Corinthian church may be said to be the only appeal for money recorded in the Bible.
 If the pages of the Bible abounded with accounts of our Lord and the Apostle's begging and "sponging," their lives and their words would have far less influence with us.
- The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, their honesty - that they believed what they proclaimed. What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the truth. Phil. 3:8; Rev. 20:4. Z'09-4526.
- 8:8 To prove the sincerity of your love - For the Lord and for the brethren. Z'09-4526.
- 8:9 That ye through his poverty might be rich - If our exemplar became poor that we might attain the riches of eternal life and fellowship divine, his Spirit in us would surely lead us to "lay down our lives for the brethren." (I John 3:16). And whoever would lay down his life for a brother would surely be yet more willing to lay down time or influence or money for his assistance. Z'09-4526.
- 8:12 First a willing mind - It was giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found much blessing resulted therefrom, they, like the Macedonians, would be impelled to give themselves more completely than ever to the Lord. Z'09-4526.
According to that a man hath - It is not the amount but the heart condition prompting the gift. Z'09-4526.
- 8:13 And ye burdened - By too generous giving. Z'09-4526.
- 9:1 Superfluous for me to write - St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before had been well received, and the collections zealously entered upon. Z'16-5926.
- 9:3 Lest our boasting of you should be vain - A hint that there was a bare possibility that the work zealously begun might not have been patiently carried out; and that after he had boasted somewhat to others of their love and zeal for the Lord, he would regret, when he came to them en route to Jerusalem, if it should be found that, after all, they had failed to have their donation ready. Z'16-5926.
- 9:6 He which soweth sparingly, etc., - Proverbs 11:24, 25.
- The evident lesson is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind - generosity in proportion to their knowledge of him and of his generosity. Z'16-5926.
- The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But these inspired words come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God shall be

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earnestly careful that out of the blessings of the Lord coming to us day by day, some measure be carefully, prayerfully and lovingly set aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us. Z'16-5927.
Luke 21:1-4.

- 9:7 God loveth a cheerful giver - Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. It will have no "sweet odour." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt and everlasting gratitude to him from whom cometh every good and perfect gift. And to such verse eight will apply. Z'16-5927.
- 9:8 God is able to make all grace abound toward you - Whoever gives anything in the divine service - time, talent, strength, money or influence - will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace. Z'16-5927.
Having all sufficiency in all things - Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." Z'16-5927.
- 9:9 As it is written - In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112:9. Z'16-5927.
- 9:11 Being enriched in everything - Not that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-labourers in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:10). These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply. Z'16-5927.
- 9:15 Thanks be unto God for his unspeakable gift! - That gift is our Saviour, our Redeemer. (John 3:16) In this connection it is impossible for us to tell the riches of divine grace toward us - the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every divine provision for our eternal welfare. As the Apostle elsewhere says, "In him dwelleth all the fulness of the Deity bodily." (Col. 2:9). As yet, only the church can now give thanks to God for his unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. Z'16-5927.
- 10:4 The weapons of our warfare are not carnal - Ours is a fight against the spirit of the world and against the flesh - not only the imperfections through our forefather's disobedience, but against the natural opposition of the flesh to sacrifice. Moreover, our fight is against unseen spiritual foes. Eph. 6:11-18. Z'16-5889.
Pulling down of strongholds - The Apostle is pointing out that these strongholds of sin are in ourselves. "Let not sin have dominion over you" - Destroy the strongholds. Z'16-5889.
By way of pointing out what these strongholds are - that they are mental strongholds, he continues:
- 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God - Our imaginations may be of many kinds. We may be beset by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only

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thing that can effectually cast these down and make us see God's real character, make us see his glorious promises to the church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations - ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the Spirit of God - "high things," the Apostle calls them. Rom. 12⁵. Z'16-5889. Bringing into captivity every thought to the obedience of Christ - Our Redeemer is our Exemplar. All the members of Christ's Body must have the same mind that was in Christ, must manifest the spirit of our Master. "Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time." (I Pet. 5:6). No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. Z'16-5890.

- 10:10 His bodily presence is weak, and his speech contemptible - Although his enemies would be inclined to say this, in offset to this recall that at Lystra the populace compared him to their God Mercury and thus impliedly complimented his general brilliancy and vigor of manner. Z'09-4355.
- 11:13 Such are false apostles - Not apostles in any sense of the word. (Rev. 2:2). The Scriptures teach that the twelve Apostles were - and still are, the Episcopate - the only inspired and authoritative apostolic bishops. Whatsoever these declared to be binding on earth is binding amongst the Lord's people. Whatsoever they declared loosed, or not binding, would not be obligatory upon the church in the sight of heaven. Hence we are not to give heed to nor recognize the claims of those whom Satan has deluded into thinking that they have Apostolic power - Apostolic succession. Z'13-5347.
- 11:14 Into an angel of light - Pretending to bring in "new light." - I Tim. 4:1,2. Z'15-5800.
- 11:16 Boast myself a little - However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless, he felt a duty toward the truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship Z'16-5941.

Thus, from verse 22 of this chapter, St. Paul gives a brief story of his life. An opponent might criticize his recitation of trying experiences and faith victories, and might claim that modesty on the Apostle's part should have hindered such an eulogistic account of his own exploits. However, the church at Corinth and all of God's people since have cause for thankfulness that the account was given. It was the Apostle's defense, not merely of himself, but especially a defence of the doctrines of Christ which he, as the Lord's mouthpiece, had been used to declare. In God's order, he was the leader in the presentation of Christian doctrine then, as he has been since. His expositions were opposed by false teachers and pseudo apostles, as well as by "would-be teachers."

Paul had spent more than a year at Corinth, planting the seeds of Truth and establishing believers there, while encouraging other little groups of the Lord's people in various quarters by messages and epistles. The work flourished and the adversary was permitted of the Lord to stir up opposition both external and internal. Internally false brethren had made various charges against St. Paul. They opposed some of his teachings. They denied that he was an Apostle any more than themselves. They urged that he erred in teaching that circumcision was unnecessary to the Gentiles; that his teachings

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were not fixed and consistent (2 Cor. 1:17); that he was given to self-commendation (2 Cor. 3:1; 5:12; 10:8), and that he assumed unauthorized authority. 2 Cor. 10:14.

They charged that he was unpatriotic and had fallen away from the faith (2 Cor. 10:7; 11:23); that he had falsely assumed to be one of the ambassadors of Christ (2 Cor. 11:5; 12:1); that he could show no proofs of his claimed apostleship; that unlike the twelve he had never known Christ personally; that his witness was second-hand and not direct, like that of the others.

It does not surprise us that these false teachers confused the church at Corinth and that splits, factions, sects, parties resulted. (1 Cor. 3:3,4.) They reproached St. Paul for having worked at his trade and received gifts from Macedonia (2 Cor. 11:2-10), claiming that he should have urged his needs upon the Corinthians. They insinuated that the collections taken for the poor at Jerusalem were probably in part, at least, for himself. (2 Cor. 12:16). They even asked if it were certain that he was a Hebrew at all - of pure blood - if he were not a Gentile in whole or in part. (2 Cor. 11:22).

These arrows, even bitter words, must have wounded deeply, painfully, one so sensitive as the Apostle, especially as they came from erstwhile friends, for whom he had been willing to suffer the loss of all things. But this second epistle to the Corinthians was not written, we may be sure, in self-defence merely, but chiefly in defense of the truth, because if he were personally discredited the truths which he represented, and the Lord himself and his glorious plan would be likewise discredited. Z'09-4517-18.

11:28 Beside those things ... the care of all the churches - All these demonstrated his supreme love for God, his neighbour, and his brethren to a degree unequalled. Z'09-4518.

12:2 Caught up to the third heaven - The new heaven of the future - of the Millennial Age. The first "heaven and earth", or primary arrangement, passed away at the flood. The second "heaven and earth" organization, beginning at the flood still persists. The third "heaven and earth," or new dispensation, is the one to come - the one which will be introduced at Messiah's second advent. In other words, St. Paul in vision was caught away and given a glimpse of the Millennial Kingdom conditions, glories, blessings, etc. Z'09-4518.

12:4 Not lawful ... to utter - Things not proper at the time to be generally disclosed. Z'09-4518.

The Apostle's mind being thus illuminated, he was able to write with great intelligence, clearness and power, so that we, with the increasing light upon the Holy Scriptures now due, might be able to see a depth to his writings, and get a grasp on the truth, not otherwise possible. Nearly all our knowledge of the deep things comes from St. Paul's epistles, because he had this light and it permeated all his writings. So we today are able to explore and to understand many things which were secrets known only to the Apostle Paul in his day. Z'13-5339.

12:7 A thorn in the flesh - Probably weakness of the eyes, resulting from his experiences with the great light en route to Damascus. This seems to have marred his personal appearance and, for the sake of the cause, to have justified him in praying to the Lord for relief and thereby a wider influence. His prayer was answered, but not as he had expected. - v.9. Z'09-4518.

12:9 My grace is sufficient for thee - The secret of the Apostle's endurance; and is not this the secret of every successful Christian life (John 15:5). We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally,

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but in answer to their appreciation of their need and their prayerful request for grace divine in every time of need. Z'16-5942.

12:10 For when I am weak, then am I strong - By this the Apostle doubtless meant, When fully loyal to the Lord, I feel my own weakness and insufficiency, but I am strong because I rely especially upon heavenly aid - then I watch and pray, and am thus forewarned against temptations. Z'14-5550.

12:11 In nothing am I behind the very chiefest apostles, though I be nothing - In harmony with what the Lord had said of him: "He is a chosen vessel unto me." (Acts 9:15) Z'16-5941.

12:12 The signs of an Apostle - We may divide these into three divisions:-
 (1) The sufferings which he endured in connection with preaching the truth demonstrated his love for it, his love for the Lord, and his love for such of mankind as might have the hearing ear. 2 Cor. 11:23-28.

(2) The proof of his Apostleship in the visions granted to him, the communion with God and his deep insight into spiritual truths and the fact that the Lord had specially commissioned him to declare his name at Jerusalem and to the Gentiles. This, indeed, in conjunction with his having seen the Lord "as one born before the time," constituted the chief evidence of his apostleship, in conjunction with the service which he was permitted to render to the Lord's cause under that commission. 2 Cor. 12:1-7; 1 Cor. 9:1,2; Gal. 1:11,12.

(3) Finally, his further proof, - he was still a minister of the Lord and of his message to such as had the hearing ear.

This third test, namely, his sanctity, is everywhere manifest in his writings. He preached not for filthy lucre, nor for worldly applause, nor for the honour of men - not even for honour from the church. He declared, "I will gladly spend and be spent for you, though the more abundantly I love you the less I be loved." And again, he says, what his life affirmed, "I seek not yours but you." vv 14 and 15. Z'09-4518.

13:5 Examine yourselves, whether ye be in the faith; prove your own selves
 A wonderful test is given by the Apostle in 1 Cor. 13:1-6. Let us each apply the test to himself. Whether I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have knowledge of the deep mysteries of God without having been begotten by the holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put love first, and consider it the chief test of our nearness and acceptance with the Lord.

But, in the Christian, an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in his own. These graces must be produced by the spirit of love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy Spirit of love. Z'11-4917.

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- 1:17 I went into Arabia - It is possible that the three years in Arabia were spent studying out the various features of the divine programme. Doubtless, there he received visions which filled him with enthusiasm for the work of his great message, the blessings of which have come down through all the age and are still with us. Z'09-4357.
- 3:13 Cursed is everyone that hangeth on a tree - The extreme penalty of the law. (Deut. 21:23). Christ was made a curse in that he died on the cross. (1 Pet. 2:24). Such a death would not have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jews. Z'11-4868-69.
- 3:17 That was confirmed - Previously "ratified" (Strong's Lexicon). Z'09-4496.
- Cannot disannul - It was a thoroughly completed covenant, firmly bound with the divine oath. Z'09-4496.
- 3:19 Law ... was added because of transgression, till the seed should come - God knew the best time, and "in due time sent forth his Son." The law was introduced because the proper time had not come for the development of "the seed" referred to in the covenant to Abraham, and was intended to prevent Israel's becoming degraded like other nations, and to act as a restraint on their fleshly nature, and an educator of self-control, etc. It thus was a "schoolmaster," which, by showing them their own weaknesses, prepared them to receive Jesus Christ as their justifier from the things which the law condemned. v.24. Z'09-4370.
- In the hand of a mediator - Moses. (Deut. 5:5).
- A Mediator is one who stands between the parties to an agreement or contract, whose duty it is to see that both parties fulfil their parts of the covenant. Z'09-4370.
- 3:20 Mediator is not ... of one - Not necessary where there is only one party contracting, as in the case of the Abrahamic Covenant. Z'09-4370.
- 3:24 Law was our schoolmaster - And it did this work. By the time the seed was due, it had prepared some to receive Jesus. Z'09-4370.
- 4:11 I am afraid of you - I am anxious on your behalf. Z'14-5556.
- Lest my labour for you has been in vain - He here addresses those who had once known the liberty of sons of God, but who were now going again into bondage through false teaching. He recognized in them an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition; and he was fearful that this weakness and failure to maintain the liberty of sonship might lead them even to reject the Gospel - that Christ gave himself for our sins - and accept as a gospel a hopeless substitute - that Christ would save them if they kept the law. Z'14-5556.
- 4:22 From verse 22 - 31 - Paul shows how that the Abrahamic Covenant and the Law Covenant, are allegorically represented in Sarah and Hagar. Z'09-4371.
- Two sons - the one by a bondmaid - As the years passed by, and no child came (the promised seed) Abraham and Sarah began to look for a fulfilment of God's promise in some other way, and Hagar took the place of a wife and bore a son, who apparently was to be the heir. So the original promise of God meant Christ, but he was not born until the "due time," and in the meantime, "The law" was given from Sinai, apparently taking the place of the Covenant with Abraham, and under the Law Covenant a fleshly seed was developed, - fleshly Israel. But the Abrahamic Covenant had not failed. Z'09-4371.
- 4:23 Be he - Ishmael. Z'09-4371.
- Born after the flesh - Type of fleshly Israel. Z'09-4371.
- But he - Isaac. Z'09-4371.

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Was by promise - The true seed of Abraham - the heir, type of Christ Jesus and the members of his body. Z'09-4371. Gal. 3:29; 4:28.

(This is as far as Paul carries the type, because speaking only of the two seeds, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make a New Covenant, "after those days," we naturally enquire: Why was not this New Covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Genesis 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, etc., illustrating how our heavenly bridegroom will receive his bride at the end of her journey and bring her into, and associate her with himself in the enjoyment of all things promised in the first (or Sarah) Covenant. Then we read: "Then, again, Abraham took a wife, and her name was Keturah," illustrating, as plainly as a type can, the New covenant.

Each of the first two covenants bore but one offspring: The first, the "heir of all things" (Isaac - the spiritual Israel), and the second, fleshly Israel, beloved for the father's sake. But the New Covenant (represented by Keturah) bears six sons, which, taken with the one of Hagar would be seven - a complete number - representing that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New Covenants." The name Sarah means Princess; Hagar means flight or cast out; Keturah means increase, or sweet; all of which are significant. Z'09-4371).

4:26 Jerusalem which is above - The Apostle here uses a figure of speech which is common in the Scriptures, in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. Z'13-5246.

Mother of us all - The "us" class means the saints of God. The citizenship of the saints is in heaven - the heavenly Jerusalem, which will not be built until the first resurrection. Z'13-5246.

4:30 The son of the bondwoman shall not be heir with the son of the free-woman - Had our Lord remained under the Law Covenant, he would not have become the heir. The son of the freewoman was the new creature. Z'12-5090.

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free - True, whom the Son makes free "shall be free indeed" (John 8:36), but it is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves, not able to use the liberty of Christ discriminatingly, sometimes through lack of knowledge. Z'11-4920.

5:16 Walk in the Spirit - Let the daily course of life be in accord with the new nature. Z'10-4687.

And ye shall not fulfil the lust of the flesh - Because there is an antagonism of interests between the desires of the flesh and the desires of the new creature. Z'10-4688.

The word lust here used is a good Anglo Saxon word meaning desire. The new creature strongly desires to be loyal to God and to do his will. The flesh strongly desires against all this. Z'13-5211.

5:17 These are contrary the one to the other - The two spirits are in opposition. The two are in antagonism. The flesh desires to serve itself. It has earthly desires, earthly objects, earthly aims. The new creature desires to set its affections on heavenly things and to sacrifice the earthly interests and aims and prospects, to live as a spirit being tabernacling in the flesh - to live no longer as a human being with earthly interests. Whatever serves the one interest is in conflict with the other interest. Z'13-5211. I Cor. 9:27; Rom. 8:13.

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So that ye cannot do the things that ye would - Because we are by nature fallen, Hence we need the merit of Christ. Z'13-5211.

There is, however, a great, a continuous battle; for although the new will asserts itself, puts the body under and compels its subjection to the new mind, nevertheless, the mortal body, not being actually dead, is continually coming in contact with the world and the adversary, and is continually being stimulated by these and by earthly cares, ambitions, methods, strivings, conflicts, to insubordination to our new will.

No saint is without experiences of this kind - fightings without and within. It must be a fight to the finish, or the great prize for which we fight will not be gained. For although the new creature by the Lord's grace and strength, repeatedly masters the mortal body nevertheless, until death, there can be no cessation of the conflict. Z'13-5212.

With our Lord himself the conflict was going on - the earthly interests drawing one way, and the heavenly interests another. These were all pure and perfect desires; nevertheless, as the new creature, begotten of the holy Spirit, he was obliged to overcome them. Luke 12:50. Being perfect, however, he could do those things that he would - his spirit was firm, and he was obedient to the terms of his sacrifice. Z'13-5211.

5:19 The works of the flesh - The fallen flesh. Z'10-4688.

Are manifest - Openly discernible. Z'10-4688.

5:21 They which do (practice) such things - Let us note the difference between an accidental slip with a penitential recovery, and a wilful practising of a wrong course. Z'10-4688.

5:22 But the fruit of the Spirit - of God - such as he originally planted in man and which has become vitated through sin, he has now implanted afresh and would develop in the hearts of his sanctified ones. Z'10-4688.

These fruits, or developments of heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones, will be more or less manifested in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits. Z'13-5224.

5:25 If we live in the Spirit, let us also walk in the Spirit - It is the Spirit of God which has quickened us and which ultimately is to perfect us. But it can perfect us only if we are led by it and walk in its ways. Z'10-4688.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another - Vanity, one of the most dangerous besetments of the Christian, leads to more trouble, provokes more quarrels and envyings than is generally supposed. If we are walking after the Spirit of our Master, it will mean that instead of being vainglorious we will be meek, humble, teachable. Z'10-4688.

6:1 If a man - A consecrated Christian. Z'14-5561.

Be overtaken in a fault - Entangled with some form of sin, not by reason of sympathy with sin, but by reason of weakness of the flesh or by unfavourable environment. Z'14-5561.

Ye which are spiritual - The most spiritual ones of the church. Z'14-5561.

Restore such an one - Bring about a restoration of the erring one to a condition of righteousness and fellowship with God. Z'14-5561. See Comments James 5:14-16.

Considering thyself - The imperfect flesh. Z'14-5561.

Lest thou also be tempted - Inadvertently fall into sin, contrary to the heart intentions. Z'14-5561.

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- 6:2 (In this manner) Bear ye one another's burdens - Assisting one another in battling against the weaknesses of the flesh and the be-
setments of sin. Z'14-5562.
And so fulfil the law of Christ - Which is a law of service and
self-sacrifice in the interests of others.
- Those who, finding a brother overtaken in a fault, denounce him
in a haughty, imperious manner, in a holier-than-thou manner, have
not yet attained a proper appreciation of what is the law of Christ
the law which is to govern all the members of the body.
- This law of Christ, the Apostle points out, is a law of love.
Governed by this law of love, Jesus laid down his life, not merely
for his friends, but even for his enemies. All, therefore, who
would claim to be disciples or followers of Jesus should have the
same mind, the same disposition, the same spirit, and should seek
to follow the same law of love. Thus, the Apostle says, "We ought
also to lay down our lives for the brethren." (1 John 3:16) - in
seeking to assist the brethren out of difficulty and to bring them
nearer to the Lord and to his standards. Z'14-5562.
- 6:3 If a man think himself to be something - Our great danger which be-
sets all the true followers of Jesus is headiness - thinking too
highly of self and, therefore, not thinking highly enough of the
brethren, especially of the brethren who stumble in some particular
in which this individual has not himself, as yet, stumbled.
Z'14-5562.
When he is nothing - One of the first lessons to be learned; - that
we are bundles of imperfection, that on the strength of our own merit
we could not commend ourselves to God nor have his favour. Further-
more, in proportion as we think of ourselves as somebody, to that
same extent we are not pleasing to God, and are in his sight all the
more nobodies. If, therefore, anybody think of himself as a some-
body in God's sight, he should begin to realize that he is nothing,
a nobody, unworthy of divine notice, except through the favour of
God in Christ. Z'14-5562.
He deceiveth himself - And is hindering his own progress in the
good way. Z'14-5562.
- 6:4 Prove his own work - Instead of seeking to judge or to reprove his
neighbour or his brother in Christ. He should carefully discern to
see to what extent he has made progress in the things which God has
declared will be pleasing in his sight. He should seek to ascertain
to what extent he has put away anger, malice, hatred, envy, strife,
and to what extent he has put on the graces of God's holy Spirit;
namely, meekness, gentleness, patience, long-suffering, brotherly
kindness, love. Z'14-5562. Gal. 5:19-23.
Then shall we have rejoicing in himself alone, and not in another -
To whatever extent he can see that he is progressing along these
Scripturally defined lines, to that extent he has ground for re-
joicing without in any sense or degree seeking to compare himself
with others and thus to estimate himself wholly by the imperfections
which he may see in others. Z'14-5562.
- 6:5 For (by following this course, each should be seeking to) bear his
own burden - Find out his own weaknesses, and seeking, therefore,
not to be a burden or reproach to others - either to the Lord or to
the brethren. Z'14-5562.
- 6:6 Let him that is taught in the word communicate - Along the lines of
this teaching there is no room for clericalism. Z'14-5562.
Unto him that teacheth in all good things - Telling them of any
blessings received or of any clearer views of the Word of God which
have come to them. The Apostle may also have meant that those who
receive blessings from a teacher may properly seek opportunity for
recompensing that teacher, either with thanks or with co-operation

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or in some other way helping the teacher to forward his work of teaching in any good and profitable manner. Z'14-5562.

6:7 Be not deceived - The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. Z'11-4829.

God is not mocked - God operates along the lines of justice, and he cannot be deceived. His eye reads the heart, the motives, the intention. We might even temporarily deceive ourselves with specious arguments, but no one can deceive God. Z'14-5562.

Whatsoever a man soweth, that shall he also reap - It is a principle of the divine arrangement that sowing shall bring reaping, and that the thing reaped shall be of the same character as the thing sowed. Z'14-5562.

If our thoughts and our attention are given to earthly things, the result will be an increase of development along earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines. Z'11-4828.

But the world does not engage in the sowing and reaping that the Apostle speaks of. Z'14-5562. The words of this text are addressed to the church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." Z'11-4828.

6:8 He that soweth to his flesh - That is, who lives after the flesh, seeking to please his own flesh, or the fleshly minds or wills of friends or relatives. Z'14-5562.

We "sow to the flesh" every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives. Z'11-4829.

Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed - unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things, or riches, whether successful or not, is sowing to the flesh. Z'16-5899.

Shall of the flesh reap corruption - Each sowing makes more sure the end of the way, which is death - second death. Z'11-4829.

But (on the contrary) he that soweth to the Spirit - Each resistance of the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, toward the things that are noble, the things that are good, the things that are true, the things that are spiritual, is a sowing to the Spirit, which if persevered in, will ultimately bring the attainment of the Lord's gracious promises and arrangements - life everlasting - and the Kingdom. Z'11-4829-30. Rom. 8:4; Rom. 8:13; 2 Peter 1:4-11.

6:9 We shall reap, if we faint not - The promised resurrection body. Then the battling and trials will all be ended; for the new body will be in perfect accord with the new will, and there will be no cause of conflict between the two. Z'14-5562.

6:10 And, says the Apostle, let us not merely avoid harshness toward those who have been overtaken in a fault (v.1), let us not merely guard ourselves that we shall sow to the spirit and not to the flesh (v.8), and let us not merely avoid weariness in this good way (v.9) but additionally,

As we have ... opportunity, let us do good unto all men - In so doing, we shall be copying our heavenly Father's character. He is the Fountain of Blessing. Z'14-5562.

The Apostle's exhortation here is very comprehensive - to do good without limitation, whether it be in word or deed. Some can

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be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if anyone can dispel the darkness of this ignorance and let in light, he will surely do great good.

We should be in sympathy with everything that aims for good, physical good, mental good, social good, good of any kind. But there is a higher work than all these. And we are to give our life and time to this, which is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, his will, his purpose, his plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for it is God's way. And this way becomes the way of all who are consecrated to do his will, to walk in Jesus' footsteps. Z'13-5357.

Especially unto them who are of the household of faith - In a strict sense, the household of faith, of course, includes only those who are consecrated. But these words are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the truth.

The Christian is to be ready to do good unto all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day by day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner to put on the "whole armour of God," that they may stand in the evil day. Z'13-5358.

6:14 The cross of our Lord Jesus Christ - The Apostle makes the cross of Christ the center of his preaching, declaring "Without the shedding of blood there is no remission" of sins! (Heb. 9:22). As the Prophet hath declared, "By his stripes we are healed." (Isa. 53:5). Z'16-5919-20). I Cor. 1:18, 23; 2:2; 15:21-23.

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- 1: Verses 13, 14 - For comments on these verses see Vol. 5, S.S., pages 246-248.
- 1:14 Which is the earnest (Or foretaste) of our inheritance - We are to "inherit all things." First of all we are to inherit the divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his body, all the families of the earth shall be blessed. Z'10-4634. Purchased possession - The church is spoken of as being the Lord's purchased possession, and when changed to receive his glory, this part of his possession will be complete.
- After this, another feature of the same possession, and linked in as part of this same promise, will become operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people, and the work of recovering the still larger possession will progress until the close of the Millennial Age, when the whole possession will have been brought into line and every thing subjected to his rule and turned over to the Father. Z'10-4634.
- 2:2 Ye walked according to the course of this world - The walk of evil-doers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light. Z'08-4189. Compare Eph. 2:10; 4:1,17; 5:2,8,15.
- According to the prince of the power of the air - Satan - also referred to as the prince of demons. (Matt. 9:34).
- Therefore, we understand that in this symbolical sense, "the powers of the air" are the demons, 'the fallen angels. Z'11-4880. Compare James 4:7; I Peter 5:8.
- 2:3 Children of wrath - "Born in sin and shewen in iniquity."
- Yet there is a difference between these "children of wrath." While they are all imperfect and unable to commend themselves to God by good works, so as to merit eternal life and divine favour, nevertheless some of them have good hearts, good intentions, and secretly, if not openly, long for righteousness and divine fellowship.
- We were all "children of wrath, even as others," outwardly, but having turned from sin, Christ was revealed to our eye of faith as our Redeemer and we accepted him and his cross by faith and were accepted by the Father. Z'10-4554. John 6:44.
- 2:7 That in the ages to come - Implying not only that the glory of Christ is to be perpetual, but that the glory of the church is also to be perpetual - not confined to the Millennial Age. Z'10-4653. Shew the exceeding riches of his grace - His grace and favour will be showered upon the church. And the world will eventually see in the church the culmination of God's creative work. The glory of the church will be manifested in the sight of angels and of men. Z'11-4914.
- 2:8 By grace are ye saved through faith; and that not of yourselves; it is the gift of God - The Apostle seems to intimate that grace is God's favour; in fact, the word "grace" has the significance of gift or that which is favour. Our salvation is of divine favour, not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation, in our case, is through faith. Z'10-4696.
- And that (faith) not of yourselves - As a matter of course. Z'10-4696.
- It is the gift of God - It is of God in the sense that every good

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and perfect gift comes down from the Father. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is granted us as a grace or favour brings us to the place where we are enabled to exercise the faith. Z'10-4697.

2:9 Not of works - Justification is a free gift, but if not followed by works, it is received in vain. Z'01-2847. - "Work out your own salvation." Compare v. 10. Phil. 2:12,13.

2:10 Walk in them - In good works. Z'08-4189. Compare Eph. 2:2; 4:1; 4:17; 5:2, 5:8, 5:15.

2:12 Aliens from the commonwealth of Israel - Aliens from Israel's privileges and blessings. Z'09-4341.

2:14 The middle wall of partition - Represented in Israel's temple by the wall separating Jewish worshipers and believing Gentiles, who were confined to the outer court - the court of the Gentiles. Z'14-5504.

So far as the Gentiles were concerned, Christ made an end of the Law Covenant, nailed it to his cross, and admitted Gentiles to his favour and to the still greater blessings of the original Covenant. Cornelius was the first Gentile admitted. Z'09-4341.

2:15 Having abolished in his flesh the enmity of the law of commandments contained in ordinances - This, and Col. 2:14, refers to Jewish believers, for whom the handwriting of ordinances is blotted out. Z'12-5047.

3:3 Made known unto me the mystery - (The "hidden mystery" - Col. 1:26 That Christ is not one but hath many members. See I cor. 12:12; Also Rom. 12:5; Eph. 5:30; Eph. 1:22,23. See also Vol. 1, S.S., page 81, par. 2 and 3.)

3:19 Filled with all the fulness of God - Filled with Godlikeness. Z'16-5901. Compare Eph. 4:13.

4:1 Walk worthy of the vocation wherewith ye are called - Their vocation is the very highest of all; they are the representatives of the Lord and Master; they bear his name, and should seek in everything to glorify it and never to dishonour it. What we do, what we say, what we think - in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King, whose ambassadors we are. Our vocation is that of servants of God, and no earthly vocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of his bride class, his kingdom class. Z'08-4189. Compare Eph. 2:2, 10; 4:17; 5:2,8,15.

4:8 When he ascended on high, he led captivity captive - He led a multitude of captives (Marg.) This grand expression respecting the glorious outcome of the Saviours work is quoted by the Apostle from the Psalms (68:18). The figure is that of a great conqueror whose victory is being heralded. With the Romans it was a custom that generals returning from various wars were granted what were termed "triumphs" - that is to say, triumphal processions, that people might have tangible evidence of their victories.

Thus, for instance, Titus, returning from the war upon the Jews in A.D. 70, brought with him certain notable persons and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Jesus' triumph began when God raised him from the dead by his

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own power, and set him at the right hand of his own majesty - "far above angels, principalities and powers, and every name that is named, that at the name of Jesus every knee should bow."

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one indeed; the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of the Messianic reign!

First of all in the procession are the saints. Then will come a company, more numerous, but less heroic - "a great multitude," undrowned, but with "palm branches," not antitypical priests, but antitypical Levites, associates and servants of the royal priesthood, the bride. Then will follow other faithful ones of the past, the ancient worthies. (Heb. 11:38-40).

The Prophet speaks also of the "rebellious house." During the thousand years of Christ's reign he will lead forth the "rebellious house" - the world of mankind. It is to be a distinct feature of the great triumph of Immanuel that every eye shall be opened and every ear unstopped, that "the knowledge of the glory of God shall fill the whole earth," during his glorious reign of righteousness. "He shall see the fruitage of the travail of his soul, and shall be satisfied." (Isa. 53:11). Z'12-5066.

And gave gifts unto men - It was the custom in olden times that a king coming into authority and power should give gifts according to his wealth. Governors and princes would be needed and he would dispense the honours of these offices to those found faithful in his service, loyal in the defense of his cause. So, in this prophetic reference to our Lord's ascension, it is declared not only that he would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that he would confer certain gifts.

The Apostle explains what gifts are meant, in verse 11.

Z'12-5066-67. (Note that verses 9 and 10 are in parenthesis).

4:9 That he also descended first - The prophecy says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature. Z'12-5066.

4:10 He that descended - Left the heavenly glory. Z'12-5066.

Is the same also that ascended - Returned to a still more excellent glory. Z'12-5066. Phil. 2:9.

4:11 He gave some (to be) apostles, etc. - There is an astounding thought connected with this statement - that the apostles were not self-appointed, and that they had no successors, and that the work of evangelizing, or making known the "good tidings," and the pastoral work and the teaching work amongst believers, are all under the supervision of the Head of the church, the great Victor, who redeemed us with his blood, and who proposes, first, to lead forth a bride class, and subsequently all the willing and obedient. v.8. Z'12-5067.

4:12 For the perfecting of the saints - Not for the conversion of the world.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, a measure of sanctification or devotion to the Lord, for after they have received and attained all of these things, they still need the instruction of the Apostles and ministers, provided by the great Head of the church for their perfecting.

The Lord, from time to time has raised up evangelists, pastors

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and teachers, but the Apostolic office, as represented in the twelve specially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early church, "that the man of God may be perfect, thoroughly furnished unto every good work. - 2 Tim. 3:16,17. Z'12-5067.

- 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. - Not merely for a few days or years were these gifts to the church provided; on the contrary, they were to endure throughout this entire age, until the church perfected shall pass beyond the veil and be forever with her Redeemer, to share his glory, honour and immortality. Z'12-5067.
- 4:14 That - By the assistance of these, the divinely provided gifts, teachers, etc. Z'12-5067.
- 4:15 But - (On the contrary Z'12-5067) Speaking the truth in love - The truth is always to be spoken humbly, but fearlessly. The Christian is not at liberty to speak anything but the truth. Z'15-5720. We are to see that our words are loving, gentle, kind. We are to curb any tendency to self-glorification or show in telling of God's great plan to others. Let us keep self out of sight, that the beauty of the truth may be seen. Z'15-5720.

Our power of speech, of communicating our thoughts to others, is the greatest power we possess, and most far-reaching. It is a potent factor for either good or evil, for either truth or error. The opportunity to speak the truth, to confess Christ before men, either publically or privately, is a great pleasure. In order to be a servant pleasing to the Lord, one who can be effectively used of him, one must speak the truth in love.

We are to exercise our function of ambassadorship - we are to show forth the praises of him who hath called us out of the darkness into his marvellous light. And in telling the message of his grace we shall grow spiritually. Prov. 11:25 and 24. Z'15-5720. Grow up into him in all things - Until, made perfect and complete, we are "presented faultless before the presence of his glory, with exceeding joy." Jude 24. Z'16-5979.

- 4:16 Joined together and compacted - All who are recognized as members of the body of Christ must be properly joined to the Head - by a proper compact, or covenant, intelligently made and fully intended. This union must be compacted, and it requires the entire Gospel Age to effect this development and compacting as members, that the whole body of the Anointed may be one - symmetrical, beautiful, co-operative. Z'12-5067.
- Maketh increase of the body - Making increase in its members. Z'12-5067.

Edifying itself in love - Growing in grace and in knowledge and in character-likeness to the Head. Z'12-5067.

- 4:17 Walk not as other gentiles walk - We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the Spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services - in fact, whatsoever we do we are to do to the glory of God and are not to be influenced by the spirit of the world, but contrariwise are to set a proper example for the world in all matters - in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on a broad road; the walk of the church is on the

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narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is travelling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature. Z'08-4189. Compare Eph. 2:2,10; 4:1; 5:2,8,15.

- 4:26 Be ye angry and sin not - As we come to see that the whole race of Adam is fallen - some more, some less - we develop a broad sympathy for mankind. We grow compassionate. We desire to lift them up out of their degradation. We would like to help them as much as opportunity affords. Hence, we are far from wishing to render evil for evil. We wish to be peacemakers as far as possible. Therefore, unless it would be injustice to refrain from speaking sharply, we should be careful that our words are kind and loving.

There is a difference between that which would be righteous indignation, and anger that would be unloving, unkind, unjust. We know that God is angry with the wicked. (Psa. 7:11). This fact shows us that anger of itself does not necessarily imply a sinful condition. Z'14-5417.

- 4:29 Let no corrupt communication - Corrupt communication is the spreading of evil report or message instead of good. These words might be understood to mean a corrupting communication according to the course of ordinary conversation. Z'11-4770.

Proceed out of your mouth - What we may think, injures only ourselves; but is our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancour. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times even toward immorality.

If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. Z'11-4770.

But that which is good to the use of edifying - The word "edifying" has in it the thought of an edifice, a building, the upbuilding of each other. Z'11-4770.

That it may minister grace unto the hearers - Evil speaking, scandal so far from ministering grace to the hearer, ministers evil; the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others.

But a heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same, will be sure to bestow it upon others, for "Out of the abundance of the heart, the mouth speaketh." "Blessed are the pure in heart." Matt. 12:34,58; 1 Peter 2:9. Z'11-4770.

- 4:30 Grieve not the holy Spirit of God - The Spirit of our adoption - the light that has illuminated us.

The caution, "Grieve not the holy Spirit, implies that it will not leave suddenly without being grieved. Z'12-5099.

For further comments on this verse See Vol. 5, S.S., page 264, par. 2.

- 4:31 Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice -

All bitterness - Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancour in the heart, and is very closely allied to the last trait mentioned - "malice." Z'16-5974.

Wrath and anger - While it is possible for one to become angry and to feel vengeful momentarily, without the feeling amounting to

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bitterness, which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

The Lord's word adminishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter be settled as quickly as possible. Anger or wrath must not be harboured and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory.

There may be times when one may be properly angry - have righteous anger - especially with ourselves, if we have been careless or negligent. But not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. Z'16-5974.

Evil speaking - A more subtle matter. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the golden rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. Z'16-5974.

Malice - Maliciousness in the heart, leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life, and to make complete shipwreck of the new creature. Z'16-5974.

This list of disgraces seems to have a connection or relationship, the one to the other, and usually, it is presumed the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many be defiled. In this case, he seems to indicate how defilement grows from such a root of bitterness, and what will be the evil results from permitting such a root to grow. Bitterness in this text seems to represent first the heart condition.

Let us take heed to our hearts - not to have an ungenerous sentiment, or even a disposition to criticize or find fault. If such intrude, it must be immediately repulsed.

As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

Next would come the disposition to speak evil of that person. And then comes the condition of malice - a resentful feeling - not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on. Z'11-4759-60.

4:32 And be ye kind one to another, tenderhearted - Kindness is certainly one of the elements of love, and tenderheartedness must characterize those who would have a participation with our Lord in his kingdom. Hardness of heart and cruelty are evidences of degradation - the loss of the image of God. Z'08-4269.

Forgiving one another - The Apostle in I Cor. 12 teaches that "Those members in the body of Christ which are most ungainly," upon them, we should bestow more efforts and energy for their assistance, especially covering their blemishes, especially assisting them. The more such have to contend with the more will they call forth the love and sympathy of God and all who are his. God has promised to "cover their blemishes" and this must be the sentiment of all who

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are on his side. Romans 15:1. Z'08-4269.

Hath forgiven you - Matt. 18:23-35.

- 5:2 Walk in love - In words, in deeds, in everything with which they are connected, the new creation is to be governed by the law of the new creation - love. "Love is the fulfilling of the law"; love for the brethren - John 13:34, I John 3:16; Love for our neighbour. Romans 13:8-10.

Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitely use us and persecute us. Z'08-4189.

Compare Eph. 2:2,10; 4:1; 4:17; 5:8,15.

An offering and a sacrifice to God for a sweet smelling savour - See Comments 2 Cor. 2:15.

- 5:6 Let no man deceive you with vain words - On this subject, telling you that such things are natural, proper, excusable. Z'08-4188.
For because of those things (The things mentioned in verses 3 - 5) cometh the wrath of God upon the children of disobedience - These things are characteristic of the children of disobedience. "Such were ye; but now ye are washed, but ye are justified, but ye are sanctified through the Lord Jesus Christ." I Cor. 6:11. Z'08-4188.
- 5:7 Be ye not, therefore, partakers with them - With the children of disobedience. Z'08-4188.

- 5:8 For ye were sometimes (once) darkness - John, the beloved Apostle, of Jesus, wrote, "God is light, and in him is no darkness at all." This figure of speech pervades the entire Bible. Everywhere light stands for truth, for righteousness; and darkness represents error, superstition, sin.

The Apostle Paul explains that the darkness on the part of the world comes either directly or indirectly from the adversary. II Cor 4:4. Light is only seen by the few. Thus the Apostle prays for the church that the eyes of their understanding may be enlightened, indicating that the eyes of even the consecrated people of God are not fully enlightened, not fully opened. He prays for this in order that they may be able to comprehend what is the length, the breadth, the height and the depth of the love of God, the love of Christ, which passeth all understanding.

We perceive, then, that to see God - to see the truth, to know the deep things of God - is to have a glorious conception of the Almighty, of his character and his plan. Z'15-5718-19.

But now are ye light in the Lord - This transfer from darkness to light is accomplished in a more or less gradual way. The first thing we needed was knowledge - to have some measure, some glimpse of light.

In order to be worthy of more light we must have the character which will follow the light as it is seen. "If any man will be my disciple," said the Master, "let him deny himself, take up his cross and follow me." Z'15-5719.

Walk as children of light - To those who see but dimly, this is a large contract. But those who love righteousness and hate iniquity to the extreme, will follow the light whatever the cost. The Lord is gracious to these; and when they consecrate themselves to him, on his terms, he gives them the begetting of the holy Spirit. This is the start of a new influx of light; for the natural man cannot receive the deep things of God, because they are spiritually discerned. (I Cor. 2:9-14). Then the Apostle proceeds to say that we, the church, are able to understand these things, yea, the deep

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things of God, because we are begotten of God, begotten as new creatures to the new nature. We do not understand them all from the start, but more and more they are revealed to us as we progress in the narrow way.

Then, to be faithful to the light, we must let our light shine, to show forth the praises of our Father in heaven. I Pet. 2:9; Matt. 5:16. Z'15-5719.

Our course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the divine character and Word. Z'08-4189. Compare Eph. 2:2,10; 4:1,17; 5:2,15.

5:9 For the fruit of the Spirit is in all goodness and righteousness and truth - Therefore, the holy Spirit never prompts to badness, unrighteousness, untruthfulness. Z'08-4188.

5:10 Proving what is acceptable unto the Lord - To ascertain thoroughly what is acceptable; not merely what would not merit severe punishment. Whoever has the spirit of a son must desire to know the Father's will and delight to do it. Z'08-4189.

5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them - How searching, how positive - absolutely no fellowship with them! More than this, we must not be content with a negative opposition, but must reprove them. He that is ashamed of the Master and his Word and the principles of righteousness for which he stands, of him will the Saviour be ashamed when he comes to establish his kingdom, when he comes to reckon with his servants. Z'12-5038.

Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Failure to reprove is a measurable endorsement of the wrong. A word in season - how good it is, how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, "Speak the truth in love." Z'08-4189.

5:12 For it is a shame even to speak of those things which are done of them in secret - Uncleanliness, impure practices.

Evidently the Apostle does not mean that we shall undertake to reprove everything that is out of accord with our high ideals of the divine law and the divine will. But we must manifest our disapproval when we are in close contact with such things. Our lives must be so contrary to all sinful and impure practices that all may take knowledge that we have been with Jesus and learned of him. Z'12-5038.

5:13 Made manifest by the light - By the light of truth; by the shining forth of the holy Spirit. Z'08-4189.

5:14 Awake thou that sleepest, and arise from the dead, and Christ shall give thee light - It is not necessary for us to suppose that the world is in full sympathy with all the darkness and sin prevalent. On the contrary, as the Apostle suggests, some are asleep and do not therefore realize the distinction between light and darkness. Some of these, if thoroughly awake, might be glad to know of Christ and the true light. Z'12-5038.

This should be our attitude toward all who are still unregenerated. Z'08-4189.

5:15 Walk circumspectly - Looking carefully around at every step. The Christian cannot be a careless liver, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be

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turned out of the way, but additionally he will seek divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have divine approval and glorify God in his body and spirit which are God's. This circumspection of our walk as new creatures is the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal.

We should walk circumspectly also because we profess to be of the new creation; and because our lights so shining more or less reprove the world. Z'08-4189-90. Compare Eph. 2:2,10; 4:1,17; 5:2,8.

Not as fools (unwise) but as wise - There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Z'08-4190.

- 5:16 Redeeming the time - Not squanderers of time, but redeeming the time, purchasing it back from worldly cares and pleasures, to have the more to use in the Master's service, realizing that the days are evil and that all our energies are needful if we would "fight a good fight" for the light against the darkness of sin. Z'12-5038.

(Note how Paul in Col. 4:5 couples this exhortation to redeem the time with walking in wisdom to those who are outside the truth. They would absorb all our time in earthly pursuits.)

- 5:17 Wherefore be ye not unwise - Trying to do everything just as the world does it - to be everything that the world will approve. Z'08-4190.

But understanding what the will of the Lord is - This will require study. Z'12-5038.

It will be sweeter far eventually to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called. Z'08-4190.

- 5:18 Be not drunk with wine - With the spirit of the world and its ambitions, its craze for money and for show and outward adornment. Z'08-4190.

But filled with the Spirit - With the holy Spirit; with the mind of Christ. Z'12-5038.

- 5: Verses 18 - 20 - For further comments on these verses, See Vol. 5, S.S., pages 244 - 246.

- 5:19 Speaking to yourselves in psalms and hymns and spiritual songs - As a result of the spiritual refreshment mentioned in v.18. Z'12-5038. Singing and making melody in your heart to the Lord - Continually rejoicing, full of gladness. The basis for this is to be faith in the Word of God, together with fellowship with the Lord; and additionally, fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship. Z'08-4190.

- 5:20 Giving thanks always for all things unto God - Thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to us, and has promised to do so. Z'08-4190.

- 5:21 Submitting yourselves one to another in the fear (reverence) of God - We are not to be dictatorial; not to be too self-assertive, not to

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be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done, and that we may be looking to note his leadings and providences in and through others as well as through ourselves, and especially to note the instructions in his Word. Z'08-4190.

- 5:22 Wives, submit yourselves unto your own husbands - Every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course. I Peter 3:1-6; v.24. Z'13-5168.
- 5:28 So ought men to love their wives as their own bodies - Great love is this - that a man should do for his wife what he would do for himself! So Christ did all this for his body, the church. He did even more than this - He laid down his life for us. This should further suggest that husbands should lay down their lives for their wives and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband, and a good husband should see that his wife is well cared for, even at the sacrifice of somethings for himself, as circumstances might suggest. Z'16-5900.
- 5:32 I speak concerning Christ and the church - Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the church; and God so ordained that it should be. vv. 25 - 28. Z'16-5900.
- 5:33 And the wife see that she reverence her husband - As the church reverences her Lord. Z'16-5900.
- 6:4 Bring them up in the nurture and admonition of the Lord - Often requiring the sacrifice of his own time and preferences in the interest of his family. Z'13-5168.
- 6:11 Put on the whole armour of God - The "armour of light" Rom. 13:12. And putting it on, let us remember that it is not a useless weight, but a necessary protection in battle. Z'12-5098.
- Analizing the armour, we find it is not merely an armour of knowledge, but very largely indeed an armour of faith, an armour containing love as one of its chief elements, and surely in every part riveted together with love. Z'07-4042.
- Able to stand against the wiles of the devil - See Comments I Pet. 5:8 and James 4:7.
- 6: Verses 11 - 13 - For Comments on these verses, see Vol. 6, S.S., pages 657 and 658.
- 6:13 Take unto you the whole armour of God - See v.11.
- Having done all, to stand - Having reached "the mark for the prize of our high calling" - perfect love, let us endure. Let patient endurance have her perfect work," or perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully. Heb. 10:36; Phil. 3:14. Z'11-4910.
- The test is, not whether one can reach the mark, but whether one will remain at the mark - "having done all, stand." Z'12-5082.
- 6:14 The breastplate of righteousness - Our justification. It is behind this breastplate of righteousness - of which the love of God and our love for God and for the Lord Jesus are the chief elements - that we secure, justified through faith in the precious blood, counted righteous through the love and mercy of God. What would our breastplate be worth without this love element? Z'07-4042-43.

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- 6:15 Feet shod with the preparation of the gospel of peace - Preparation for contact with the world and the ruggedness of the way are very necessary. Pride and ambition may enable us to pass over a considerable stretch of rough roadway without discouragement, but we may be sure that the Lord has so arranged the narrow way that selfish ambitions will never carry us to the end. On the contrary, the divine order is that only love for the Lord and for his flock and for his truth will so protect us that we can go onward and upward in the narrow way clear to the end of the journey without discouragement that would turn us aside. Z'07-4043.
- 6:16 Above all - "Over all"
Taking the shield of faith - The love of God, the mercy of God and of our Lord Jesus, is the basis of our faith.
This shield can be appreciated and will be thoroughly used only by those who have received of the love of God as well as of a measure of knowledge. Z'07-4043.
- 6:17 Take the helmet of salvation - An intellectual knowledge of the Lord; yet a knowledge based not upon the things that are seen but upon the things that are unseen. Our helmet is a faith knowledge and the basis of this faith is an appreciation of the love of God which passeth all understanding, which has begun the good work not only in our redemption, but in the sanctification of our hearts.
The love of God for us and our love for him, are most intimately related to this helmet, and whoever would put it on, would be protected by it, must surely recognize the divine law and be responsive in love himself. Z'07-4043.
And the sword of the Spirit, which is the word of God. - "The weapons of our warfare are not carnal." 2 Cor. 10:4,5.
When we lose the Sword of the Spirit, we lose our only protection against error. Z'13-5184.
Do we not see that many who have the Word of God are holding it by the blade and not by the hilt? Do we not see that a failure to appreciate the love of God has been their difficulty, so that the study of the Word and the knowledge gained respecting the Word have been comparatively valueless to them, misleading - injurious - because they received not the truth in the love of it. Most evidently some have received the truth in large measure and some in lesser measure, in proportion as they had the right or the wrong kind of love. Pride and self-love have hindered many from taking the sword of the Spirit in the proper manner; pride and denominational love have hindered others; and we are safe to say that all who handle the sword of the Spirit, the Word of God, are in great danger of doing injury to themselves thereby, except as they speak the truth in love - "in the love of it" - in appreciation of it as God's great revelation of himself and his purpose. If selfishness to any extent combines with this love, to that extent the sword is dangerous to the one who wields it. Love out of a pure heart is the only proper, the only safe condition. Z'07-4043.
- 6:18 Praying always - Prayer is a wonderful privilege. It is a very great favour to be permitted to approach the Supreme Ruler of the universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness and humility and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive. Z'14-5480.
With all prayer and supplication - There is a difference between prayer and supplication. The term prayer applies to any petition,

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great or small; whereas the term supplication means a special, agonizing desire for a thing - entreaty with intense yearning. Z'14-5480.

In the Spirit - From the heart. Z'14-5480. With earnestness of spirit, with heart-appreciation; not in a formalistic manner. Z'15-5745.

Whether it is prayer in the ordinary sense, or intense prayer - supplication - we should always come "in the Spirit," with an appreciation of the fact that we are entering into the presence of the great Creator. Z'14-5480.

While anyone may offer worship - adoration, honour; while anyone may bow the knee and express thanks and appreciation, the privilege of making requests of God is directly limited to those who have been accepted in Christ. Z'14-5480.

And watching thereunto - Watching seems to be an attitude of mental alertness. We should watch for the Lord's providential leadings. Z'14-5480. We are to watch for the fulfilment of our prayers, and thus be prepared for the blessing when it comes. Z'15-5745.

Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious. Z'12-4984.

With all perseverance - The Lord frequently called attention to the fact that we should be persevering in prayer. Perseverance is an essential quality in the sight of God. It includes patience, carefulness and interest. In short, it is related to every fruit of the Spirit which the Lord's people are to cultivate. Patience is good, but it needs perseverance. Love is good, but it needs perseverance. Z'14-5489.

If the blessing in answer to prayer does not come in the moment of asking, we are to continue "instant in prayer," patiently waiting for the Lord's due time, in an attitude of entire, sweet submission to his will, assured that if the answer be delayed it is because our Father in his wisdom sees a reason for it and has our highest welfare at heart. He is never indifferent to his children, nor unheeding of their needs and of their cry for help and for fellowship with him. But let us see to it that God's glory is our chiefest desire. Z'14-5481.

If the Lord's people who have consecrated their all to him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean! Z'14-5481. Gen. 32:24-28. Luke 11:5-8; Luke 18:1-9.

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St. Paul was a prisoner in Rome when he wrote this epistle to the Philippian brethren, whom he so dearly loved. Z'16-5846.

The church at Philippi, as is well known, was the first ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he spoke to them the Word of God. Acts 16:9-13. Dr. McLaren, commenting upon the small beginning of the church at Philippi, says: "Not blowing of trumpets, not beating of drums of any sort; a few women and some worn-out travellers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning!"

The general character of the Philippian church is revealed in St. Paul's Epistle. We find in it nothing like correction or reproof, as we note in most of the Epistles written by the Apostle to the other churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this church. On four different occasions that are recorded, this church rendered practical sympathy and service to St. Paul by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome this church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love. See Philippians 2:25-28; 4:14-19; 2 Cor. 11:9.

The other churches may possibly have ministered to the Apostle also; and we know that this was true in the case of certain individuals, among whom were Aquila and Priscilla. But we have no record of any church that ministered to St. Paul as did the church at Philippi. Apparently other churches missed a great opportunity. We may be sure that while the Apostle urged the churches to contribute to the relief of the poor saints at Jerusalem, etc., he made no request for personal assistance, however much he may have been in need, or however much he might have appreciated any small manifestation of their love for him and the cause of the Lord whom he served. Z'15-5810.

- 1:18 Whether in pretence, or in truth, Christ is preached - Even though those bringing forward these truths declare them in spite and envy, nevertheless the message of the Gospel is preached. Many thus have their attention called to certain truths, which we would never be able to give them - many whom we could not reach. Z'14-5412.
- 1:21 For to me to live is Christ, and to die is gain - Surely saintly was the heart which wrote, For me to live in the world is for a member of The Church to be living here, serving by self-sacrifice the cause of righteousness - truth. Equally true was it that for him to have died and rested from his labours, to await the resurrection morning, would have been gain. So far as his own character-development was concerned, it was evidently finished. He remained by God's grace, that he might further serve the Lord's flock - including us who have since lived. He thus wrote to the Philippians about A.D. 62, when circumstances intimated that his death was imminent (The Emperor

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Nero was showing greater hostility than ever against the Christians, and circumstances indicated that St. Paul was to be a martyr very soon).

Four years later, A.D. 66, St. Paul wrote his last Epistle to Timothy. Z'09-4526.

1: Verses 21 - 24 - For Comments on these verses See Vol. 6, S.S., pages 670 - 672.

1:23 I am in a strait betwixt two - Whether he would prefer to live and suffer further for the truth's sake and assist the brethren, or whether he would prefer to die and rest from his labours. Between these two positions he had no choice. But there was a third thing - and if this had been a possibility he would have had no difficulty in deciding - he had a real positive desire respecting it: - Z'12-5133.

To be with Christ; which is far better - The third thing, according to a literal translation, is expressed thus: - "I have a desire for the returning, and being with Christ, which is far better" - far better than either living under the present trying conditions, or dying, sleeping, resting, and waiting for the kingdom.

The Greek word analsai, rendered "depart" in the Authorized Version, is found in one other place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation. - See Luke 12:36. Z'12-5133.

2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies - The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart.

It would seem that the Apostle would put the church at Philippi to the test, would let them answer as to whether these graces appertain to all who are new creatures in Christ - as if he would say, "If you have found these to be a part of the character-likeness of Christ, let these be more and more developed in you all.

Then, as though they had assented to this proposition, had conceded that there is comfort, love, fellowship, sympathy, consolation in Christ toward one another, he adds: - Z'15-5810.

2:2 Fulfil ye my joy that ye be likeminded, having the same love -

The Epistle to the Philippians has been styled an epistle of joy - so readily did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. Z'16-5846.

How grand an expression this is! His joy would be full; not by knowing of their mere professions, but by knowing that they loved sympathized with and consoled one another. 1 John 4:20. Z'15-5810. Being of one accord, of one mind - Having proper fellowship as members of the body of Christ. Z'15-5810.

2:3 Let nothing be done through strife or vainglory - To the end that such a spirit of perfect unity and fellowship might obtain; self-laudation and strivings for preeminence being thoroughly put away as the greatest enemies to the Spirit of the Lord and to the attainment of his blessing. Z'15-5810.

But in lowliness of mind let each esteem other better than themselves - Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities.

Z'16-5842. - And appreciating these qualities as, in some respects

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at least, superior to their own. Z'15-5810.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found - looking for noble qualities in others, and generously hoping that they existed even when not discerned - considering the interests of the Lord's cause, and ignoring self-will or pride. Z'16-5846.

Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we may ourselves possess; but so long as the church is in the present imperfect, or tabernacle condition, we may never expect to find all the abilities, all the talents, all the graces of the holy Spirit in their highest development, in any one person. Z'15-5810.

- 2:4 Look not every man on his own things, but every man also on the things of others - The interests of others, the rights of others, the ability of others. Z'16-5846.

For each to look merely on his own things, his own interest or welfare or comfort, or his own talents, and to ignore or forget the interests and comforts or talents of others, would be manifestation of selfishness and a dearth of the Spirit of Christ, which is a Spirit of love, consideration and generosity. In proportion as we are filled with the holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. Z'15-5810.

- 2:5 Let this mind (aforementioned) be in you, which was also in Christ Jesus - This was the mind, the disposition, which was in our dear Redeemer. And if we would be like him we must develop in our characters these traits. Rom. 8:29. Z'15-5810.

- 2:6 Who, being in the form of God, thought it not robbery to be equal with God - In his pre-human condition, when in the form of God, a spirit-being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. He had no thought of robbing the divine glory and honour by putting himself upon an equality with God the Father. Luke 22:42; John 6:38; 10:29; 14:28. Z'16-5846.

No translation of this passage, save in our Common Version gives the thought that Jesus considered himself equal to God the Father, but all are to the contrary of this. Our Common Version rendering is evidently a mistranslation. Z'15-5748.

For further explanation of this verse see Vol. 5, S.S., page 79, par. 2 to page 82, par. 1.

- 2:7 But made himself of no reputation - "But emptied himself" (R.V.) - Leaving the dignity of the Chiefest on the Spirit plane. Z'16-5846. And was made in the likeness of men - "The Man Christ Jesus" - not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally - "Holy, harmless, undefiled, separate from sinners." Z'16-5846.

- 2:8 He (further) humbled himself, and became obedient unto death, even the death of the cross - His final cry on Calvary was, "It is finished!" His baptism into death was finished - his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "Faithful is he who promised." Z'16-5847.

- 2:9 Wherefore - On this account, on account of his humility just described. Z'11-4929.

God also hath highly exalted him, and given him a name which is above every name - Well can we understand the acclaim of the

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heavenly ones mentioned in Rev. 5:12. Z'16-5847.

- 2:10 That at the name of Jesus every knee should bow - All the world of mankind, for whom he tasted death. Every tongue will acknowledge him; v. 11, and all others not willing thus to recognize and obey him are to be destroyed from among the people as "natural brute beasts." 2 Peter 2:12; Jude 10; Acts 3:23. Z'16-5847.

Things under the earth - Those now in the tomb, but yet to be raised to learn the truth as it is in Jesus. Z'15-5748.

- 2:12 Wherefore, my beloved - This exhortation, like the rest of the epistle, is addressed to the church of Christ alone. Z'15-5758. As ye have always obeyed, etc., - My instruction and counsel. Z'16-5854. - A beautiful tribute, revealing his confidence in their loyalty. Z'15-5810-11.

Work out your own salvation - By taking the necessary steps of faith and full consecration. Z'16-5854. Psa. 50:5. Compare Phil. 2:8 with 1 Peter 5:6. - By exercising control of the flesh. Z'15-5759. 2 Tim. 2:4,5,11,12; 15-21.

This exhortation is not out of harmony with Eph. 2:9 - "Not of works, lest any man should boast," for no Scripture implies that we can be independent of our Lord in the matter of working out our own salvation. The perfect work of Christ is the basis of our own work. Z'11-4796.

This salvation of which the Apostle is speaking, is not salvation, when conditions will all be favourable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the Apostle here says, "your salvation," he is particularizing the salvation peculiar to this Gospel Age - "so great salvation." - Heb. 2:3. Z'13-5304. 1 Peter 1:4.

The expression, Work out, has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. Z'13-5304. God does not purpose to take us to glory regardless of our own endeavours. Z'11-4796.

With fear and trembling - The "fear" of this text seems to be a fear of non attainment of the glorious promises; of failure to become partakers of the divine nature. The Apostle counsels us, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb.4:1). Z'11-4796.

The slightest intimation that we are coming short of the glorious Divine standard should fill us with fear lest we miss the great salvation. Z'13-5304.

- 2:13 For it is God which worketh in you, etc., - From before the time of your begetting. John 6:44. Z'13-5303. We are not alone, therefore in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. Z'11-4796. He works through the world, through the brethren through all the varied experiences of life, and through his precious promises. Z'15-5759. Also, by all the instructions and counsels of his Word. Z'16-5855.

He works in us not only to "will," as when we made our consecration, but the Apostle says, he works in us to "do;" that is to say, it is not sufficient for us to have good intentions, but these must be brought into practical relationship with our lives and must serve for development of our character. Thus God works in us. Thus we are co-labourers with God in the work of this present time, of building up the church and in making our "calling and election sure" Z'11-4796. Eph. 2:10; Phil. 1:6.

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- 2:14 Do all things without murmurings and disputings - In following the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us. On the contrary, we are to realize and believe, that the Lord knows exactly what experiences are necessary to our development in the school of Christ. Rom. 8:28. Z'15-5811.
- 2:15 That ye may be blameless - To be blameless is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but on the contrary, to be disposed to do all the good possible to all with whom we come in contact.
- Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind. Z'11-4797.
- And harmless - We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine. Z'11-4797.
- 2:17 Yea, and if I be offered - How glad he was to pour out his own life on their behalf (See Marg.) that they might attain unto the fulness of the likeness of Christ! Z'15-5811.
- 2:27 High unto death - For the Gospel's sake - because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Phil. 4:14-19; 2 Cor. 11:9. Z'15-5810.
- 3:7 But what things were gain to me, those I counted loss for Christ - Tradition has it that his parents were quite wealthy, as their position of Roman citizenship implies. Paul's education in Gamaliel's School further implies this, as that was an advanced School or Seminary, attended by few except the sons of the rich. (See also Comments Acts 22:3). It is surmised that Paul's conversion to Christianity isolated him completely from his home and family and deprived him of an income previously enjoyed, all of which he gladly forsook for Christ's sake. The fact that he had a trade at tent-making is not out of harmony with this, for it was the custom of the rich to give their sons trades. The fact that St. Paul was poor, and needed to use his trade seems to imply that his financial allowances were discontinued. His later condition, on the contrary, seems to imply that he afterward inherited a patrimony, which enabled him to live in his own hired house, with numerous conveniences enjoyed at that time only by the wealthy, and not by prisoners in general. Z'09-4355.
- 3:9 Be found in him - A member of the body of Christ. Z'10-4680.
- Which is of the Law - Covenant. Z'10-4680.
- Which is of God by faith - Not by the (new) Law Covenant. Z'10-4680.
- 3:10 The power of his resurrection - Sharing his resurrection as his members. Z'10-4680. Col. 3:1 (Comments)
- Made conformable unto his death - Not a different death from his, but a similar one - not a death as a sinner, but a sacrificial one. Z'10-4680.
- 3:13 Count not myself to have apprehended - "Attained" (Diag.) - To have gained possession of; laid hold or grasped fully. Z'12-5080.
- This one thing I do - Here we have the Apostle Paul's testimony as to the wisdom of shaking off some of our plans and arrangements and of relaxing our efforts in various directions in order to concen-

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trate our energies upon those things which we can best bring to perfection. The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his might what he could to assist others into the same condition. Z'12-5044.

- 3:14 I press toward the mark for the prize of the high calling in Christ Jesus - The mark for the prize of the high calling may be viewed from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God's dear Son, of perfection of intention. of love for righteousness, for God, for the brethren of Christ, for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christian experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the first resurrection.

From the other standpoint, this "mark of the prize of the high calling" is that of crystallization of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by him as overcomers, not in our own strength, but in that of our Redeemer. This mark of crystallized character is not attained so early in our Christian experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallize our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honour and immortality.

The Apostle was a noble example of one who had reached the mark of character-development. So far as we know, he was ready to die at any time: hence it was not this mark to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for "them that love him." (I Cor. 2:9). We could not think the Apostle to mean that he would reach this mark of Character-development just at the moment before death. This would be an absurdity of thought. Z'12-5080.

- 3:18 Enemies of the cross of Christ - Such as those who hold down (Greek Katecho) the truth in unrighteousness - oppress it. - Rom. 1:18; Also those who preach Christ with contention. - Phil. 1:15,16. Z'13-5259.

- 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body - The thought here is in respect to the church as a whole, and not the individual bodies of the church. The Apostle is speaking of our vile body in the singular. The thought is that Jesus, the head of the church, had his experiences of humiliation prior to his death and resurrection. The Head of the church was exalted, glorified, more than eighteen centuries ago. Since then, all who have espoused his cause have become identified with a body, or company, that is despised of men, a humiliated body, of which St. Paul says, "We are counted as the filth and offscouring of the earth." But at the second coming of Christ the humiliation of the church, his body, will cease, because the Lord will gloriously change his body in the first resurrection. Thereafter, it will no longer be a church, or body, reviled but glorified. Z'14-5579.

- 4:5 Let your moderation be known unto all men - The Spirit of the Lord

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is said to be a Spirit of wisdom, a Spirit of justice, a Spirit of love, a Spirit of a sound mind. Whoever, therefore, receives the Spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of this moderation, or reasonableness, or gentleness, is, of course, comparatively small. But his ideas become more reasonable as he becomes sanctified by the Spirit. He will have more and more the Spirit of a sound mind, of gentleness, meekness, and will become more and more prepared for the Kingdom soon to be established. Z'16-5840. I Thess. 4:14.

The Lord is at hand - The connection between letting our moderation be known and the statement, "The Lord is at hand," seems to be that the Lord's people are to have in mind their expectation based upon the promises of God's Word, that Messiah's Kingdom is shortly to be established, and that this should help them in living an exemplary life. Z'16-5840.

4:6 Be careful for nothing - "Casting all your care upon him, for he careth for you." I Peter 5:7.

4:7 The peace of God - The perfected peace imparted by the holy Spirit, which results from a full consecration to the will of God. Z'11-4901.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of his goodness and willingness to hold us by his right hand as his children. Z'11-4898.

Shall keep your hearts and minds - This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power, wisdom and love.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" divine peace can dwell in our hearts and keep them. Z'11-4898.

Through Christ Jesus - This expression suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate. Z'11-4898. John 14:27.

4:8 Whatsoever things are true - Is it true, or is it false? is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire character. Z'11-4827.

Whatsoever things are honest - Honourable. Many things are true, and yet dishonourable, not worthy of our thoughts. Z'11-4827.

Whatsoever things are just - That which is just is that which is right. Justice and righteousness are synonymous terms. The Golden Rule, "Do unto others as you would have others do unto you, : is the rule of justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favour.

We are to learn to apply this test of justice to every thought

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and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval. Z'11-4827.

Whatsoever things are pure - Our thoughts should be pure, and such as will not excite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. Z'11-4827.

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, desire the loveliness of the perfect character of our God and of our Lord Jesus Christ and, proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in his footsteps. Z'11-4428.

Whatsoever things are lovely - Calls to our attention the fact that we should not allow our minds to dwell upon things that are not lovely, that are not praiseworthy. We might permit our business to so fill our thoughts that we would think continually about that particular thing. Constant thought on these lines is not profitable to the new creature. We must endeavour to bring our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character-likeness. Z'11-4827-28.

Whatsoever things are of good report - reputable. This cannot mean; Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought. Z'16-5909.

If there be any virtue, and if there be any praise, think on these things - While we should not think to praise ourselves, or to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty. We should not think of the trifling failures of others or of even their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God-like.

Things of any virtue, or value, things in any degree praiseworthy - the noble words, or noble deeds, or noble sentiments of anyone - we may safely meditate upon and, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

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Thus we shall become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness. Z'll-4828. Gal. 6:7,8.

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- 1:18 Who is the beginning - Of the new creation. Z'14-5580.
The firstborn from the dead - As our Lord was born from the dead a spirit being, he must have been previously begotten of the Spirit, as birth is always preceded by begetting. Z'14-5580.
- 1:19 That in him should all fulness dwell - In the sense that he should have complete authority - not merely authority over man, but over all things - both heavenly and earthly. Z'10-4665.
- 1:20 Through the blood of the cross, by him to reconcile all things - Not that the blood of his cross was necessary for the effecting of all this reconciliation, but the blood of his cross was necessary so far as he was concerned; only by his proving faithful unto death, the death of the cross; only by such display of faithfulness, could our Lord be determined to be the right one to accomplish all things. So then, the primary effect of the blood of the cross was upon Jesus himself, because he received the first blessing from the blood of the cross. Z'10-4665.
- Things in earth - Another blessing from the blood of the cross was its imputation to the church, the household of faith, to enable them to become joint-sacrificers with him, by participating in his sufferings; and the third blessing from this blood will be as respects the world of mankind during the Millennial Age. Z'10-4665.
- Or things in heaven - We do not understand this passage to intimate in any sense of the word, that "the blood of the cross" had anything to do with salvation of the angels. Z'10-4665.
- 1:21 Sometime alienated - But at heart not opposed to the light of truth. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different, and differently estimated by the Lord. Z'09-4341.
- Now hath he reconciled - These, because of their right-heartedness, were blessed in being drawn to Christ by the Father (John 6:44), that they might be justified by faith in the precious blood, and that they might be sanctified by a knowledge of the truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. Z'09-4341.
- 1:23 Preached to every creature under heaven - The Apostle did not mean, nor would it have been true, that the Gospel had been preached to every creature in the sense of being proclaimed to all. For now, eighteen centuries later, it has not yet been proclaimed to all mankind. What the Apostle did mean is that the Gospel is now unrestricted, free to be preached to every creature under heaven, no matter what his nationality - that it is no longer confined to Jews as at first. Now, whoever has "an ear to hear, let him hear the good message of the kingdom. Eph. 2:14. Z'12-5101.
- 1:24 Fill up that which is behind of the afflictions of Christ - Since our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind of the afflictions of Christ. Z'13-5173.

We might ask, How should this text be understood in harmony with the thought that the church is represented in the sacrifice of the Lord's goat, whose blood was sprinkled "for all the people?"

We are to "lay down our lives for the brethren" (I John 3:16) in serving them, but the merit of that sacrifice and its application at the end of this age, at the close of the Anti-typical Atonement Day, is a different matter. The merit of the sacrifice - Jesus' merit passed through his body" - when presented to Justice on the Mercy seat by the High Priest, is quite another matter from the spending of the strength.

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The same principle holds true in respect to our Lord's sacrifice. He did not lay down his life day by day, in the service of the world, but in the service of God's peculiar people, Israel, and especially in the service of such of those as evidenced that they were Israelites indeed; although the merit of his sacrifice (after being passed through the church) is ultimately to be applied for the cancellation of "the sins of the whole world." Z'09-4492.

- 1:26 Even the mystery - A part of God's plan hidden from the natural man. Z'11-4841. Compare I Cor. 12:12 and Eph. 3:3-6.

The subject of the Mystery is dealt with in Vol. 1, S.S., page 81, par. 2 and 3.

- 1:27 Christ in you - The Scriptures frequently speak of the church as being "in Christ," giving the thought of membership in his body. (Romans 12:4,5; I Cor. 12:12-27; 2 Cor. 5:17). It is not this thought, however, that is expressed by the Apostle's words, "Christ in you, the hope of glory."

The word Christ signifies anointed. All who will be members of the royal priesthood will be anointed - not separately, but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the high priests of Israel. According to the Jewish law, every king and every high priest must be anointed, else he could not serve.

The anointing which our Lord and the members of his mystical body have received is the anointing of the holy Spirit. (I John 2:27, 20).

During the Gospel Age, God has been setting apart those who are to be members of the body of Christ. These are invited to be kings and priests unto our God - a royal priesthood. Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the holy Spirit.

At the beginning of the Gospel Age, the one body was anointed, and all who will be members of that body come under the one anointing.

Note, the anointing of the holy Spirit is slightly different from the begetting of the holy Spirit. The begetting represents the matter from the individual standpoint, and the anointing from the collective. Z'13-5227-28. Compare Psa. 133.

The hope of glory - The word "glory" carries with it the thought of honour and dignity - sometimes also that of brightness, shining. The Scriptures speak of the heavenly Father as having the excellent glory, that glory unto which none others can approach. Our Lord Jesus is said to have been received up into glory - honour and distinction. Of Adam it is said that he was "crowned with glory and honour." (Psa. 8:5-8; Gen. 1:28). In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator.

If we allow the holy Spirit to operate in us, and ourselves faithfully co-operate therewith, the end will be glorious.

Thus, the anointing which we have received - the Spirit of Christ in us, - is the hope or basis of the glory which we are expecting - a glory which is to be like that of our redeemer - a glory which is above that of angels, principalities and powers - a glory which is next to that of the Lord. This anointing, this Spirit of Christ within us, is the earnest, or hope, or basis, of all that is coming. (Eph. 1:14). Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy Spirit of Christ. Z'13-5227-5229.

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- 2:3 In whom are hid all the treasures of wisdom and knowledge -
In the context of this verse, the Apostle is contrasting the Gospel hope with the various hopes which might go to establish one in some kind of faith, some kind of belief, some kind of course in life. Z'14-5557.
- 2:6 As ye have therefore received Christ Jesus the Lord - The Apostle is addressing those especially who have already accepted Jesus Christ as God's Representative - those who believe that God sent his Son into the world to be the Redeemer of the race of Adam, and by and by to be the Deliverer of mankind from the power of sin and death. All those who are in Christ Jesus have received him with this understanding. Z'14-5557.
So walk ye in him - Continuing in this faith, and not trying to combine earthly philosophy with this heavenly message. As they had received Christ as God's Anointed and their Sufficiency in all things the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fulness of the Deity bodily" - so they were to walk, making progress in the same way - the path that leads to glory, honour and immortality. Z'14-5557.
- 2:7 Rooted and built up in him - Turning from the figure of a man walking in Christ as a member of his body, St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection with the experiences of life. The roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the holy Spirit of God; for instruction is a form of construction.
- While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming so established, settled that no wind of doctrine could overturn his faith.
- Whoever is continually looking around for something new is thus demonstrating the fact that he is not established in the faith.
- As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the holy Spirit.
- The depth and the spread of the roots of a tree are shown by the vigour and fruitage of the tree. So the Christian's faith must be deeply grounded in Christ. Z'14-5557-58.
- And stablished in the faith - "The faith once delivered unto the saints" - the one faith. 2 Tim. 3:16,17; John 17:17.
- 2:14 Nailing it to his cross - This signifies, not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the laws or ordinances were fully met for them by the Lord Jesus when he was nailed to the cross. Z'09-4505. Eph. 2:15.
- 2:18 In a voluntary (without reason) humility and worshipping of angels -
Submitting to and reverencing as messengers of truth those who thus

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far have given no evidence of teaching ability in that God never sent you any message through them Z'10-4547.

Intruding into those things which he hath not seen - They are merely intruding into what they admit they have not seen. Z'10-4547.

2:19 Not holding the Head etc., - They fail to hold the Headship of the Lord and the membership of the church as his body. They fail to recognize that "God hath set the various members in the body of Christ." Hence they fail to see that the "body" having nourishment, is knitted together and "increaseth with the increase of God." Z'10-4547.

2:20 From the rudiments of the world - Even as the Jews must become dead to the rudiments of their Law Covenant before entering upon the Covenant of Sacrifice. Z'12-5047.

3:1 If then ye be risen with Christ - The resurrection of the church begins in the present life with believers who in their minds rise in newness of life into Christ. These will be perfected by the instantaneous change mentioned by the Apostle. I Cor. 15:50. Z'13-5354.

3:2 Set - Repeatedly, continually, until securely fastened there; held these by cords of love and devotion. Z'16-5906.

Your affections on things above - Heaven is to be our eternal home, not the earth, the fleshly condition. All the precious promises center above. Christ our beloved King is there. We are being prepared to enter soon into heaven itself, the condition beyond the veil. The glories of the Holiest of all are now ours by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God. Z'16-5906.

Not on things on the earth - However right and proper in themselves. Z'16-5906.

Just as the little tendrils of a vine will take hold of whatever is within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. Z'16-5905.

God's Word does not go into every detail of life; but it lays down important principles that touch our lives at every point; and it is for us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. Z'16-5906.

3:3 Your life is hid with Christ in God - The hopes and aims and objects of life are centered in the heavenly things. Our new life is not manifest to all, nor upon all occasions to any. It is a life of new desires, new aims, new aspirations, which the world can neither see nor fully appreciate, though it sees some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and we ourselves may at times be perplexed respecting the rapidity and strength of its growth; and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavours to follow the will of Christ, is hidden thus in Christ and in the Father. Z'11-4829.

3:4 Compare Heb. 9:28.

3:8 Blasphemy - Evil speaking, slander. Z'11-4829.

Filthy communication - Impurity of language and falsehood in its every form. Z'11-4829.

The necessity for such correction of life might, at first thought, seem to be unnecessary to mention, such evil traits being

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too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ." Z'11-4829.

- 3:9 Lie not one to another - It requires that a heart be very pure and very full of love it it would be very truthful; otherwise it would lead to trouble continually. If the unloving, ungenerous, unkind hearts, full of evil-surmising, malice, hatred and strife, were to express themselves frankly, it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart and then general candour. Z'11-4829.
- Seeing that ye have put off the old man - The expression "put off" suggests the additional thought of putting out. The will of the flesh is put out of control when the new will is installed in power. Z'11-4894.

The "old man" stands for the human will, which once dominated the being. Z'15-5685.

With his deeds - The new will must regulate what we shall eat, what we shall wear; in fact, it must be the ruling power over everything. Z'11-4894.

- 3:10 And have put on the new man - The new will. Z'11-4894; the new mind. Z'11-5221.
- Which is renewed in knowledge - Through knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God.
- What the old mind had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. Z'11-4894.

After the image of him that created him - As a new creature.

Knowledge shows us the Lord's character - the character that we are to imitate. As St. Paul expresses it, we are to be transformed by the renewing of our minds. - Romans 12:2. Z'15-5686.

2 Cor. 3:18; 4:6.

- 3:12 Bowels of mercies - Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything toward the saints, toward our neighbours, friends and relatives, toward our enemies and toward the brute creation. Z'11-4829.
- Kindness - Toward all. Z'11-4829.
- Humbleness of mind - The reverse of boastfulness, headiness, arrogance. Z'11-4829.
- Meekness - Gentleness of disposition. Z'11-4829.
- Longsuffering - Patient endurance with the faults and weaknesses of others. Implying that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another; if there be found cause of offence in each other - learning, the meanwhile to correct ourselves, as we see out own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving. Z'11-4829.
- 3:13 Forbearing one another - See Comment above.
- 3:14 And above all these put on love, which is the bond of perfectness - The Apostle, as the mouthpiece of the holy Spirit, is a thorough

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instructor. Not only does he tell us what dis-graces to put off and what graces to put on, but viewing the Lord's body arrayed in these qualities of heart - compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as a girdle which binds and holds in place the folds of the robe of Christ's righteousness, with its various graces. In other words, the various graces mentioned must not be matters merely of courtesy or merely of policy. However much they might partake of these qualities in the beginning, the wearers will not be perfected in heart, nor be fit for the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love - love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love, is indeed, "the bond of perfectness," the very Spirit of the Lord. Z'11-4829.

4:5 Walk in wisdom ... redeeming the time. Compare Eph. 5:16.

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This first epistle of the Thessalonians was written from Corinth during the year and a half in which St. Paul laboured with his associates in Corinth. It is credited with being the first of the New Testament writings which have come down to us, A.D. 52.

The epistle is a very fatherly one, very gentle and loving. When we remember that the believers addressed were merely "babes in Christ" less than a year old, we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane.

Less than a year before its writing the Apostle and Silas arrived from Philippi bruised and haggard, surely, as a result of their experiences in the riot and from their beating and other severe experiences connected with the dungeon at Philippi. (Acts 16:12-23) It will be remembered that they had peace but a short time at Thessalonica, during which they made known the Gospel of God's grace. Then the Apostle was obliged to flee again, but subsequently heard from the believers at Thessalonica through Silas and Timothy. With fatherly love he assayed several times to revisit the believers, but was always providentially hindered. Possibly these hindrances led up to the writing of this epistle, more profitable for them, as well as advantageous to all of the Lord's people throughout the world during eighteen centuries. Thus do God's providences "work together for good to those who love him." Z'09-4417.

1: Verses 4, 5 - For comments on these verses See Vol. 6, pages 185 - 193.

3:12 The Lord make you - By means of (1) His Word, (2) His divine providence, (3) The fellowship of the body of Christ, the saints. It is the Lord's doing. The springs of our love must come from the fountain of love and grace and truth - from God, for "God is love." Z'10-4662.

To increase and abound in love - Increase in love signifies that love already has attained as ascendancy in the heart, a mastery of the mind, by which it is progressing, conquering and bringing into subjection all the thoughts and conduct of life. The Lord's people are to increase in love continually until the love abounds or overflows in all the thoughts and words and conduct of life. Z'10-4662. One toward another and toward all men - This presupposes the love which, first of all, is due to God our Father. Z'10-4662.

Even as we do toward you - Paul and his associates were not teaching a gospel which they did not appreciate and practice; on the contrary they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren - daily, hourly; they were sacrificing for the sake of others, opportunities and privileges as respected their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow Christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus. Z'10-4662.

3:13 To the end - Or, With the object in view. Z'10-4663.

He may stablish your hearts - That they might be fixed, settled, rooted, grounded in holiness. It is not sufficient, from the divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours. Z'10-4663.

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Unblameable in holiness before God - It is the heart (will - motive intention) that is to blameless, for in our flesh dwelleth no good (perfect) thing. "There is none righteous; no, not one." Z'10-4663.

At the coming of our Lord Jesus Christ - At which time the words of the Apostle have a special application. Z'10-4664.

4:3 This is the will of God - (concerning you) - This is his desire, his design. Z'16-4876. This expression is in the nature of advice rather than command. Z'12-5126.

These words are addressed only to the saints of God, as are all the Apostolic Epistles. Z'16-5876.

Even your sanctification - Full setting apart from the world to God's service.

There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way. Z'16-5876-77.

There are two parts to sanctification: "Sanctify yourselves, and I will sanctify you." This means, set yourselves apart to God and he will set you apart. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is his will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our ears, our eyes, our tongues - our all - that we may be fully used of the Lord.

The means and method of sanctification: (1) "Sanctify them through thy truth; thy word is truth." (John 17:17) Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work. (2) "We are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10) - This was the basis whereby we might become God's sanctified people. (3) Again, we read that we are of the elect, "through sanctification of the Spirit." (I Peter 1:2). When we present ourselves in consecration, we are next accepted and begotten of the holy Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Saviour. Next it showed us how to present ourselves to God. And after we have taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification. (4) Again, we are told that it is "the blood of the covenant wherewith we are sanctified. (Heb. 10:29) God's great covenant with the church, first made with the Head, is a covenant of sacrifice. Speaking prophetically through the Psalmist he says, "Gather my saints (my holy ones, my sanctified ones) together unto me; those who have made a covenant with me by sacrifice." (Psa. 50:5). The way to come into this class thus

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called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant. Matt. 20:22,23. Z'16-5877. Compare Heb. 10:29.

If we be sanctified by God by the truth, if our wills be dead and the Lord's will be fully accepted as ours, in thought, word and deed, then we have attained the will of God, and shall win the prize as "overcomers," even if we have never had opportunity to preach, to give to the poor, or to suffer as martyrs for the truth's sake. Let us all note well this point. "This is the Lord's will (concerning you), even your sanctification." Let nothing becloud or obscure this truth; but let it dominate our course in life. Then if God's will is really our will, we have a clearly marked pathway before us.

But without doubt, before all such God will open opportunities to serve the truth to others, to let their light shine to the glory of the Father and the blessing of our fellow creatures; for this is his command to us, and we may be sure he gives us no commands impossible to be obeyed.

True sanctification of the heart to the Lord means diligence in his service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have opportunity, especially unto the household of faith; that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our families and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example. Gal. 6:10; I John 3:16. Z'12-5127.

4:11 Study to be quiet - Not the quietness that appertains to indolence, but that which appertains to peace - a composure which is the opposite of nervousness, giddiness, and childishness. The Lord's people are to study to have a mind that is well balanced. This composure is not natural to the majority of people and is, therefore, something to be studied and attained.

This desirable quietness represents the graces of the holy Spirit - meekness, gentleness, patience, brotherly kindness. While we are to be "fervent in spirit serving the Lord" (Rom. 12:11), we are also to be obedient to the instructions of the holy Spirit, in meekness, quietness and love. Z'13-5167.

And to do your own business - Much of the trouble in the world results from interference one with another. A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do.

Observation in life leads one to believe that fully one half of the world are meddlesome busybodies, and that many of their trials result from this weakness. Z'13-5167-68.

4:14 Them ... which sleep in Jesus - Our Lord's ransom sacrifice accomplished on Calvary has changed the future of the Adamic race, so that they may now be said to "sleep in Jesus" - waiting for the time foreordained of the Father, when "all that are in their graves shall hear his voice (the voice of the Son of God) and shall come forth." John 5:28,29. R.V. Z'12-5107.

The term "asleep" has been applied to both the church and the world. Z'12-5107.

4:16 The dead in Christ - An expression applicable only to the church - those baptized into Christ; the "called, chosen and faithful" of

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the Gospel Age. These are not to be considered dead in the same sense in which the world is dead in Adam. "The dead in Christ" are the dead, who are to have the resurrection of the dead - the first resurrection - the chief resurrection. The others will be of the subsequent resurrection. Z'12-5107. Rev. 20:6.

Those who now belong to Christ will experience an instantaneous resurrection, and will receive new bodies like unto the Lord's glorious body. Z'12-5108. I Cor. 15:51,52.

For further comments on this verse See Vol. 2, S.S., pages 145 - 150.

5: Verses 2 and 3 - For an explanation of these verses See Vol. 1, S.S., page 334, par. 1 and page 335.

5:5 Children of the light, and the day - Who, while we are not yet fully in the day, belong to the new dispensation - Messiah's Kingdom. We who are of this class, therefore, should live as nearly as possible in accordance with the perfect standard of the future. Z'12-5098.

Let us therefore put off everything which we think will be displeasing to the Lord, everything that is contrary to the light of the new day - the light which we have seen but which the world has not seen. Rom. 13:12,13. Z'12-5098.

5:6 Let us not sleep ... Let us watch - The context indicates that we are to watch for the day, for Messiah's Kingdom, which will produce that day, which will come as "a thief in the night" - stealthily; so that those who are asleep will not be aware that the day has come. (Luke 21:34,36). They have not watched to catch the foregleams of the new day, they are quite unconscious. For instance, the wonderful blessings of our day are manifestations of the new dispensation. The dawn is here. Z'13-5256.

How carefully we should watch all the increasing signs of the new day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! - to call the attention of others to these wonderful things, to arouse the household of faith. Z'13-5257. And be sober - Sober in mind; not excitable - carried about by every wind of doctrine. Z'13-5257.

5:8 Be sober - See v.6.

Putting on the breastplate of faith and love; and for an helmet the hope of salvation - See Comments Eph. 6:14,17.

5:12 Know them - Recognize them, not only personally, but in their capacity as servants in the church and of divine appointment through the church. Z'09-4418.

Which labour among you, and are over you in the Lord -

The Apostle takes for granted that the church is acting in an orderly manner and has in the name of the Lord appointed some of their number to be over them in the Lord - to have a supervision and measure of control in the interests of the work. Eph. 4:11,12. Z'09-4418. I Tim. 3:1-13.

And admonish you - They are to expect admonishments from these. They are to realize that as faithful servants they must watch over the church's interests. And all who love the Lord and the truth should seek to cast as few difficulties in their way as possible and should do all in their power to uphold their admonitions and proper influence. These elect servants are supposed to labour among the brethren as well as admonish them. The word minister signifies servant and is a proper one and more full of meaning than many seem to observe. Z'09-4418.

5:13 Esteem them very highly in love for their work's sake - Permit no

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rivalry of spirit to come in to constitute in your own heart and in others a root of bitterness. Permit no unkind word of criticism to fall from your lips as against any servant of the church. On the contrary, esteem them, honour them, as their position requires, for in a measure they represent the Lord. And honour them in proportion as their labours of love in the church seem to merit. Thus, the more Christlike will be the more loved. Z'09-4418.

Be at peace among yourselves - Not peace at any price, not harmony at any price, but peace and harmony because divine standards are well upheld in the body of Christ and because the will of the Master has been heeded in the choosing of elders, deacons, etc., because all have been seeking to know the Lord, to know his will, to know those whom he hath set over them in the church; because all are hearkening for the voice of the Shepherd and striving against the self-seeking spirit in word and in deed. This is the ideal peace, love, harmony. Z'09-4418.

- 5:14 Warn them that are unruly (Admonish the disorderly), comfort the feebleminded (faint-hearted), support the weak (Those not strong in the faith, comparatively undeveloped, be patient toward all men. Z'15-5644.

We must assume that in these words the Apostle addresses the entire church and that some features of this exhortation belong especially to the chosen representatives of the church - the elders. While it is true that any member of the body of Christ might with propriety admonish any brother, encourage a faint-hearted one, give assistance to a weak one and be patient toward all, nevertheless some of these duties belong specially to the chosen elders - they should be chosen with a view to the fact that they are more advanced in knowledge and in character, "elder" brethren.

Even when the disorderly need correction, it requires to be done wisely, else more harm than good may result. Z'09-4418.

- 5: Verses 14, 15 - For comments on these verses see Vol. 6, S.S., pages 297-308.

- 5:15 See that none render evil for evil - We do not understand the Apostle to mean that no one in the church should be permitted to render evil for evil. It would not be in the power nor in the jurisdiction of any one to see that none others do evil. In fact, if we undertake to see that no man renders evil for evil, we shall be busybodying in every man's matters. The Apostle means, Let each one see to it that he does not return evil for evil. Z'15-5644.

However, the church should see to it that none of its members in fellowship so do without being admonished - this being especially the duty of the elders. Z'09-4418.

Ever follow that which is good, both among yourselves and to all men This is the uniform teaching of Scripture. It expresses a higher principle and more exalted character than generally prevails. It was our Lord who set the example and gave the message, "Love your enemies, Do good to them that hate and persecute you and speak evil of you." It was he who said, "If ye love them that love you, what thank have ye? Do not publicans and sinners do the same? But ye like unto your Father in heaven, for he is kind to the unthankful. Thus we see the spirit of the Lord manifested also through his Apostle's words and the exemplification of these heavenly teachings should be manifest in the life of every follower of Christ. Z'09-4419.

- 5:16 Rejoice evermore - From the worldly standpoint these must seem strange words to come from a man who for years had been serving

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Christ as a missionary, not only voluntarily-depriving himself of the comforts of a home, the advantages of his station in life and training the Roman citizenship, but additionally enduring buffetings and scourgings, and, according to his own language, being treated as the Filth and offscouring of the earth." Why should he think of rejoicing and, above all, why should he write to the church at Thessalonica to rejoice? Was it not he that brought upon them the persecution they had to endure. Without his message they would have known none of this. What an incongruous word to such people under such circumstances - Rejoice! Ah! the world knoweth us not, and it knows not the mainspring of our joy and peace. How can the world understand that those who receive the divine message into good and honest hearts and the unction from the Holy One have a continual source of refreshment, not only in the divine providential care in all of life's matters now, but additionally the inspiration of the "exceeding great and precious promises," which include the crown and glory of life eternal and the divine nature. Z'09-4419.

- 5:17 Pray without ceasing - To the true Christian prayer constitutes one of the greatest of God's blessings. His privilege of approaching the throne of the heavenly grace for help in every time of need is a privilege the value of which cannot be too highly esteemed. Z'09-4419.

We are to pray without ceasing in the sense of not being discouraged when the good things promised us and asked for do not come quickly. We are to remember that the Word of the Lord is sure. We are to rest in these promises and to continue to ask and to wait for their fulfilment - patiently hopefully. Thus we pray unceasingly, "Thy Kingdom Come." Z'15-5709.

The Spirit of prayer should always be with the Christian, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for his blessings, and to look to the Lord for all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. "Prayer is the soul's sincere desire, uttered or unexpressed." Sometimes we pray with groanings which cannot be uttered. Z'11-4883.

(For further comments on prayer, See Eph. 6:18)

- 5:18 In everything give thanks - In a word, the life of an advanced Christian should be a life of prayer, in the sense that a desire to know the Lord's will should be continually before his mind, and in every stress of life, in every trial, in every victory, in every undertaking, the will of the Lord should be sought and accepted and thanks be given. Z'09-4419.

For this is the will of God in Christ Jesus concerning you - This is what would please God. This is living up to the high privileges his grace has provided for us. Z'09-4419.

- 5:19 Quench not the Spirit - The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed the flame (the Spirit) with the truth, we have become burning and shining lights in the world - the Spirit of the Lord in us.

But how easily such a holy flame may be extinguished - how quickly, too! A sufficient draught of the Spirit of the world might extinguish our flame, quench it; or, even put it under a bushel, we may shut off from ourselves the divine supply of oil and spiritual

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oxygen and would soon quench the flame of love - the holy Spirit. The adversary, too, is one of the potent influences to be contended against. He is continually attempting to get us into such a position as would extinguish our light and quench the Spirit. Z'09-4419.

If the spirit of selfishness or thoughtlessness enter our hearts, it will cause the light to grow dim and finally die out. Weariness in well-doing will produce the same result. Z'12-5129.

The Apostle intimates that we, and we alone, have the determining of the matter. We can take ourselves out of the Lord's hands if we choose, but neither saint nor sinner can do this for us.

As the flame of love is to be kept burning in our individual hearts, so in the church it is to be guarded, favoured. Z'09-4419.

For further comments on this verse, See Vol. 5, S.S., page 264, par. 1.

- 5:20 Despise not prophesyings - Teaching, public utterance. Do not despise what anyone may publicly utter as a child of God in the church of Christ. Receive him not to disputation of his doubts, but permit him to tell his view of the truth of the divine plan, if he has something in harmony with the foundation which he seems to believe would be additionally helpful to others and to the church. In a word, be not above hearing any of the brethren. Z'09-4419.
- 5:21 (Nevertheless) Prove all things; hold fast that which is good - Proving all things would signify the testing of them. But we could not take the words "all things" in the very broad sense, for this would involve an absurdity.

We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. Z'11-4750.

"Hold fast that which is good" - That which stands the test. Z'09-4419.

- 5:22 Abstain from all appearance of evil - In the Revised Version the word "appearance" is rendered "form." Evils have different forms. Sometimes they are crude and repulsive forms; sometimes they are attractive forms. No matter what the form, if we know the thing to be evil, sinful, injurious, either to ourselves or to others, we are to abstain from it. Z'10-4728.

How comprehensive is the language of the Apostle! The first step in abstaining from every form of evil is to resolve or vow to do so. The fixing of the will, the purpose, the intention, must come before successful battling can be done. The will decides on which side of every question we may stand; to abstain from every form of evil and every appearance of evil to the best of our ability. Z'09-4419-20.

We should abstain, so far as possible, from doing things that we know to be good, if our friends, or neighbours might misunderstand and consider these things to be evil. In order that our influence for the truth may be the greater, we should avoid not only evil in its every form, but everything that has an evil appearance. Z'10-4728.

- 5:23 And the God of peace himself sanctify you wholly - (R.V.) Here the Apostle holds up before our minds the culmination of the Christian character, which the preceding verses tell us how to attain. Z'09-4420.

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And may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. (R.V.) The Apostle carries his argument beyond the individual question to the church, the spirit of the church, the soul of the church, the body of the church, which he prayed might be preserved entire and without blame to the coming of Jesus. Undoubtedly it would have remained unto this day had it maintained its early and proper relationship to the Lord. Let us individually and collectively as an Ecclesia of the Lord's people, seek to have this sanctifying power of God wholly, fully in control of every power in us, and of our tongue, that we may glorify God in body and spirit which are his. Z'09-4420.

For further comments on this verse See Vol. 5, S.S., page 353.
5:24 Faithful is he that calleth you, who also will do it - In other words, this condition of complete sanctification is the divine ideal before you and God will complete it in you if you will but follow the directions prescribed. Following these, every blow with the mallet and chisel of self-control and experience will gradually transform and shape us to the character-likeness of our Lord. Z'09-4417-18.

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II THESSALONIANS

- 1:8 For Comments of this verse See Vol. 2, S.S., page 150, par. 2.
2:3 For Comments on this verse See Vol. 2, S.S., Chapter 9.
2:10 Received not the love of the truth - But that of building up a denomination, etc. Z'15-5800.
2:11 For this cause God shall send them strong delusion - Literally, "A frenzy of delusion" - Inspired by Satan and the fallen angels. Z'09-4514.

We are now in the time above all others when we may expect strong delusions not only upon nominal Christendom, but upon those who have been specially favoured with the light of truth now shining.

Other Scriptures assure us that the great hour of trial coming upon the whole world must begin with the church - "with the house of God" - with those professing to be the saints. - I Peter 4:17; I Cor. 3:13. Z'10-4583.

That they should believe a lie - Being unfortified, without the Christian armour - Eph. 6:11-13. In whatever proportion our doctrines include fallacies, errors, in that proportion will be the severity of our testing. Those whose faith-structure contains little wood, hay and stubble, will suffer least; while those who have more of these combustibles will suffer the more. Z'10-4583. Compare I Tim. 4:1.

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- 1:5 Now the end - The ultimate purpose; the final result. Z'15-5756.
Of the commandment - The sum total of the divine law. Z'15-5755.
Is love - The love which will bring us to the place where we shall be in full harmony with the one who made the law, and who is himself the embodiment of love. God is to be obeyed, not from compulsion, but from love for him and for the principles of righteousness. It is his ultimate purpose that all his intelligent creatures who will be granted eternal life must be perfect, in full harmony with their Creator. Z'15-5756.
Out of a pure heart - This love required by God's law must be of a certain quality - not a selfish love, but a disinterested love out of a pure heart. A pure heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident then, that such a pure-hearted person is not merely one who starts out in the Christian life with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Z'15-5756.
And a good conscience - Conscience seems to be that moral quality of the mind which admonishes in regard to right and wrong. Some persons have a keen conscience and can quickly discern as to what is right and what is wrong. A properly developed Christian has a properly educated conscience. Z'15-5756.
And an undissembled faith - An undissembled faith is a faith that is properly represented to others. It is not deceitful. To dissemble is to misrepresent. We are to have a faith which is not misrepresented, which is undissembled, which is held honestly and loyally. There are those who misrepresent their faith; who do not believe what they are teaching or what they profess to believe. Z'15-5756.
- 1:18 War a good warfare - Compare I Tim. 6:12 and 2 Tim. 2:3.
2:1 For all men - And not for the church merely. Z'09-4516.
2:3 This is good and acceptable in the sight of God our Saviour - He is pleased to have us think generously, sympathetically, kindly of the world of mankind, for thus he himself thinks of them. v.4. Z'09-4516.
2:4 Who will have all men to be saved - Recovered out of the death-state, the tomb. John 5:25, 28, 29. Z'13-5372.
For further comments on this verse See Vol. 5, S.S., pages 466-470.
2:5 There is one Mediator Between God and men - Between God and the world. Z'09-4516.
For comments on this verse and verse 6, see Vol. 5, S.S., Chapter 15.
2:6 Who gave himself a ransom for all - Greek Anti-Lutron, signifying a price in exact offset, a corresponding price. Z'16-5925.
I Cor. 15:21,22; Heb. 2:9; I John 2:2.
To be testified in due time - The due time for the world in general, here spoken of, will be during Messiah's reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this age a class being specially blessed with the gracious opportunity of attaining joint-heirship with our Lord in glory, honour and immortality - the divine nature. Z'13-5372. For this class alone has the merit of the ransom so far been applied - "On our behalf" - Heb. 9:24. Z'09-4515.

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- 3:1 If a man desire the office of a bishop - An elder, a shepherd, an overseer. Z'09-4502. See Acts 20:17, 28. Compare Acts 14:23; I Peter 5:1; Titus 1:7-9.
The word "elder" applies to the spiritual development and not to the natural years. As, for instance, Timothy, though a young man, was an elder in the church. Z'09-4418.
He desireth a good work - An honourable office with great privileges. Z'13-5185.
So we should recognize that whoever out of a pure heart seeks to serve the Lord's cause as an under-shepherd of the sheep, and as a co-labourer with the Redeemer, is engaging in a most noble service. If he approach this service from this standpoint of earnest desire to serve the flock, an earnest desire to be in full accord with the Great Shepherd, he should not be ashamed to rejoice that he has to this extent the Spirit of the Lord. But if he find in himself, in either great or small measure, a spirit of pride, a spirit of boastfulness, the desire to lord it over the brethren of the household of faith, then let him fear. With a trembling heart let him resign the service, or at the throne of grace rid himself, purge himself, of the evil ambition of his heart, and be filled with the Spirit of the Master. That holy Spirit is the spirit of meekness, gentleness, patience, longsuffering, brotherly kindness, love; to desire simply and only the glory of God and the blessing of his people - the spirit that is ready to sacrifice self at any moment for the peace of the body of Christ, or the assistance of the flock. Z'09-4502. Compare I Peter 5:1-4; Heb. 13:7; James 3:1.
- 3:2 Apt to teach - The natural faculty or ability to make plain matters which he understands. Z'09-4503.
- 3:6 Not a novice - Still more important is it that if he have the ability to teach, he shall be clear in the truth. Z'09-4503.
Lest being lifted up with pride - Humility and piety should be paramount and primary qualifications for eldership. Z'09-4503.
He fall into the condemnation of the devil - Compare James 4:7 and I Peter 5:8.
- 3:15 The house of God - Matt. 18:20.
The church of the living God - The church of Christ - neither a sect nor an aggregation of sects, but one and indivisible. It is Christ and all who are united to him - joined by a living faith in his redemptive work for them, and in a full consecration to him, his will and his work, even unto death. Z'93-1576.
- 3:16 Great is the mystery of godliness - (Godlikeness - the whole course and walk of the church - I Cor. 12:12-28).
He who was manifest in the flesh (R.V. & Diag.) - Of Jesus, when he presented himself to John at Jordan. From the time of Jesus' baptism God dwelt in him in a peculiar manner; as the Apostle John says of the church, God dwelleth in us and we in God. I John 4:16. Z'13-5291.
Justified - In this use of the word "justified," the thought is proved right, perfect. Z'16-5960. Heb. 5:9.
In the Spirit - As a new creature. Z'16-5959-60.
- 4:1 In the latter times - The close of the Gospel Age. Z'15-5800.
Some shall depart from the faith - "Once delivered unto the saints". (Through) Giving heed to seducing spirits - Especially seductive in their methods of attack. Z'15-5800.
- 4: Verses 1 and 2 - And doctrines of devils; speaking lies in hypocrisy
We are forewarned that this "hypocrisy" on the part of the seducing

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spirits consists of personating "angels of light", pretending to bring in a "new light." New "garments of light" are assumed continually; and every feature of present truth sent by God as "meat in due season" for his saints is promptly counterfeited to "deceive if possible the very elect." Z'15-5800.

The strength of these delusions lies in the grave errors mixed with truth. Every error held obscures and hinders some truth.

From the teachings of Scripture we may expect that all but the "very elect" of God will be more or less stumbled by the errors and worldliness of our day. Matt. 24:24-27; Psa. 91:3-14; 2 Thess. 2:12. Z'15-5801.

4:12 Let no man despise thy youth - Timothy was an elder in the church though young in years. Z'14-5493. On account of his youth he may not have realized his responsibility. Z'16-5860.

The Apostle's counsel to Timothy should be looked upon as advice not only to Timothy, but to all elders of the church who are young in years, that they so conduct themselves as to be examples of the flock, that their deportment and ability to "rightly divide the Word of truth" be such that none will have cause to slight the message they bring, or to think of them as immature and unfit to lead the flock of God. Z'14-5494.

But be thou an example of the believers - Note, the Apostle does not say: Be thou an example to the believers, but, "Be thou an example of the believers." How different!

Being an example of believers means that one should show forth not only to his fellow workers in the Gospel, but especially to the world, what believers stand for - what they believe, what they teach how they live. Z'14-5494. Matt. 5:16.

In word - In the character of the language when declaring the message of truth. We are not to be merely smooth-tongued and unctuous; we are not merely to use kind words; but the kindness and interest manifested should be genuine - from the heart. Z'14-5494.

In conversation - The word "conversation," at the time our common version was translated, had the significance of manner of life. The Apostle admonished Timothy with regard to his intercourse with the church and with the world - whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of his Spirit in the heart. Z'16-5860.

In charity - In love - in sympathy, in benevolence, in kindness of word and conduct. Z'14-5494.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. It would be genuine. Z'16-5860.

In faith - The Apostle would mean here, his manifestation of faith. One must have faith before he can manifest it. We should manifest our faith to others, our confidence in the Lord, by our peace under trial and difficulty. We should not merely say that we have faith, but should manifest it in our lives. Z'16-5860.

In purity - There is a purity that goes with all that pertains to God and his Word - a loftiness of standard, which is not to be found elsewhere. Z'14-5494.

"Be ye clean that bear the vessels of the Lord." (Isa. 52:11). As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the people of the Lord today, the spiritual priests, the spiritual Levites, should be pure, clean, in word, in action, in thought. Z'16-5860. James 3:17.

4:14 For an explanation of this verse, see Vol. 6, S.S., page 283, par. 2 - page 285, par. 3.

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Rebuke not an elder - In this instruction to Timothy, the Apostle is not referring to an elder of a congregation, but a person older than one's self. In other words, an elder is not appointed in the church to browbeat or trample down the liberties of others. The spirit of kindness, gentleness, etc., is the holy Spirit. Z'12-4977.

Intreat him as a father - Showing consideration of age and everything that might enter into the matter. Z'12-4977.

Thus we see what a younger brother in the Lord's family might do, if he saw what he thought to be a deflection from the proper course. But he should feel a hesitancy about approaching the matter and feel also that he would be labouring under a disadvantage and would not be as likely to accomplish as good results as if he were one of more experience. Therefore, it would be wise for him to pray for the person in secret for a while, rather than to be too free about giving advice. But if he finally thought it necessary, it would perhaps be wiser for him to speak to some of the elders of the church and ask them for their opinion; or if they thought it would be wise that the brother be spoken to by them. Z'10-4598.

(Likewise) the elder women as mothers; etc., - It is very evident from different Scriptures that there was a family sympathy in olden times that we do not see exemplified today. Z'12-4977.

5:8 If any provide not for his own, and specially for those of his own house (Marg. "kindred") - For those dependent upon him, especially those of his own household - wife and children.

In the case of children, this would include the provision of intellectual and moral instructions. And seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. Z'11-4854.

From the standpoint of the new creation, the new relationship, the members of the body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. Z'11-4854.

He hath denied the faith - To live contrary to the doctrines one professes would be to deny his faith.

What a perfect example we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! - John 19-25-27. Z'11-4854.

5:10 If she have washed the saints' feet - Meaning, if she had shown such a disposition, thereby manifesting a loyal and true spirit. Z'12-5091. John 13:14.

5:13 For comments on this verse See Vol. 6, S.S., pages 583-586.

5:22 For comments on this verse See Vol. 6, S.S., page 285, par. 3.

5:24 Some men's sins are open, going beforehand to judgment - That wrong course. Z'11-4856.

And some they follow after - Some seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73: 3-12). In the day of judgment they will get their lesson. Z'11-4856.

For further comments on this verse see Vol. 6, S.S., pages 719-720.

6:12 Fight the good fight of faith - The battlings of the new mind against the flesh are a "good fight" - good in the sense that they are fightings against the entrenched weaknesses and besetments of the fallen nature against temptations from within and without, that appeal to us as human beings. They are a "fight of faith" because the entire course of the new creature is one of faith: for "we walk by faith, not by sight." Z'15-5687.

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1:6 For comments on this verse See Vol. 6, S.S., page 283, par. 2 - page 285, par. 3.

1:7 The spirit of fear - Of timidity. Many are serving God, not from a desire to be co-labourers in his work, but from fear. Z'12-5094. Where the spirit of selfishness goes, there is more or less fear accompanying it, fear to lose some things selfishly desired to be retained. Z'12-5093-94.

God has not given us the spirit of fear. There is one kind fearlessness which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. Z'09-4378. There is a holy fear - a fear to do anything to offend God; or a fear lest we fail to attain the blessings promised to the over-comers. Heb. 4:1. Z'12-5094. Compare I John 4:18.

But of power - Of strength. Z'12-5094. Of courage. Z'09-4378.

The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "The Father himself loveth you" and that "All things shall work together for good to them that love God, to the called ones according to his purpose. It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to. Z'09-4378.

And of love - The Apostle says that the Spirit of God is the spirit of love, because "God is love." (I John 4:8). God's Spirit is God's mind, God's disposition, God's influence. Since God is love, his Spirit must partake of all the qualities which go to make up love.

In proportion to the measure of the holy Spirit which we have, we shall have love. - First toward God; secondly, to the children of God; thirdly to our neighbours and friends, and lastly it will extend even to our enemies. The spirit of love has a general benevolent influence. Z'12-5094.

And of a sound mind - In proportion as we get the spirit of love, we get the spirit of a sound mind. This spirit leads us to consider what is right and what is wrong, in all the affairs of life.

Not only have we the spirit of the law, but in addition we have the spirit of the Lord to instruct us, e.g. The law says, "Thou shalt have no other gods before me." The spirit of the law says that we shall not permit wealth or anything else to take away our minds from the Lord. Z'12-5094.

The spirit of a sound mind is a most wonderful manifestation of the holy Spirit in the Lord's people. It gives them much advantage every way over the remainder of mankind. It sees in the present life opportunities for the attainment of character. It broadens and deepens the mind along all good privileges and preferences, and more considerate of the rights and feelings of others.

The spirit of a sound mind makes one's judgment clearer, truer, more trustworthy than before, for it impels him to accept the instructions of the Word of God in respect to what he should and should not do, and to reject his own faulty judgment. The meek will be guide in judgment. Whatever may be the imperfection of mind and body resulting from the fall, those who receive the spirit of a sound mind are thereby made purer, kinder, gentler, less selfish and more thoughtful in regard to others. Those who are thus rightly exercised will develop the Spirit of love increasingly until that which is perfect shall have come and that which is in part shall have been done away. I Cor. 13:10. Z'12-5095.

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For further comments on this verse See Vol. 5, S.S., Chap.10.

- 1:10 Jesus Christ ... hath brought life and immortality to light -
The fact that our Lord brought these to light demonstrates that they were not seen before. Although there had been an intimation of God's plan given to Abraham, yet everything looked contrary to this. The death penalty which God had pronounced in Eden seemed to preclude all hope of life everlasting.

But when Jesus came, he brought the whole subject to light. He showed that his redemptive work, provided by God's gracious arrangement would eventually give life everlasting to all who would accept it upon the divine terms. He also brought immortality to light. He revealed the fact that God purposes not only to give the world of mankind life everlasting, but to give the faithful followers in Jesus' footsteps a higher kind of life - immortality - inherent life - life in themselves; life that needs not to be sustained. Z'15-5608-09. John 5:26; 2 Peter 1:4.

- 2:3 For further comments on this verse See Vol. 5, S.S., Chap. 13.
Endure harness as a good soldier of Jesus Christ - Hard, distressing conditions, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their battles are waged in the face of great opposition.

So the soldier of Christ is to endure whatever experiences may come to him under the guidance of his Captain, not only willingly, but gladly, rejoicing that he has been permitted to enter this army of the Lord, knowing that these experiences are working out for him a "far more exceeding and eternal weight of glory." Z'14-5404.

A good soldier is (1) One who is very much in sympathy with the Captain of his salvation. He is an intelligent soldier, and sees that he has on the proper armour, that he wears it properly and that he gets the very best possible use of this armour. He sees that in his walk he has a soldierly bearing, as a proper representative of the King, and of the great kingdom so near at hand; (2) He is not ashamed of his flag, nor of the garment of Christ's righteousness. He is to lift up the standard of righteousness everywhere. He enlists in this warfare, knowing that it means his death - the death of the flesh, of the human nature. He is to be a good soldier not merely outwardly loyal, merely wearing the uniform, but having the full spirit of the cause. This means that whatever experiences come to him he is to receive these thankfully, and be glad to have the privilege of enduring something for his Captain and in the interests of the Kingdom to which he has sworn allegiance. Z'14-5404. Compare I Tim. 6:12; Eph. 6:10-18.

- 2:4 No man that warreth entangleth himself - With other things which do not relate to his duties as a soldier and thus be side-tracked. Z'11-4838.

- 2:12 If we suffer with him - That suffering which comes as a result of faithfulness to our covenant. Z'12-5117. Col. 1:24.

- 2:15 Study to show thyself approved unto God - Not to men. Z'11-4838.

God's approval should be the highest aim of every one who professes to believe in him as the Creator, and especially of those who accept him as their Father and who claim to hold the precious relationship to him of children. His will should be their highest law, and it should be apart of their daily and hourly pleasure, as it is their privilege, to seek to know and to do it. This implies

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study, consideration - not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is his will. Z'14-5511.

A workman that needeth not to be ashamed - The word "workman" suggests the thought of being engaged in service. We are God's servants. A great work is going on: this work of calling out the church class from the world. The church that is called out is said to be the temple of God, whose living stones are being chisled and polished and made ready for their places in the building. We are the workmen. We are seeking to prepare ourselves for God's presence for God's Kingdom. This preparation is our first duty; we are to prepare ourselves and to help to prepare others. Z'14-5511-12.

Rightly dividing the word of truth - The intimation is that the ability rightly to divide the Word of God is to be gained by the study of his Word. Z'14-5511.

"Rightly dividing the word of truth" would signify the proper application of the word of truth; the understanding of how and when and where it should be applied. For instance, one part of God's message applies to the past, a part applies only to the Jews, still another part to Christians in the present life, and yet another part to their future hopes. One part relates to the "high calling" for the church, another to "restitution" for the world. Z'11-4838.

2:19 The foundation of God standeth sure - All other foundations are worthless. All other theories must come to nought. Z'11-4839.

2:24 The servant of the Lord must not strive - Must not argue or quarrel. Z'15-5698 - But to be considerate of the opinions and preferences of others. Z'15-5699. It is a lesson that all must learn, elders and deacons and every member of the body of Christ. It is necessary to our own character-building, and necessary in order that we may do more effective service for the Master.

The more cool, calm and self-possessed we are when opposed, the better we can defend and recommend the message we bear. Z'15-5699.

But be gentle unto all men - We are always to present the message gently, kindly forcefully. Z'15-5699.

Apt to teach - St. Paul was here especially addressing an elder in the ecclesia. (1 Tim. 3:2). Not all have the ability, the gift, of making things plain to others. Those who have not should use the printed matter. Z'15-5699.

Patient - In presenting the message to others patience is necessary. Z'15-5699.

2:25 In meekness instructing those that oppose themselves - Have a meek, teachable manner; one which shows that you are willing to learn from another if he can teach you something from the sure Word of the Lord. Z'15-5699.

3:1 In the last days - In the closing days of this Gospel Age and the dawning of the new dispensation. Z'12-4976.

Perilous times shall come - The warning given by the Apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. Because of the spirit of the world surging all around, some of the Lord's people come into special peril - peril of becoming immersed in the world - of neglecting their covenant with the Lord. Z'14-5413. Psa. 91.

Our Lord refers to the closing days of this age: - Luke 21: 25,26; Matt. 24:21-25; 37-39. Likewise the prophet Daniel:-Dan. 12:1. St. Paul tells us that the fire of that day shall try every man's work of what sort it is. (1 Cor. 3:13). The Apostle Peter describes it vividly in his second epistle.

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That day of trouble, and the glory to follow, are the theme of all the holy prophets. Z'15-5696.

- 3:4 Traitors - As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfil the contract. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation.

Whenever a contract is found to be unsatisfactory - whether it be a marriage contract or a business contract - the dissatisfied contractor is liable to break the agreement. Z'14-5413.

Heady - A loss of respect for authority. No doubt there has been too much respect for authority in the past. Now the pendulum is swinging to the other side; and there is no respect for authority. Z'14-5413.

Lovers of pleasures more than lovers of God - This condition has been brought about by lack of reverence for God - the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine, error. Z'14-5413.

- 3:5 From such turn away - In the sense of not following in the same course. We go in a different direction. This seems to correspond with what the Lord says in Rev. 18:2,4. When revealing to the Apostle John the condition of Nominal Zion, in our day, and speaking prophetically as though in our day, he says, "Babylon the great is fallen, is fallen ... Come out of her my people" - get out from under her influence, leave her! Z'15-5696.

- 3:8 As Jannes and Jambres withstood Moses - From verse one of this chapter, undoubtedly the Apostle meant that we should look for a fulfilment at the end of the Gospel Age. Z'09-4438.

Doubtless there were many in Moses' day who were not at all in sympathy with him and his presentations, but who let him alone and hindered him not. Jannes and Jambres, on the contrary, specially opposed Moses and sought to bring to naught the force of his presentation to Pharaoh and the Egyptians, by imitating his doings to a certain degree.

It is not known whether these two men were Hebrews or not. Their names are nowhere else mentioned in the Scriptures, though they are mentioned in the Jewish Talmud, where the Hebrew names given justify the inference that they were Hebrews who, to curry favour with Pharaoh, or to add to their own fame, resisted Moses with his presentations of divine truth, seeking to nullify the influence of the latter. Have we not some similarity in the conditions of the present day? Are there not some whom St. John describes as having gone out from us because they are not of us? Do not these, instead of assisting with the Harvest work, now seek by every power they possess to oppose it, to nullify it, to belittle its influence. Z'09-4439.

Men of corrupt minds, reprobate concerning the faith - We are not to expect these leaders astray in the church to be moral lepers, reprobates. Assuredly Satan would be too wise to use such as his tools. Notice that the Apostle did not say reprobate as respects morals, but reprobates as respects the faith. It does not say men of corrupt morals, but does say men of corrupt minds - men whose minds have become perverted, changed, altered, as respects the truth. He who does not see any fulfilment of this prophecy and who yet believes that we are living in the close of the Gospel Age should certainly at once begin to look for them and endeavour to locate them. Z'09-4438.

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- 3:12 All that will live godly - Godliness implies a character which is actuated by principles of righteousness. When we reach that development of character in which thought, word and deed are measured by the principles of righteousness, we shall have attained godlikeness. Psa. 119:97. Z'12-5116.
- In Christ Jesus - The Apostle limits the persecution to "those who live godly in Christ Jesus." Because of their special relationship to Christ Jesus, God's people have special enlightenment. They see more clearly the principles of God's justice. They have a more exacting rule by which their lives are governed. They have entered into a covenant of sacrifice. They must uphold the principles of righteousness, even to the detriment of their own earthly interests.
- The godly not in Christ Jesus - those who have a measure of godlikeness - may indulge in a great many things that would not be wrong for the world - not sinful, not immoral, not unkind. With the Christian, however, all of his time, talent, influence, money, are consecrated to the one service. Z'14-5394.
- Shall suffer persecution - Because they are going in the opposite direction to that of the world. Hence they are opposed by the world. Z'12-5117 - Opposed also by professing Christians. Z'14-5395. 1 Peter 4:16; 2 Tim. 2:12; Acts 14:22.
- 4:2 Preach the Word - The Gospel and nothing else. The importance of having the church well indoctrinated was emphasized by the fact that with prophetic vision St. Paul perceived that the "great falling away" mentioned in his other epistles and by the Lord, might be expected to come speedily after his death. The mission of the Gospel was not the conversion of the world, but to call out from the world the church to be glorified with the Redeemer at his appearing and kingdom. Z'09-4526.
- Reprove, rebuke, exhort - The declaration of the Gospel may include these three features. But it is safe to caution all the Lord's people against the too liberal use of the first two features. In order to reprove properly, the heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love, it requires a head that is exceedingly well balanced to be able to make use of reproofs and rebukes to good advantage to those who really need them. And herein God's people are to be as "wise as serpents and harmless as doves." Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people. And even this, as well as the other efforts, should be characterized by patience, long-suffering, brotherly kindness. Z'12-4977-78.
- And doctrine - Faithfulness was enjoined in this in view of the fact that the time was nearing when "sound doctrine" would not be appreciated, nor even be endured by the church. v.3. Z'09-4526. Acts 20:28-31.
- 4:3 For the time will come when they will not endure sound doctrine - The reason for the deflection would be an unsatisfactory condition of heart in the church, a lack of faith in the Lord's supervision. Z'09-4526.
- Heap to themselves teachers, having itching ears - For something new. They would be more pleased with style and oratory than with truth. Z'09-4526.
- 4:7 I have fought a good fight - Paul thus wrote, not egotistically, but for Timothy's encouragement.
- His fight, as the Apostle explains elsewhere (Eph. 6:11-18)

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was not with carnal weapons. He, the new creature, fought with and gained the victory over the mortal body, bringing it more and more into subjection to his new mind. Z'09-4527.

I have finished my course - In the school of Christ. He had not only theoretically learned about Christ, but experimentally. He became a partner with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the divine plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the church. Moreover he recognized the fact that all such as became members of the body of Christ are so directly under the divine supervision and regulation that their times are in God's hand - all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members. Z'09-4527.

I have kept the faith - And the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge." is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends upon a correct faith. Because they were governed by error, "doctrines of devils," our forefathers burned one another at the stake. Believing that God purposed the torture of his creatures for centuries in Purgatory, or for untellable millions of years in eternal torment they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith - the true faith once delivered unto the saints - faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Z'09-4527.

4:8

Henceforth their is laid up for me a crown of righteousness - A share in the "first resurrection" - glory, honour and immortality, in association with Christ in his Millennial Kingdom. Z'09-4527. Which the Lord, the righteous judge, shall give me at that day - The morning of the Millennial day. He did not hope to receive it at death. It was for this reason that he declared that the crown was laid up for him - awaiting him - not at death, but at the time of his resurrection. Z'09-4527.

Unto all them also that love his appearing - His manifestation in Millennial Kingdom glory. None but this class will receive the crown, from whom, as the Christ of God, will go the blessings of restitution to all mankind through the agency of the Millennial Kingdom. Z'09-4527. Acts 24:15.

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TITUS

- 1:7 A bishop - See Comments I Tim. 3:1-7.
- 1:10 For there are many unruly - Identified in a sense with the cause of God, but whose doctrines and manner of life were in conflict with the message of the Gospel. Z'15-5746.
- 1:15 Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure - Not that the pure can find nothing that is impure, nor that the impure can find nothing pure, but this is true in a broad, general way. Those who are themselves pure can see righteousness in the divine law and in the divine arrangement. They can see the true, pure hearts of God's sincere "little ones," in spite of the weaknesses of the fallen flesh. But the unfaithful become defiled, their consciences become perverted, so that they are unable to see anything or anybody in a proper light. They have permitted ill-natured thoughts to enter the mind and lodge there - suspicious, evil surmisings. They have been more or less judging others by themselves. Z'15-5746.
- Even their mind and conscience is defiled - Not only the minds of such become corrupted, seeing nothing pure, nothing good, nothing right in others; but their consciences become defiled. At first the conscience of such would to some extent reprove them. But gradually, if they yield to this wrong attitude, their consciences become corrupt and hardened, so that they do not realize that they are prevaricating, misjudging, do not see how unjust, impure and blind they have become. Z'15-5746. I Tim. 4:2.
- 1:16 They profess that they know God - Knowing something in an intellectual way about his plan and word. Z'15-5746.
- But in works they deny him - Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others. Z'15-5746.
- Being abominable, and disobedient - To God, walking contrary after knowing the Lord to go in an opposite direction, and set his counsel at naught. Z'15-5746.
- (Such are) unto every good work reprobate - Worthless. They do not accomplish anything good, but the very opposite. Z'15-5746.
- 2:2 The aged men - Advanced Christians. Z'15-5651.
- In patience - The final test of patient endurance must be passed before we can be accepted as of the very elect.
- The same Apostle in writing to Timothy then reminds him, "Thou hast fully known by doctrine, manner of life, purpose, faith long-suffering, love patient endurance." We need this important grace more and more as we speed along on our race-course and near the end of the way. Feet grow weary, trials and testings abound, therefore we need to "gird up the loins of our mind" looking to our great Exemplar for the needed inspiration and strength, to set our faces like a flint for the home stretch. Z'15-5651.
- 2:11 The grace of God - It is grace, or favour, because it is a thing not merited - it is not a reward. Z'10-4576.
- During the Gospel Age, God's grace is manifested in a variety of ways, whereas during the Millennial Age his grace will be manifested merely through the operation of the Millennial Kingdom and its influence. Z'10-4576.
- Bringeth salvation - In the sense that the opportunities afforded by grace make possible our salvation from sin and death condition. Z'10-4576.
- Hath appeared unto all men - In the sense that it has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. Z'10-4576.

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- 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world - It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sinful and must become so in our sight. It teaches that we should forego the weaknesses, the tendencies of the flesh, and should resist them and show our preference for righteousness by our zeal in fighting against sin. Z'10-4576.
- 2:13 Looking for that blessed hope - To the church - the reward of being associated with the Redeemer in his kingly glory, honour and immortality. Rev. 3:21; 3:4. Z'10-4576. I Pet. 1:13.
For further comments on this verse, See Vol. 4, S.S., pages 517-520.
- 2:14 A peculiar people - A "separate" people - the saints of God - a people bought back from sin and death, and all such are "peculiar," different from the remainder of mankind. They are new creatures in Christ. To these, "old things have passed away, and all things have become new." They have new hopes and new aims. They are hoping to attain the highest position offered to any in the universe; namely to be made associates in the government of Messiah. Z'14-5461.
Compare I Peter 2:9.
Zealous of good works - The works of God - John 9:4; the work in themselves and of telling the good tidings to others. Z'14-5461.
Because of this most important work they cannot give their attention to political reform, special reform, or other reform outside their own work. Z'14-5462.
- 3:2 Speak evil of no man - To speak anything that is derogatory respecting another, to tell things uncomplimentary of them, prejudicial to their character, is evil speaking. The Lord's Spirit as well as his Word, forbids evil speaking. Z'08-4281. No matter what the motive we are not to speak evil. The question is not, Did I have a good intention or a bad one? but, Am I speaking evil? Am I saying anything contrary to the Golden Rule - something that I would not wish to have said of me? Z'14-5529.
The only exception would be where the interests of a community or society would be infringed if the evil were not reported, e.g., a witness to a murder, theft or other heinous crimes. Z'08-4281.
Or the violation of rules to the injury of others. Z'14-5529.
(In the church the Scriptural procedure is set forth in Matt. 18:15-17, and explained in detail in S.S., Vol. 6, page 414, par. 2 to page 417, par. 1).
As it is forbidden to speak evil of others, so it would be wrong even to listen to such a statement, and the one attempting such evil-speaking should be in love rebuked, and helped to overcome the weakness. Z'08-4282.

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The entire book of Hebrews occupies a very commanding position in the Bible. Some, indeed, have questioned its authorship, but to us there seems no room for doubt that it was written by St. Paul. It is marked throughout by his masterly logic, reverence and personal humility. It gives insight into the divine plan of the ages, which fully comports with St. Paul's other epistles and which far transcends in this respect all the other writings of the Bible. It has been noted by some that its style is more lofty than that of some others of St. Paul's epistles, but this may be easily accounted for. Those other epistles, although full of sound reasoning and logic, are written in a simple and fatherly style for the general reader. This one was written particularly for the benefit of the other eleven apostles and other learned Hebrews who were slow to discern the change in dispensation. Naturally, therefore, it was St. Paul's masterpiece, because upon it he evidently expended the greatest labour - demonstrating the typical character of the Jewish Dispensation, and indicating the antitypes of the Gospel Dispensation, as well as some reaching well into the Millennium. The references in the thirteenth chapter to Timothy and the statement, "They of Italy salute you," imply that St. Paul wrote this epistle from Rome where he was in prison.

It should not be thought strange, however, that the Lord used this great but humble man, St. Paul, as his mouthpiece in presenting many of the "deep things" of the divine plan. His early education and his association with the Gentiles combined with his deep spirituality - and fulness of consecration to the Lord well qualified him to be, as was foretold, the Lord's "chosen vessel." Let us remember, too, the order stated:-

- (1) To bear my name to the Gentiles;
- (2) And before Kings;
- (3) And to Israel.

St. Paul's missionary efforts were first directed of the Lord to the Gentiles. It was later on that he stood before King Agrippa and other notables of Palestine - still later that he was sent a prisoner to Rome, and to some extent doubtless bore witness there before the Court. Later through this epistle to the Hebrews, God's message through this Prince of the Apostles did much for "Israelites indeed" who were trammelled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ, Head and body, and his great work as the "antitypical Priest," "antitypical Prophet," "antitypical Judge" and "antitypical Mediator" of the New (Law) Covenant. Z'09-4385.

To appreciate the necessity for the Book of Hebrews, we must mentally take our stand back in apostolic days and get our bearings as though we were living there under those conditions. Thinking of matters from this sympathetic standpoint the answer to this question is very simple, very plain. The early church for seven years after our Lord's baptism, for three and a half years after his cross, was composed exclusively of Jews. Not until the end of Israel's promised "seventy weeks" of special favour could the Gospel message go outside of that nation at all.

The burning question in the early church, not only with the Hebrews, but also with the Gentiles, was the Law Covenant. It seemed impossible, especially for the former, to learn that the Law Covenant, after having been in force, with all the wonderful paraphernalia of the Jewish dispensation, its laws, its sacrifices, etc., -

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that it, after all, was not necessary and that a Gentile could really have access to the Abrahamic Covenant through Christ easier than could a Jew.

It was to counteract this powerful error of that day that St. Paul wrote the Epistle to the Hebrews. It certainly has been a valuable epistle to the Gentiles, but it was written specially to the Hebrews, and because of their tenacious adherence to the Law Covenant, from the dominating influences of which they seemed not to be able to free themselves.

The Epistle to the Hebrews was written to prove that a totally new dispensation of Grace, and not of works, had been ushered in through Jesus at Pentecost. Z'09-4510.

In studying the Book of Hebrews it is well to keep in memory that the Apostle's thought was not to give a detailed explanation of the types of the law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a greater, higher Priest of our profession (order) and a superior under-priesthood, "a royal priesthood." Z'09-4397.

Throughout the entire book of Hebrews, St. Paul is seeking to point out that the Aaronic priesthood was merely typical, merely a one-sided priesthood. The great antitypical priest was to be not only a sacrificing but also a reigning priest. He was to have a great work beyond the time of sacrificing. He was the antitype of Aaron, but his priesthood was of an order entirely different - much superior in every way.

This great priest, when enthroned in glory, was designed to be after the order of Melchizedec. He was not to be after the order of Aaron. The Apostle pointed out that of this glorious priest it was prophesied (Psa. 110:4), "Jehovah hath sworn and will not repent," "Thou art a priest forever after the order of Melchizedec" - a priest upon his throne. Z'15-5776.

1:2 (God) Hath in these last days spoken unto us by his Son - Explaining his justice and his love and his provision for our reconciliation. Z'09-4417.

1:3 The express image of his person - "The exact impress of his substance." - A reference to the glory which our Lord attained in his resurrection. Phil. 2:9,10. Z'10-4667.

The phrase "express image," in the Greek is the word character. The word character in Greek is exactly the same as in English. Originally it was the name given to a sculptor's tool - the forming chisel used in the development of the Greek statuary. Gradually the word broadened in its meaning to include not only the tool used, but the tooling process, the formation of shaping of the sculptures. Gradually also it came to signify the peculiarities or characteristics of a piece of sculpture. Here the word associates itself with the divine character, which is the perfect example. Z'09-4417.

1:7 Who maketh his angels spirits - We are to bear in mind the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are his messengers, for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants. Z'13-5257.

And his ministers a flame of fire - But the word angel is Scripturally used in a still broader sense, as in this verse, as signifying the exercise of divine power in connection with human affairs. Thus for instance, the messenger of the Lord smote the army of Sennacherib with death. (2 Kings 19:35).

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The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is also spoken of as being the angel of the Lord, or as though the angel of the Lord were in it. (Ex. 14:19) Z'13-5278.

Thus, every agency used of God - whether it be fire or electricity or man, or whatever - would be a messenger of God. Z'13-5257.

- 1:8 Thy throne, O God - This text is used by Trinitarians as a proof text that Jesus is Jehovah, and the fact is cited that the word God here is Theos, the same as verse nine, which refers to the Father. They seem not to have noticed that the word god in 2 Cor. 4:4, which refers to Satan, is also theos in the Greek. Theos is used of any mighty one, the same as Elohim in the Hebrew. - Z'15-5749.

The subject of the Trinity is dealt with fully in Vol. 5, S.S., Chapters 2, 3 and 8.

Compare also the following Scriptures;- John 1:1; I Cor. 8:6; I John 5:7,8; Rev. 3:14; and Compare the following Scriptures one with the other:-

John 10:30	with	John 17:20-23
John 14:7-10	"	John 1:18 & Ex. 33:20
I Tim. 3:16	"	2 Cor. 4:10
Phil. 2:6	"	John 14:28

- 1:10 Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands - While agreeing with the Apostle's argument in this verse and context, that our Lord Jesus was the Father's active agent in the creation of the physical earth and the physical heavens, a question arises in the minds of some as to how the declaration of the next verse agrees with some Scriptural statements to the effect that the earth abideth forever, etc.

The words "heaven" and "earth" are used in a figurative and symbolical sense in the Scriptures, as well as literally. As symbols they represent the present order of things, which is to pass away and give place to a new order of things. (As in 2 Peter 3:10)

Our physical earth has been the basis for "the world that was," "the present evil world," and "the world to come," signifying, the order of things that was (before the flood), the order of things that is, and the order of things to come - the new heaven and new earth wherein dwelleth righteousness.

The figure is carried out in detail by speaking of it as a heaven and earth, because the word "earth" is used to represent the earthly systems, social and political, while the word "heaven" is used to represent the higher, the ecclesiastical, the spiritual things connected therewith. Z'08-4222.

In view of these things, we feel justified in interpreting the words of our text in harmony with the other Scriptures referring to the changes of dispensation which are foretold to be coming to the world. Z'08-4222.

From verse 10, to the end of verse 12 is a quotation from Psa. 102, verses 25 and 26, which attest the fact that God had foreordained that our Lord Jesus should be very great - should be superior to all change. Z'08-4222.

- 1:11 They shall perish - With his creation there will be change - not as prespects the matter and form of the earth, but in respect to its highest interests, its social and religious order. Z'08-4222.
- 1:14 But thou remainest - With him there will be no change. Z'08-4222.
- 1:14 Are they not all ministering spirits - Doubtless the angels of the Lord are as present with his people as ever - indeed more so during this Gospel Age since Pentecost than ever before, because now God's

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people are the Spirit-begotten ones specially precious in their Father's sight. "The angel of the Lord encampeth around about them that fear him, and delivereth them." - Psa. 34:7. "Their angels do always have access to the Father," was the comment of the Lord Jesus respecting his followers. Z'15-5606.

Sent forth to minister for them who shall be heirs of salvation -

To look after the interests of the consecrated members of the body of Christ and deliver them from everything that would not be for their advantage. Rom. 8:28. Z'15-5606.

- 2:3 So great salvation - The salvation peculiar to this Gospel Age. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honour and immortality, jointheirship with Messiah in all the glorious things that are his. Z'13-5304. I John 3:2; John 17:24; Rom. 8:17; 2 Peter 1:4.

Which at the first began to be spoken by the Lord - 2 Tim. 1:10.

- 2: Verses 5 - 9 - For an explanation of these verses See Vol. 5, S.S., page 426, par. 2.

- 2:7 For an explanation of this verse See Vol. 5, Chapter 5.

- 2:9 For the suffering of death - And thus to provide the ransom-price for the sins of the whole world. Z'12-4966. I Cor. 15:21.

- 2:15 Deliver them - The class pictured in Rev. 7:9; 13-17. See Comments. Who through fear of death - Fear of the sacrificing experiences which they covenanted should be theirs. - Heb. 2:15. Z'13-5232. Some of them fear loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. Z'16-5864.

Were all their lifetime subject to bondage - Bondage to the flesh - to the customs of society. Z'13-5232.

- 2:18 For in that he himself hath suffered being tempted (Tried Diag.) he is able to succour them that are tempted ("Tried").

From the fact that our High Priest was tempted and suffered, we may know that he is not one who is cold and indifferent. On the contrary, he is one who is full of sympathy, who has had the largest kind of experience. Heb. 5:8; 4:15, 16. Z'14-5585.

- 3:11 They shall not enter into my rest - A prophecy of the end of the Jewish Age - that they as a nation would not be ready to enter into the rest of faith which was then offered them. Z'14-5388. Compare Heb. 4:1, 3, 9.

- 4:1 Let us therefore fear - Take heed. Z'14-5388.

lest a promise being left us of entering into his rest - Compare v. 10 and Comments Gen. 2:2.

(1) The rest of faith now;

(2) The complete rest beyond the veil, which we shall enter through the first resurrection. Z'14-5388.

Any of you should seem to come short of it - By failing to fulfil the requirements and conditions necessary to enter into the eternal rest of God. Z'14-5388. 2 Peter 1:10.

- 4: Verses 1 - 11 - For an explanation of these verses See Vol. 6, S.S., Chapter 8.

- 4:2 For unto us was the Gospel - (the good tidings) preached - All the features of God's love and mercy to us as a fallen race - his proposition for eternal life through Christ, with all the blessings this involves. To the church the Gospel includes also the offer to us of joint-heirship with Christ in the Kingdom. Z'14-5433.

As well as unto them - Num. 13:27, 30.

- 4:3 We which have believed do enter into rest - The Apostle Paul shows

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that the rest in Canaan was a type of the rest of the people of God in this Gospel Age. By faith we rest in God - We rest in his promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type. Z'14-5388.

In Scriptural usage, the word believe implies much more than merely to acknowledge a fact or a truth. One might have an intellectual belief in these promised blessings without entering into the rest mentioned.

The expression "We which have believed" implies that the belief has reached the heart, and will thus affect our course in life.

And the second part of the statement, "do enter into rest," implies that the rest is gradually coming to him because he has believed. He has first believed; and the fulness of rest is a condition to be attained gradually as his faith grows stronger, and as he learns to appreciate more fully what he has accepted. "With the heart man believeth," and not merely with the head. As we learn by our experiences how true the Lord is to all his promises to us, the rest becomes more deep and abiding. The belief was at first a full belief in the message of God, but as we grow in grace and in the knowledge of God, the more firm and established does our faith become, and our rest is proportionate. Z'14-5433.

4:4 And God did rest - Compare Gen. 2:2.

4:8 For if Jesus - (i.e. Joshua - See Marg.)

Had given them rest, then would he not afterward have spoken of another day - Moses did not lead the people into the land of Promise; it was Joshua - their new leader - who led them over Jordan. Thus the type shows that mankind will enter into the promised land, not by the law, but by a Saviour. The name Joshua means saviour - Greek Jesus. So Jesus will lead all of mankind who will, into the true land of Promise - into love and loyalty to God and to the principles of righteousness. It will take the entire thousand years of the Messianic Kingdom to bring the world into condition for all the blessings which God has in store for them. Z'14-5388. Acts 3:22.

4:9 There remaineth therefore a rest to the people of God - See Comments verse one.

4:10 Ceased from his own works as God did from his - See Comments Gen.2:2.

4:14 Seeing then that we have a great high priest - In his discourse, as given in this epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless he was a Priest according to special divine appointment. He entered upon his priestly office at the time of his begetting and anointing of the holy Spirit, which he received at his baptism by John. His work as High Priest still continues, and will not be complete until the close of his reign of a thousand years. Z'16-5965.

Aaron had been only a typical priest. The Levitical priesthood never really took away sin; a better priesthood was necessary. Z'14-5585.

That is passed into the heavens - "Passed through the heavens" Diag. As the antitypical Priest, Jesus had offered up himself as the antitypical bullock for sin atonement; and after so doing he ascended up on high and entered the antitypical Holy of Holies ("even heaven itself") appearing there on our behalf. Z'14-5472.

Hold fast our profession - Heb. 3:1.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities - Although our Lord is now a Priest of the

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highest plane; although at his resurrection he became so great, so highly exalted above mankind, nevertheless this great High Priest is one who can be touched with the feeling of our human infirmities. He realizes our imperfections, our trials, our difficulties; for in the days of his flesh he had similar trials, similar difficulties. Z'16-5965

But was in all points tempted ("tried" Diag.) like as we are - The Apostle was not referring to the temptations of fallen humanity. He says, "He was tempted in all points like as we are." He was speaking of the new creatures. Z'16-5965.

Like our Master, we are not, as new creatures tempted as are the world. We are being tested as spirit-begotten children of God. We are tested as to our loyalty to him, as to our faith and obedience. Of course, while still in the flesh we are liable to temptations along the lines of our natural tendencies as members of the fallen race, but these are not our temptations as new creatures. Z'14-5585. See Comments Matt. 4:1-10. - Our Lord's three temptations. Heb. 2:18.

Yet without sin - "Apart from sin." Diag.

4:16 Let us therefore come boldly - ("With confidence" Diag.)

It was evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses of the flesh that he provided this special exhortation for their encouragement. Z'11-4932.

Unto the throne of grace - With earthly potentates the dignity of the throne is maintained so that it is difficult for any to approach. One must earnestly desire to do so. And if he would come into the king's presence, he must wear a certain style of dress, observe certain etiquette, and also have a proper introduction. If the king were gracious an interview might be granted. But our God, the Mighty Creator of the Universe has graciously granted to each one who has been begotten of the holy Spirit the privilege of bringing everything to him in prayer - all his needs, all his difficulties - and of calling him by the endearing name of "Father." What wondrous grace!

Each of God's children, then, before approaching the throne of grace, should seek to know what things are approved of the Lord and what disapproved. Z'15-5745.

(See Comments Eph. 6:18 as to the manner of acceptable prayer). That we may obtain mercy - Forgiveness of sins - not original sin; for that is forgiven us at the time when we consecrate ourselves to the Lord. It is the daily transgressions that require daily forgiveness. Z'15-5745.

5:1 Taken from among men - All the Jewish priests were taken from amongst their fellows. Z'14-5472.

Is ordained - Or set apart. Z'14-5472.

In things pertaining to God - To represent their people before God. Z'14-5472.

5:2 Who can have compassion, etc., - In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. Z'14-5472.

5:3 So also for himself, to offer for sins - Because of also being imperfect, blemished, sinful. Z'14-5472.

5:4 No man taketh this honour unto himself, but he that is called of God, as was Aaron - As with the typical priests, so it must be with the antitypical priests on a higher plane. Christ the High Priest

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spiritual, and his elect church, the royal priesthood on the spirit plane, must also be called of God. They could not assume the office otherwise. Z'14-5472.

5:5 Today have I begotten thee - (Paul's inspired quotation of Psa. 2:7 in Acts 13:33, shows that this verse applies to our Lord's resurrection).

5:6 In another place (In Psalm 110:4) Thou art a priest for ever after the order of Melchisedec - Not a priest after the order of Aaron - a Jewish priest, an earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, he is really a glorified priest, not after the order of Aaron, who was never glorified, never a king, but after the order of Melchisedec, who was a king and a priest at the same time - not a sacrificing priest, but a reigning priest.

So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory, now, as the King of saints, able and willing to succour them in all their trials and difficulties. (Heb. 4:15). And by and by, after he shall have accepted all of his under-priests - after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil - then he will become the King and Priest in glory to the world, and for a 1,000 years will reign to bless and uplift all the willing and obedient who, under the enlightenment then offered, will draw nigh unto God. Z'14-5472.

5:7 Who in the days of his flesh - Coming back to his argument, the Apostle shows us the connection between the glorified kingly priest beyond the veil and the suffering Jesus of the flesh. When he writes "who in the days of his flesh," we are to understand that the days of his flesh are past, ended. As the Apostle Peter elsewhere explains, "He was put to death in flesh, but quickened in spirit" - in his resurrection. Z'14-5472.

Offered up prayers and supplications with strong crying and tears - The Apostle seeks to give us, as the followers of Jesus, confidence in his ability to sympathize with us in all of our troubles. Our minds instinctively go back to the Master's experiences in Gethsemane - his prayers to God, his tears, his agony, and according to one account, his bloody sweat. The Apostle's thought, his suggestion is, that the Master who had himself passed through such trying and bitter experiences, and who is now in heavenly glory and power, will surely sympathize with the succour all of his true followers, even though he may allow them to have Gethsemane experiences and buffetings of the adversary. Z'14-5472.

Unto him that was able to save him from (Greek ek "out of") death - Not to save him from dying, but to save him out of death by a resurrection. Z'14-5585.

And he was heard in that he feared - In the Master's case, after he had entered into a Covenant of Sacrifice, it was a matter of neither life or death. His obedience to the Covenant of Sacrifice would bring him the life immortal, divine. But any failure would cost him his all; for his all was staked in that Covenant of Sacrifice. Hence, in the Garden of Gethsemane his strong crying and tears were not caused by timidity in respect to the impending crucifixion, or by anything that man might do unto him. They were not caused by doubt respecting the divine power or the divine faithfulness. The Master's fear was of death - lest he should have failed to comply fully with all the divine requirements, and should thus lose all in death, and not be accounted worthy of a resurrection. "He was heard in respect to the thing which he feared." He was delivered from the

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fear of death ("the second death"). From that moment onward the Master was the calmest of the calm, in all the trials and stress of that night and the following day. We cannot doubt that the Father assured him that all was well - that thus far he had proven himself faithful. Z'14-5472-73. See Comments Heb. 9:27.

5:8 Though he were a Son, yet learned he obedience by the things which he suffered - His sufferings came not to him because he was a sinner, but because he was a Son and because a Son the heavenly Father would prove, test his loyalty unto death, even the death of the cross. Only by such a test of loyalty could he be deemed worthy of the high exaltation designed for him and promised - glory, honour and immortality, divine nature. The things which he suffered, the things which he endured, not only were to constitute a sacrifice for human sin, and to make possible human restitution through the Messianic Kingdom, but those same trials, difficulties and experiences were necessary to the Master himself. As the Apostle proceeds to say: Z'14-5472.

5:9 Being made perfect - Through sufferings - perfect as a new creature of the divine order, or nature.

Jesus was not imperfect, in the sense of being sinful (Heb. 7:26). It was the new nature begotten at the time of his baptism which needed development, or perfecting. Z'14-5472. He became the author (On the basis of his own victory and exaltation Z'14-5473) of eternal salvation unto all them that obey him - Who follow his directions.

The first salvation which this antitypical priest after the order of Melchisedec effects is the salvation of his church, a little flock, a royal priesthood, a holy nation.

Additionally, he will be the author of salvation to as many of mankind as will obey him during the 1,000 years of his Messianic reign.

All who then refuse to obey him will be destroyed in the second death. Z'14-5473. Acts 3:23; Rev. 21:7,8.

5:10 After the order of Melchisedec - See verse 6 and Chap. 7.

5:12 The first principles - Chap. 6:1,2.

Have need of milk, and not of strong meat - The Apostle Peter (I Peter 2:2) says also, along the same line, "Desire the sincere milk of the Word, that ye may grow thereby." We all have need of the simple things. But the spiritual babe that does not grow will never reach manhood's estate. Z'13-5327. I Cor. 13:11. I Cor. 2:9, 10, 14.

5:14 Strong meat ("the deep things of God") belongeth to them that are of full age - To men in Christ Jesus, mature in Christian attainment. Z'15-5688.

Here the Apostle uses a well-known physical truth to illustrate an important spiritual truth.

Beginners who have not long known Christ, who are new in respect to the truths of God's Plan, are not to be choked with strong meat, such as truths regarding immortality, the trinity, etc. Z'13-5326.

Who by reason of use have their senses exercised to discern both good and evil - The Apostle Paul says, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." (I Cor. 13:11). And so with every true follower of Christ; as he grows and develops, step by step, as his senses become exercised to discern good and evil - what is true, what is right, what is comprehended in the glorious high calling of the church, what is included in full consecration

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to Christ - he more and more puts away his childish views, his immature conceptions, and becomes educated and advanced in the things of God - the deep things. Z'15-5689.

The expression "have their senses exercised," does not refer merely to minds, but includes the heart also - heart fellowship with the Lord and knowledge of his character. Z'13-5326.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent!" John 17:3 - Not merely know about God, and know about Jesus Christ, but know them in the sense of being personally acquainted with them - know them by having the same holy Spirit, and growing therein - know them by a study of the deep things of God. Z'13-5327.

And "To discern what is good and evil" - What would be hurtful and what would be helpful, to discern between truth and error on every important point - to "rightly divide" the truth. Z'15-5689. 2 Tim. 2:15. The doctrine of everlasting torture is contrary to every element of the divine character. See Jeremiah 7:31; 19:5. Z'13-5326. Isa. 29:13.

To gain this appreciation, it is necessary, not only to read the truth, but to think upon it, to make it our own, to strive earnestly to conform our lives to it. And the Lord has never left his people without teachers of his own choosing, who were able to lead the dear sheep of the great Shepherd's fold into the green pastures, where they could obtain whatever food was needed at that time. As the gradual unfolding of truth in its times and seasons has added to the quantity and variety of the food required by the flock of God for their proper nourishment, it has always been supplied by him through instrumentalities which he has raised up for the purpose, in due season. Z'15-5689. Eph. 4:11-13.

Those who have been for some time drinking from the fountain of truth, and feeding at the table of the Lord, where the food is pure, unadulterated, nourishing, should be fully established in the first principles of the doctrine of Christ. Much of the superstructure of "gold, silver and precious stones" should be already erected, and the good work of character-building should be progressing steadily day by day. We should be firmly rooted and grounded in Christ, so that nothing can move us. We should be able to discern clearly between truth and error on every important point. We should know what we believe and why we believe it. Z'15-5689.

6:1 Leaving the principles of the doctrine:

Repentance from dead works - See Comments Heb. 4:10 & Rom. 3:20

Faith toward God - See Rom. 4:20-25; 3:21,22; 5:1.

6:2 The doctrine of baptisms -

(1) John's Baptism - Acts 19:4; 18:25.

(2) Baptism into Christ - Rom. 6:3-5.

Laying on of hands - Acts 8:14-19; 19:6.

Resurrection of the dead - Rom. 6:4; Col. 3:1; I Cor. 15:20-22.

6:4 Eternal judgment - "Age lasting judgment" (Diag.). II Peter 3:7,8.
Once enlightened - Delivered from the blinding, deceiving influence of Satan - 2 Cor. 4:4. Z'11-4908. Who have turned from sin, have presented their bodies a living sacrifice. Z'12-5041.

And tasted of the heavenly gift - Of Justification through Christ.

Z'12-5041. John 3:16. Compare Rom. 5:1.

And ... made partakers of the holy Spirit - By receiving the begetting of the holy Spirit. Z'12-5041. Rom. 8:15.

6: Verses 4 - 9 - For an explanation of these verses See Vol. 6, S.S., page 166, par. 2 to page 168.

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- 6:5 And have tasted the good word of God - See I Cor. 2:9,10.
- 6:6 If they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh - He has had the merit of Christ and repudiated it. The fate of such would not, of course, be eternal torment, but destruction, the second death. Z'12-5041. Compare Heb. 10:26,27.
- 6:10 God is not unrighteous to forget your work and labour of love, etc. - He is addressing Christians received into God's family under a special arrangement, a Covenant of Sacrifice. The work now being done by those in relationship with God will be worthy of his notice and reward. Z'15-5818-19.
- In that ye have ministered to the saints and do minister - Heb. 10:32-36 - Doing this from love to the Lord, his cause and his brethren. I Cor.13:1-3. Z'15-5819.
- 6:17 The heirs of promise - Gal. 4:28.
- 7:18 A disannulling of the commandment - The Apostle points out that it evidently was not God's intention to allow the Law Covenant to stand perpetually, nor to allow its priestly arrangements to continue forever. Z'09-4511.
- 7:21 But this (priest) with an oath - This oath shows that the priesthood of Jesus was superior to the priesthood of Aaron, which was established without any divine covenant of this kind. Z'09-4511.
- Thou art a priest forever (for the age) after the order of Melchisedec - (Psa. 110:4) - Showing that prophetically Jesus was made a priest by divine appointment long before he came into the world. Z'09-4511.
- 7:22 Surety of a better testament (Covenant) - Of the New Covenant, of which our Lord Jesus at his death became a surety or guarantor. Z'09-4494. That is to say, the fact that God by his oath had recognized this higher order of priesthood, particularly implied that in due time a New Covenant would supplant the Law Covenant, which the Hebrews felt must be perpetual.
- The Apostle does not argue that the New Covenant had been established, nor that the new priesthood had been established in its office of combined kingship and priesthood. He merely points to the fact that such a New Covenant is assured by God's promise, which implied the doing away with the Law Covenant and its priesthood, and the introduction of a better one. Z'09-4511.
- 7:24 Because he continueth ever - "For the age." - He will never have a successor; for he "ever liveth." Z'15-5777.
- 7:25 Wherefore he is able also to save them to the uttermost ("unto a completion") that come unto God by him - Applying (1) To the Church now; (2) To the whole world of mankind in the future. Z'15-5777. He is able to save fully, completely, eternally - showing how much more efficient his work is than that of the earthly priests, whose sacrifices were not really able to take away sin. Z'15-5777.
- Seeing he ever liveth to make intercession for them - ("To interpose on our behalf" Diag.)

We are not to think of Jesus as interceding for his people over and over every day (John 16:26,27); but there are two general intercessions:-

(1) When he presented the merit of his sacrifice in the Most Holy (heaven itself) for those who would become his during the Gospel Age. Heb. 9:24; (2) The second intercession is pointed out in the 2nd Psalm: "Ask of me (Jehovah), and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Jesus is to intercede for the heathen, the Gentiles, all who are not now members of the household of faith. See also Romans 11:17-24.

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During the Millennium our Lord Jesus will not be making intercession for the world; for he will do this at its beginning, when he applies his merit for "all the people," when the New Covenant is sealed. The Father will have no direct dealings with mankind until the close of the thousand years. Z'15-5777.

7:26 For such an high priest became us - Or, was suitable to the necessities of our case; such an one as could be accepted by Justice as our ransom-price. - Vol. 5, S.S., page 106.

Holy, harmless, undefiled, separate from sinners - "Wherefore he is able to save to the uttermost" v.25.

And made higher than the heavens - (Greek - "That which is heaved up," or "lifted up") Phil. 2:9,10.

7:27 Who needeth not daily (Continually) as those (typical) high priests Z'10-4545. The sin-offerings here described were not performed every day, but on a certain day every year: "year by year continually." Z'10-4546.

First for his own sins - Not for his individual sins, for he had none, but for the sins of those accepted during this Gospel age as the under-priests, the "members of his body." Z'09-4511. Heb. 9:24.

The Leviticus account (Chap. 16) shows that this first offering was not for himself only, but also "for his house" - in the type, the house or tribe of Levi; in the antitype, the "household of faith" - the "great company." Z'10-4546.

And then for the people's - The sins of the world in general. Z'09-4511.

This he did once - Referring to the one sacrifice of two parts; first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat. "This he did once," instead of year by year, as in the typical atonement. Z'11-4780.

This he did for all time in the great antitypical Day of Atonement, in which he offers up himself - first individually (at Jordan), secondly, his members collectively (at Pentecost). As the laying down of the life of the man Christ Jesus proceeded through 3 1/2 years, and was finished at Calvary, so likewise the laying down of the life of the church has proceeded since Pentecost, and it will not be finished until the last member of the Body shall have suffered with him - been faithful unto death. 2 Tim. 2:11,12.

This was shown in the type; for, after the priest had sprinkled the blood of the bullock, he appeared at the door of the Tabernacle and laid his hands (power) upon the head of the Lord's goat (which represented his consecrated church) and slew it. We see, then, how this entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the Book of Hebrews. The Apostle does not proceed to tell of the consummation of this Gospel Age, but drops the matter here by showing the two sacrifices performed. That he does wish us to understand that the second sacrifice of Atonement was offered at Pentecost is evidenced by the fact that he speaks of the church as under-priests in the holy, enjoying the light of the golden candlestick, the table of shewbread and the golden altar privileges, and waiting until the testings shall have been completed and we all shall have passed beyond the veil, even into heaven itself, where the blood of this second sacrifice of Christ will then be offered in the propitiatory on behalf of the world. Z'09-4511.

(For further comments see Lev. 16; also "Tabernacle Shadows".)

8:2 A minister - A servant.

8:3 To offer gifts and sacrifices - Heb. 7:27.

During the Millennial Age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices.

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Hence, during the Millennial Age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as "The Melchisedec Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. We may, therefore look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on his part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices - to give themselves to God. Rom. 12:1,2.

8:6 A more excellent ministry - A more excellent than the earthly priests. Z'09-4511.

Mediator of a better covenant - Not better than the Grace or Sarah Covenant, but a better Covenant than the Law Covenant. The work necessary to his fulfilling this office of Mediator has already begun. (Heb. 7:27) The contrast is still between the Law Covenant and its mediator Moses, and the New Covenant, superior because of its better mediator, the Messiah. Moses could only offer imperfect sacrifices, but Christ by antitypical sacrifices, makes satisfaction for the sins of the whole world, and prepares to Mediate the New Covenant, which God has promised shall be his channel for blessing Israel and the world. Z'09-4321.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second - Paul is trying to get their minds away from the thought that they are under the Law Covenant. If he can convince them that Christ is the Anti-type of Moses and the antitype of Aaron, he will thus convince them that there must be a higher covenant and arrangement for the blessing of the world than the Law Covenant in which they were trusting and which they considered indispensable. Z'09-4511. Rom. 8:3.

In the succeeding verse (v.8.) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant. Z'09-4321. Jer. 31:31-34.

8:10 After those days - The days of the Gospel Age. Z'09-4321.

I will put my laws into their mind - From here to the end of verse twelve is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put his laws into the hearts of the house of Israel and they are not his people, as he states they will be in the end of this Age, when the New Covenant becomes operative. Compare Acts 15:15. Z'09-4321.

8:13 In that he saith, A new covenant, he hath made the first old - The fact that God speaks of this as a New Covenant implies that a preceding covenant (the Law Covenant) had become old, valueless. Z'09-4319.

Now that which decayeth and waxeth old is ready to vanish away - Because God never intended it to be perpetual, but merely to prevail for a time as a schooling until Christ should come. Gal. 3:24,25. Z'09-4511.

9:4 Which had the golden censer - (The reading of the Vatican MS. adopted in the Diaglot, gives a solution of an acknowledged difficulty concerning the golden censer, and brings this verse into full harmony with the Mosaic account. Ex. 40:19-31; 26:31-36.)

9:8 The Holy Spirit this signifying (signifying by this) that the way into the holiest of all ("the holies" Diag.) was not yet made manifest, while as the first tabernacle was yet standing - Heb.10:19-22.

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- 9:13 And the ashes of an heifer - One feature of the ceremonial law of Israel, related in Numbers 19. (See "Tabernacle Shadows" page 105.)
Sprinkling the unclean - At the institution of the Law Covenant, Moses took the blood and sprinkled it both upon the Book of the Law and upon all the people. This was repeated year by year, the repetition being necessary to maintain the cleansing and their covenant relationship with God. Z'10-4655.
Sanctified to the purifying of the flesh - In a typical sense effecting a temporary reconciliation. All the while the people of Israel realized that they were not actually cleansed from sin. Z'10-4655.
- 9:14 How much more shall the blood of Christ ... purge your conscience from dead works - Here is a contrast between the institution of the Law Dispensation, the Law Covenant, and the institution of the New Covenant. And the first effect of the better blood which is to seal the New Covenant is to cleanse our consciences from dead works. Z'10-4624.
- We realize that it is not a covenant for a moment, or for a day, or for a year, but a permanent covering, through faith, of all of our sins that are past. We have the basis for this in the fact that we are drawn of the Father and invited to approach him. When we do this and believe in Christ, God approaches us and thus he recognizes our step of justification; and when we come fully to him and give him our hearts, this Great One, who has offered himself as a Better Sacrifice, appears as our Advocate, to the intent that we may be accepted of the Father as members of Christ's body - as members of the bride class. He then applies the merit of his sacrifice on our behalf to make up for our Adamic sin and imperfection, that we may be acceptable sacrifices. Thenceforth our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead - "Ye are dead, and your life is hid with Christ in God." Col. 3:3.
- And not only is the flesh counted dead, but the new creature alone is henceforth recognized of God. Hence the new creature has a consciousness of absolute forgiveness of the sins of his mortal flesh reckoned dead - for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." Rom. 8:1. Z'10-4655-56.
- To serve the living God - To serve him acceptably; the true sacrifice having been sufficient to satisfy all the claims of justice and put away from our minds all consciousness of sin, our sins all being covered. Z'10-4624. Rom. 8:11.
- 9:15 And for this cause - That is, because his blood was sufficient to cancel all sin. Z'10-4624.
- He is the Mediator of the New Testament - The New Covenant for all Israel. Z'10-4624.
- That by means of death - Christ's death. Z'09-4512.
- For the redemption of the transgressions that were under the first testament - St Paul shows that there is a special work of Christ on behalf of the Jews; they being under the sentence of the Law Covenant, Christ's death on the tree was necessary for them, because that was the special "curse" of the law. Z'09-4512.
- They which are called - Israel, as God's "called" nation is referred to. Z'10-4548. Rom. 11:29.
- Might receive the promise of eternal inheritance - Under the provisions of the New Covenant when it shall become effective. Rom. 11:27,29. Z'09-4512.
- 9:16 For where a testament is, there must also of necessity be the death of the testator - The Apostle here uses the word translated covenant

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(testament) with an added meaning. A covenant is a solemn agreement: a testament is the same, but made by one who at his death has something to bequeath to others.)

This verse is a statement of the general principle that where a will of testament is made, the death of the Testator is implied, and only after the death of the testator could its blessings be enjoyed. Our Lord having earned a right to human perfection and human life by obedience to the Law Covenant conditions, laid down those earthly rights in sacrifice, in harmony with the Father's will. And when raised from the dead a new creature of the divine nature, he possessed those earthly rights which he laid down as a ransom-price for mankind, with the right to dispose of them. His Testament or Will disposing of those earthly rights could have been so made as to give the promised New Covenant. But instead the Testator gave those earthly blessings to the household of faith, those called out from the nominal Jewish church during and after his earthly ministry, and to "us" of the Gentiles since, on condition that they join in his sacrifice, "suffer with him," be dead with him," participate with him in the glorious privileges of the Abrahamic Covenant for the blessing of the world under the New Covenant provision.

The brethren understood that they were called to be "members of the body of Christ" and that it would be after the completion of this "body" that the Lord's favour would return to natural Israel; that through them as members of the great Benefactor or Mediator of the New Covenant, a blessing might go to the world. (Acts 15:16,17). The brethren addressed were reminded that the death of the Testator was necessary to these; not only the death of Jesus as the original Testator to give the blessing to the church, his body, but also the death of the church, his members, under his Headship, and again serve as Testator, and to die, so as to leave those restitution rights for the benefit of Israel and the world under the New Covenant. Z'09-4512.

9:18 Whereupon - "Wherefore" R.V. (Refer back to vv. 12-14. Verses 16 & 17 are a temporary digression).

Was dedicated - "Instituted" Diag.

Without blood - In the case of Moses the death of the testator was represented by the slaying of the bullock and the goat. Z'10-4624.

9:19 When Moses - As the Mediator of the Law Covenant. Z'09-4371.

Took the blood of calves and of goats - (One bullock and one goat was sacrificed on the Atonement Day; but more than one ("Bulls and goats") - but symbolizing the same sacrifice of Christ, Head and Body - was offered in connection with the inauguration of the Law Covenant. This, doubtless, was in order that there might be a sufficiency of blood (mingled with water) to sprinkle all the people) See Ex. 24:3-8.

Sprinkled both the book - Type of the Law. Z'09-4371.

9:23 The patterns - "Copies" Diag.

Better sacrifices - The blood of Christ, Head and body. Z'15-5777. Antitypically, the blood of the bullock has been offered, and soon that of the goat will be. Z'09-4322.

9:24 In this verse, the Apostle indicates how much of the sacrificing has already been finished. Z'09-4512.

For Christ ... (has entered) Into heaven itself - Represented by the "Most Holy" of the tabernacle. Z'09-4512.

To appear in the presence of God for us - For spiritual Israel. Z'09-4512.

9:25 Not yet that he should offer himself often - As was done in the type. Z'09-4512.

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9:26 For then must he often have suffered since the foundation of the world - (Lit. "The downfall of the arrangement," or "casting down of an order of things.")

We must not think that Christ's sacrifice could avail us only in conjunction with the Jewish institutions, as additional thereto. To so suppose would imply that such annual sacrifices would have been necessary from the foundation of the world. But this was not the case. Abraham and others were justified by faith before the Law Covenant was instituted. Z'09-4512.

In the end of the world - (Age Z'09-4512) hath he (Christ Z'09-4512) appeared to put away sin by the sacrifice of himself.

9:27 Appointed unto men - The man-priests. Z'09-4512.

Once to die - Symbolically represented in the animals they sacrificed. Z'09-4512.

And after that the judgment - Or decision.

There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if he had not done perfectly the will of the Father. Z'15-5731.

9:28 So Christ (Head and body) was once offered to bear the sins of many -

The type shows us two offerings, yet the two were parts of one. The first represented the Head, and the second the body. The two sacrifices of the Day of Atonement were really one, because the second was based upon the first. The offering as a whole was evidently for the sins of the whole world. Evidently, as the Apostle says, the next thing to be expected, to be waited for, is his finishing his sacrificial work, finishing the sprinkling of the blood the second time, and then coming out, as typed in the high priest clothed "in garments of glory and beauty." He will stand forth as the Mediator of the New Covenant, the great Messiah, Prophet, Priest, King and Judge.

Only those who appreciate that the under-priests are the members of the High Priest can appreciate this picture. The Lord by his own blood justifies us, his church, his prospective members, when "he ascended up on high, there to appear in the presence of God for us" as our Advocate and High Priest - to sprinkle the Mercy-Seat - to satisfy divine justice on our behalf. He began his secondary offering of his "members" as soon as the Father accepted his offering for us - at Pentecost.

There "the Lord's goat" was killed, sacrificed, and the ignominious burning outside the camp commenced. What was done with those ready at Pentecost has continued to be done with their successors since for now nearly nineteen centuries. The Lord meantime awaits the consummation of the burning of his sacrifice - expecting or waiting until then to make the final sprinkling of his blood "for all the people" before justice shall turn over to him the control or dominion of the world for reconstruction during the Millennium. Z'09-4512.

Unto them that look for him shall he appear the second time - The second appearing is to the waiting people - the groaning creation waiting "for the manifestation of the sons of God" in the glory of the kingdom. His appearing will be in power and great glory, yet only to be recognized by Israel and the world as they shall look

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for and seek for his kingdom. "When he shall appear we also (his members) shall appear with him in glory." Col. 3:4. Z'09-4512. Without sin unto salvation - Not as a sin-offering; not to offer a sacrifice - for the sacrificing will all be finished - but to bless the people. Lev. 9:23,24. At that time many nations shall say, "Come, let us go up to the mountain of the Lord's house. He will show us of his ways, and we will walk in his paths." Isa. 2:3. Z'15-5655.

10:2 The worshippers - (Lit. "Those that draw near").

No more conscience - "Consciousness" Diag.

10:5 He saith - St. Paul pictures our Lord as addressing the Father.

Z'09-4390. The following is a quotation from Psa. 40:6-8:-

Sacrifice and offerings - (Of Bulls and of goats. Z'09-4390)

Thou wouldest not - (These do not satisfy the demands of thy law as the redemption price of sinners. Z'09-4390), but a body hast thou prepared me - As a sacrifice. The body prepared for sacrifice was the human body of Jesus. It was prepared in the sense that it was provided him miraculously, and was holy, harmless, undefiled, separate from sinners. Z'15-5719-20. - Suitable as our sin offering. Z'09-4390.

10:7 In the volume of the book it is written of me - Or, "Everything written in the book." Because born under the Law, Jesus was obliged to keep the law. But, because he was obedient to the Father to the extent of keeping, not only everything in the law, but everything written in the book, in the Bible - on this account he was a sacrifice.

The things written in the Book were written in types and shadows, in allegories. Z'12-5054.

10:9 Lo, I come to do thy will, O God - I am ready to do thy will at any cost! Just what that will was he did not fully know. It was all written in the Book, but the Book was sealed. He could not know until after he had received the holy Spirit. (I Cor. 2:14) at his Baptism, at Jordan. Then "the heavens were opened" to him. Z'12-5054.

He taketh away (or pusheth aside) the first (or typical sacrifices of the Law Covenant - bulls and goats) that he may establish (or bring in to place) the second (the antitypes of those sacrifices). Z'09-4390.

In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the consuming of the sacrifice continued throughout the three and a half years of his ministry and finished at Calvary. Z'09-4427.

10:10 By the which will (By saying, as he did, "Lo, I come to do thy will, O God" Z'09-4512 we are sanctified - Set apart as holy and consecrated joint-sacrificers with our Lord. Z'09-4390.

Through the offering of the body of Jesus Christ once for all - Because we are accepted as members of his body, are set apart to this great priestly, kingly mediatorial work with him. Incidentally notice here that previously we were "justified" through the merit of Jesus' sacrifice, but now we are sanctified through the offering of the body. This body was offered once for all. The individual members of the church are not offered separately. The one "Lord's goat" represented the one entire body of Christ, the "little flock," all who, during this Gospel Age will be accepted as members and lay down their lives in sacrifice with him. Z'09-4512.

(See following Scripture Comments re Sanctification:- John 17:17; I Thess. 4:3; Heb. 10:29; I Pet. 1:2).

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- 10:11 And every priest - Referring to the Jewish priests. Z'12-5054.
Standeth daily - Continually - Z'12-5054.
- 10:12 But this man - The glorious High Priest, Jesus, the Head. Z'12-5054.
After he had offered one sacrifice for sins for ever - The one sacrifice in two parts; the first of which was at Jordan, when he offered up himself; and the second was at Pentecost, when he "appeared in the presence of God for us." At this time he accepted the church as joint-sacrificers and offered them; and in offering them he offered the one antitypical goat. Z'12-5054.
Sat down on the right hand of God - Resting from any further sacrifice, knowing that full satisfaction will be effected by the work already accomplished. Z'09-4512.
- 10:13 From henceforth expecting till his enemies be made his footstool - The putting of all things of earth into subjection under him. Z'09-4512. Psa. 2:8. Meantime his bride shall have been perfected and joined with him in glory. Z'12-5054.
- 10:14 For by one offering (in two parts) he has perfected forever them that are sanctified - That is to say, the first part of his offering justifies his members, and their participation in the second part effected their sanctification and secured for them a share in the first resurrection. Moreover, the perfecting of all mankind who shall eventually be saved during the Millennium will be as a result of Christ's one sacrifice in two parts (bullock and goat). As a result of these "better sacrifices," eventually all mankind shall have an opportunity of becoming sanctified, holy, perfect. Z'09-4512-13.
- 10:16 This is the covenant - The New Covenant. - A quotation from Jer. 31:33-34. See Comments.
- 10:18 Now where remission of these is, there is no more offering for sin - Under the New Covenant, God will remove the sins of Israel and Judah and all that come into relationship with him under that covenant; and when that remission of sins shall come it will be an evidence that the Sin offerings of the Atonement Day are at an end. The remission of sins has not yet come for Israel and the world because the offering for sins is not yet completed - Christ is still offering up himself. The great Day of Atonement is not yet closed, though nearly so. Z'09-4390.
- Thank God that with the end of this Age, when the sufferings of the body of Christ will be finished, then, all sacrificing opportunities being ended, the opportunities for blessing mankind through the merit of those sacrifices will be only beginning! Z'09-4513.
- 10:19 Having therefore (while this great work is still incomplete Z'09-4513) boldness ("confidence" Diag.) to enter into the holiest ("the holies" Diag.) - We may enjoy now the privileges and blessings of the Holy and be assured that, as members of the Great High Priest and Mediator, we may ultimately go beyond the veil, even into heaven itself, entering that glorious plane of life through sharing with him in his death. Z'09-4513.
- 10:20 By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh - This special way he consecrated for us as the High Priest, by making the merit of his death, typified by the blood of the bullock applicable to us, permitting us in the strength of that justification to sacrifice with him and to become his members in glory. Z'09-4513.
- 10:21 Having a high priest over the house of God - Heb. 3:6.
Let us draw near with a true heart - Not double-minded, but true and loyal to the covenant into which we have entered with God. Psa. 50:5. Z'14-5424.

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The desire to draw nearer and nearer to God must be in our heart; else we shall fail to go on and attain our privilege in Christ. Z'14-5425.

- 10:22 In full assurance of faith - In the sense that we shall have no doubt whatever that God's promises are true, and for us.

All the steps of God's true people are steps of faith, of realization of his care. But there is a full assurance of faith in contrast with a lesser faith. A faith that is only partial will bring us somewhat near to God. A faith that is strong will bring us nearer. But a full assurance of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full of the royal priesthood - in glory.

This full assurance of faith cannot be attained in a day. Z'14-5424. I John 5:4.

Having our hearts sprinkled from an evil conscience - Or, "A consciousness of evil" (Diag.). As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept sprinkled from a consciousness of evil, for, as the Apostle also declares, "If our heart condemn us, God is greater than our heart, and knoweth all things." (I John 3:20). Z'14-5425. I John 1:7.

And our bodies washed with pure water - 2 Cor. 7:1.

- 10:23 Let us hold fast the profession ("Confession" Diag.) of our faith without wavering - "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (See Comments Romans 10:10).

If, then, we have this faith, this hope, and are properly confessing it before men, let us "hold fast." Tests of our loyalty will continually come.

If we be lissloyal or weak, and fail to take a firm stand for the Lord and the truth, for fear that they will be disesteemed amongst their fellow-men, or for any other reason, it will prove that they are not worthy to share with Christ the glories of his throne as members of his body. Z'14-5497.

For he is faithful that promised - God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory, is built. And what a strong foundation! Let us be faithful to him who has called us. Let us hold the glorious truth not only in the letter, but also in the Spirit. Let us hold it in the love of it, because it is the truth, as well as because of its matchless beauty and grandeur. Heb. 3:6; 6:11.

We shall never lose our courage if we keep our eyes continually fixed on him and our hand closely clasped in his. Z'14-5497.

- 10:24 To provoke unto love and to good works - The word "provoke" signifies to arouse, or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc.

Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works, corresponding to these feelings), all of which are "of the flesh and of the devil." Z'07-4076. Eph. 4:31,32.

- 10:25 Not forsaking the assmebling of ourselves together, as the manner of some is - None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we

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are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged his people to seek each others fellowship for companionship in the study of his Word, and in prayer, promising special blessings upon the meeting of his people together, even if so few as only two or three.

It is true that sometimes isolated ones, who have no fellowship in the present truth, except through the reading matter, are often amongst the most staunch and devoted and self-sacrificing of the Lord's people; but we should not from this infer that the blessing comes from their isolation, but rather, since their separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the body. Mal. 3:15-17. Z'07-4077.

(See Vol. 6, S.S., pages 309-312 re this verse).

But exhorting one another; and so much the more, as ye see the day approaching - The great Millennial day which has already begun, chronologically, has brought with it new activities in mind and body a greater pleasure of business and rush to keep abreast of the times and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord's people among themselves - communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in his Word.

And not only so, but we find that the beginning of this great Millennial day is a "day of trouble." We find that the latter part of this day of trouble is to be upon the world, and that the Lord has promised his church that, if faithful, they shall be "accounted worthy to escape all those things coming upon the world." Luke 21:36 But the forepart of the day of trouble will be a special time of peculiar trouble and trial, testing and sifting upon the church; for the judgment of this day "must begin with the house of God." Z'07-4077.

10:26 For if we - Not the world. Z'12-5093.

Sin wilfully - Not sins of ignorance, nor of accidental mis-steps by being overtaken in a fault, whose sin is not unto death, and from which the transgressors may be restored in a spirit of meekness, but full, complete sin - the sin upon which the full penalty is justly and properly to be recompensed. Z'07-4077. 1 John 2:1; 5:16. After that we have received the knowledge of the truth - And have enjoyed the privilege of consecrated believers - those who have tasted of the good Word of God, and the powers of the age to come, and who have been made partakers of the holy Spirit. Heb. 6:4-8. Z'11-4908.

There remaineth no more sacrifice for sins - Implying the second death - "everlasting destruction from the presence of the Lord and the glory of his power." Z'07-4077. They have had and have mis-used their share in the great "ransom for all." Z'11-4908.

10: Verses 26, 27, 31 - For Comments of these verses See Vol. 6, S.S., page 166, par. 2, to page 168.

10:28 He that despised Moses' law died without mercy - Since that condemnation was merely of a temporal character, this does not affect his

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eternal interests. Z'10-4605. Those who thus died will have their share in the redemptive work of Christ. Z'12-5093.

10:29 How much sorer punishment - The second death - utter annihilation. Z'10-4605. See V.38. Jude 12.

Who hath trodden under foot the Son of God - The antitypical Moses. Z'10-4605. - Figuratively doing this by disdaining his mercy and favour, his goodness and love and his instruction in righteousness. Z'07-4077.

And hath counted the blood of the covenant - The blood which is to ratify or seal the New Covenant. Z'10-4605.

Wherewith he was sanctified - By the privilege granted us of sharing in the sufferings of Christ - drinking of his cup - the blood of the New Covenant. Z'09-4321. I Cor. 10:16.

(See following Scriptures and comments re sanctification:- John 17:17; I Thess. 4:3; Heb. 10:10; I Peter 1:2).

An unholy thing - "A common thing" Diag. - A non-sacred thing.

Z'07-4077 - Despising the whole arrangement, and rejecting all the privileges offered to us specially above those offered to any other people. Z'10-4605.

And hath done despite unto the Spirit of grace? - The spirit of divine favour, which had held out to them freedom from the yoke of sin, and ultimately, release from its penalty, death; and the attainment, as the Lord's people, of the crown of life eternal. Z'07-4077.

Only those who have been sanctified through the blood of the Covenant can do despite to it. Only those who have a knowledge of the Son of God can "trample him under foot." Z'12-5093.

10:30 Vengeance belongeth unto me, I will recompense saith the Lord.

The Lord shall judge his people - This verse shows that the foregoing is no idle suggestion of the Apostle. Z'09-4513.

10:32 But call to remembrance the former days - Of our first love and first zeal. Z'07-4078.

Ye endured a great fight of afflictions - See Acts 6:15; 7:59; 12:12.

10:35 Cast not away therefore your confidence - Faith in the Lord and the rewards which he shall grant by and by, when he shall be glorified in his saints. Z'07-4078.

Confidence is another word for trust. The Apostle's thought then, is, Cast not away your faith, cast not away your truse, which hath great recompense. Z'14-5594.

In proportion as we have knowledge of God, of the Bible, in proposition as we have grown in grace by seeking to walk in the narrow way, in that same proportion our own confidence is growing stronger and stronger. Z'14-5595.

Which hath great recompense of reward - Because our confidence in God represents our heart condition, and it will go down like a barometer in falling weather if we lose our faith. Our hearts cannot be wholly stayed on God except as we are strong in faith. Z'14-5595.

10:36 For ye have need of patience - One of the cardinal graces of Christian character.

Many have naturally a little love, a little gentleness, a little patience, a little meekness, etc. But after we begin to grow in the graces of the holy spirit, we need patience to control the flesh, the spirit of the world, the spirit of selfishness. Z'13-5332.

That after ye have done the will of God, ye might receive the (fulfilment of) the promise - The particular promise that the Apostle

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refers to here is The Promise - the original promise made to Abraham, when God brought him out of the land of Chaldea into the land of Canaan. God promised Abraham that in his seed should all the families of the earth be blessed. That has been the great promise for encouragement to the seed, to give them patience and fortitude. The essence of the promise is that those who receive the promise shall be the seed of Abraham to bless the world. The faithful of Christ will be associated with him in his Kingdom - will have the honour of blessing all the families of the earth under this Kingdom. Gal. 3:29. Z'13-5332.

To a certain extent you did the will of God when you made your consecration to be dead with Christ. But that will of God was more deeply impressed upon you when you began to realize more than at first what this sacrifice would mean, and that only those who suffer with Christ shall reign with him.

"After you were illuminated" you saw the matter clearly, and "endured a great fight of affliction."

The will of God is, in one sense of the word, the standard of God - full perfection - that we should be like our Father which is in heaven. This we cannot do in the perfect and complete sense, being fallen creatures.

What is this will of God? Stated in concrete form, "This is the will of God (concerning you), even your sanctification.- I Thess. 4:3. (See Comments). Z'13-5332. See v.10.

10:38 The just shall live by faith - Chap. 11, v.1.

But is any man draw back, my soul shall have no pleasure in him. - (The Greek word translated "pleasure" has the thought of "intense pleasure.")

The drawing back is a drawing back to perdition - the words "draw back," signifying to do despite to all the favours of God, to lose all relationship with the Lord, to turn back to wallowing in the mire of sin and to take pleasure in the works of the flesh and devil - anger, malice, hatred, envy, strife. The Great Company class do not draw back in this sense. Z'10-4654.

10:39 Unto perdition - The second death. Z'09-4321.

11:1 Now faith (Referred to Heb. 10:38) - Faith is not only a ground work, or basis, for our hopes (itself also having a groundwork in proven facts), but it is a real substance - a mental substance, so to speak, which stimulates and clarifies the mind. Faith is not a substance that we can hold in our hand or walk on with our feet. But it becomes a strength to our minds as we progress in the knowledge of God and of the things which God has to give to those who love him above all else, and who seek to render him loving, devoted service. Faith becomes as real and tangible to us as any material substance - even more so; for the things upon which our faith lays hold are eternal. Z'15-5717.

Is the substance of things hoped for - "A basis of things hoped for, a conviction of things unseend" Diag.

Strictly speaking hope is unsubstantial - not a reality. It furnishes no genuine foundation - it is merely a hope. It will not sustain weight. But faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as he is unchangeable, then faith can firmly trust him, come what may.

Hope finds a foundation - finds in faith a substance, because the faith rests upon a divine promise. Such as have this proper faith must of necessity be students of the Divine Word; and the

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greater their studies, the more their faith; and the greater their faith, the more their studies of the promises. Z'09-4385.

The Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Z'16-5859. Compare 2 Cor. 5:7.

The evidence of things not seen - The proof of things invisible. Z'13-5188.

11:2 For by it (faith) the elders ("the ancients" Diag.) obtained a good report - Not all the elders or ancients received a testimony that they pleased God - the "report" here referred to. No, the number who received this witness of God is comparatively small, and, in every instance, they were commended not for perfect works, but for their faith. Their "faith was counted unto them for righteousness." Because, when in the resurrection such should receive perfect bodies under perfect conditions they would surely do the divine will thoroughly. Z'09-4386.

11:3 Through faith ... the worlds ("the ages" Diag.) were framed (The Diaglott translation of this whole verse makes the matter clearer). "In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifested, the things now seen have come to pass."

The reference is to the divine power which has ordered the ages and dispensations of human affairs, and which will bring out of these, results which were not at first apparent, except by the eye of faith. Z'13-5188. See Eph. 3:11, Diag., Heb. 1:2, Diag.

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain Abel's faith, no doubt, was the result of an endeavour to draw nearer to God - to appreciate what sin is and why the death penalty had come. From this standpoint of faith, he was led to offer sacrificially animals which typified the better sacrifices by which reconciliation will eventually be effected between God and humanity. Z'13-5188.

By which he obtained witness - By God's acceptance of his offering. Z'13-5188.

He being dead yet speaketh - (1) His acceptance still speaks to us in Abel's favour, although he is dead. Z'13-5188. (2) In his death he spoke - in the fact that he died because of his devotion to the Lord. Has it not been so with many of God's saints - that their lives spoke more earnestly to their neighbours, friends and children after their death than while they lived? Z'09-4386. In the same way the blood of Abel is said to have cried to God - figuratively. Z'12-5044.

Abel is mentioned four times in the New Testament, and three times particularly styled "the righteous." Z'09-4386.

11:5 By faith Enoch was translated - Or "removed" - One meaning of the Greek word metatithemi, given by Prof. Strong. There is no record as to where he was taken, except that he was not taken to heaven. (John 3:13) Z'13-5188.

That he should not see death - (Perhaps by being removed suddenly and not experiencing the dying process. Compare Gen. 5:24 and Heb. 11:13.

He had this testimony, that he pleased God. - The respecting Enoch is very meager, but we do know that he was a prophet and that through him the message came that Messiah would come eventually with ten thousand of his holy ones to execute righteousness, judgment, in the earth - to overthrow sin, and set up divine standards amongst men. - Jude 14, 15. Z'09-4386.

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11:6 Without faith it is impossible to please him - St. Paul makes this sweeping statement, on the basis of which we may say, then, that a person is pleasing to God in proportion as he has faith, and displeasing in proportion as he lacks faith. Surely here we have an incentive to growth in faith, since all of God's people to be pleasing in his sight.

But faith is not alike easy with all mankind. Some can crystallize their faith in God and in his promises into what is the same to them as absolute knowledge, and on this faith - knowledge they can dare and do anything, and increasingly so. But this is not true of all. Many have less faith and are still children of God, and must needs pray, "Lord, increase our faith," and must seek to emulate the faith of others, and to be encouraged by the rewards of faith given to them. There are still others, however, to whom faith seems to be an impossibility. They cannot believe anything beyond their own five senses. These must wait the time when, under Messiah's kingdom, the "knowledge of the Lord shall fill the whole earth," reaching all classes. It will not be dependent upon faith.

But in the present time, faith is an indispensable matter, according to the divine arrangement, because the Father is seeking a special class to be the associates, the bride and joint heir of his Son. Since these will thus be ushered into positions of great trust, as well as honour and great service, their faith in the Almighty must be explicit. Z'13-5188-89.

11:7 By faith Noah ... prepared an ark - Noah's faith manifested itself by his obedience in the building of an ark, at a time when there was no apparent excuse for such a building, since not a drop of rain had fallen from the time of man's creation until that time. (Gen. 2:5,6). God blessed his faith and made him a channel of blessing to his family. Z'13-5188.

11:8 By faith Abraham, when he was called to go out ... went out, not knowing whither he went - Wandering up and down through Palestine as a shepherd. Z'09-4387. Rom. 4:20.

11:9 Dwelling in tabernacles - In tents, without any fixed habitation, and without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession. Z'09-4387. Gen. 12:1-3; 13: 14-18.

11:10 For he looked for a city which hath foundations, whose builder and maker is God - A city, in olden times, stood for and represented a fortification, a government, a rule of authority. Acts 7:5.

Abraham realized that the earth was full of sin and violence and out of harmony with God. He knew that Enoch, his ancestor, a man of God, had already prophetically declared that Messiah would come, the representative of Jehovah, and establish a government, a kingdom, a city of righteousness. He longed for that righteous government.

Our Lord Jesus attested this, saying, "Abraham rejoiced to see my day (the Millennial day of Christ's reign) and he saw it and was glad."

We also see the same - pictured symbolically in the New Jerusalem - Rev. 21:2, 11-14. Z'09-4387.

In substance, then, Abraham and all the faithful of the past, waited for the promised resurrection of the dead. Z'13-5189.

11:11 Through faith also Sara ... conceived seed ... when she was past age, because she judged him faithful who had promised. - Although

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she was past the age of motherhood, she believed God.

That Abraham's wife is specially mentioned in this list of faith heroes, helps us to thoroughly grasp the Apostle's thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the divine promises. Z'09-4387.

- 11:13 These all died in faith, not having received the promises - The things promised. Z'09-4387.

Having seen them afar off - Their rejoicing was in the faith-view which they had from afar. Z'13-5189.

And confessed - By their continual travels - None of the cities or countries through which they passed from time to time, being wholly satisfactory to them. Z'13-5189. Rom. 10:10.

Here is an important feature. It is not sufficient that we see glorious things of the divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the test of being strangers and pilgrims in the present time. Z'09-4387.

- 11:15 Mindful of that country - Their former home-land, Haran. Z'13-5189.

- 11:16 That is a heavenly - Not in the sense that we are seeking the heavenly, the spiritual things - in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord's prayer. They wished God's Kingdom to come, to be established in the earth - a heavenly rule of righteousness, a heavenly city or government. Z'09-4387.

They had no heavenly promises. They had no Word of God to even suggest to them a change of nature from human to spirit being. All of their promises were of the earth, earthly - "All the land that thou seest, to thee will I give it and to thy seed after thee," etc. Z'13-5189.

Prepared for them a city - He has planned such a heavenly Kingdom or dominion as they hoped for. That kingdom, the Scriptures assure us, will eventually be the "desire of all nations." Hag. 2:7. Z'09-4387.

- 11:17 By faith Abraham ... offered up Isaac - Whom he knew should be the channel of God's blessings to the world. The father love, the hopes of years, and apparently the divine Word and Oath, were all about to be wrecked. Yet his faith "faltered not." Z'09-4387.

- 11:19 Accounting that God was able to raise him from the dead - Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of divine power! What could not be accomplished in the world through the divine message if such faith prevailed amongst God's children. - What would God not do for children who would trust him thus! Z'13-5244.

- 11:20 By faith Isaac blessed Jacob and Esau concerning things to come - Isaac showed his faith in the Abrahamic promise in that he conveyed with full confidence the Abrahamic blessing to his son Jacob; and none the less did he manifest faith in that promise when he gave a blessing also to Esau, realizing that under that original promise all the families of the earth to be blessed must include the family of Esau also. Z'09-4388.

- 11:21 By faith Jacob ... blessed both the sons of Joseph - He recognized that the blessings that were to come to his family were all under divine supervision and all included in the original promise made to Abraham. Z'09-4388.

And worshipped, leaning upon the top of his staff. - Or, rather, the headpost of his bed. Z'09-4388.

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- 11:22 By faith Joseph ... gave commandment concerning his bones - By faith he gave direction that when Israel would leave the land of Egypt for Canaan, they should not forget to take with them his bones. This does not necessarily imply that he thought the bones and the dust that had once constituted his entity would be necessary to God in his resurrection; but it does signify that he would thus testify his faith in a resurrection of the dead - his faith that he would participate in the blessings that would come to Israel through the Messiah. Z'09-4388.
- 11:24 By faith Moses ... refused to be called the son of Pharaoh's daughter - Thus renouncing the privileges of the throne of Egypt, to which he was by adoption the heir. Z'09-4388.
- 11:26 Esteeming the reproach of Christ - The people of Israel were the people of the Messiah, the people of Christ; hence, in associating himself with them he was showing his esteem for the reproaches of the Anointed. Z'09-4388.
- 11:27 By faith he forsook Egypt - Indeed, faith marks every step of the progress of Moses in divine favour and service. Z'09-4388. For he endured, as seeing him who is invisible - How graphically this describes the matter, and how true it is today as well as then that the endurance of trials and testings is only possible to those who have the eye of faith - to those who can see invisible things, things invisible to others; especially those who can see the invisible king of glory and his, as yet, invisible kingdom! Z'09-4388.
- 11:28 Through faith he kept the Passover and the sprinkling of blood - Though we have no reason to suppose that to any considerable extent it was possible for him to comprehend the real meaning of the Passover and the antitypical significance of the blood of its sprinkling. Z'09-4388.
- 11:29 By faith they passed through the Red Sea - His obedience matched his faith in these matters. Z'09-4388.
- 11:31 By faith the harlot Rahab perished not - It is incomprehensible to the world, and an astonishment to the saints, that in so many ways the Scriptures show that God is no respecter of persons - that he has not been choosing exclusively the great or the wise or the good, but, on the contrary, has been choosing the sincere, the honest, the faithful, notwithstanding lowliness of birth, natural blemishes and imperfections. Matt. 21:13,32; I Cor. 1:27. Z'09-4388.
- 11:32 The time would fail me - After giving us this wonderful galaxy, the Apostle seems to realize that he has only well begun the list. Z'09-4388.
- 11:35 That they might obtain a better resurrection - They will come back in exactly the same condition that Adam was before the fall; but they will have the advantage of greater experience than he had. Adam was perfect; these will be perfect.
The resurrection of these ancient worthies will also be "better" than that of the remainder of mankind in that they were tried severely during their life and received a "good report through faith" and will have attained the reward of the faithfulness. They will be perfect men, having completely restored to them all that was lost in Adam - mental and moral likeness to God, and perfection of physical powers. Z'12-5074.
They will, however, be under the New Covenant arrangement, by which any possible mistake would be covered by Christ's mediation, and would not bring them under divine sentence of the second death. Z'10-4612.
Received not the promise - The things promised to them. Z'16-5859.

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11:40 God having provided some better thing for us (Christian heroes; followers in the footsteps of Jesus. Z'16-5859), that they without us should not be made perfect. - As much better as the heavenly inheritance is better than the earthly one. Z'09-4388.

In other words, God from the beginning arranged that Christ should be first - Jesus the Head, the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfil to the ancient worthies, and extend ultimately to "all the families of the earth."

This distinction, or division, of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years. Heb. 3:5,6; Luke 7:28. Z'16-5859.

12:1 Wherefore - (Our minds are directed back to the preceding context. Z'13-5318) seeing we are compassed about with so great a cloud of witnesses - The Apostle does not use the word witnesses in the sense in which it is used often today - in the sense of onlookers. Originally, the word witness was used in the sense of a witness of the truth, or a martyr. Z'13-5318.

Let us - (As we recall how faithfully they endured and achieved what was set before them. Z'13-5318-19) lay aside every weight - Every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained and to which we are invited through the merit of his sacrifice. Z'16-5859.

The weights to be cast aside might differ in different persons: titles, honour, position (Such as St. Paul had), wealth, talent along some line, etc.

St. Paul tells us how much he valued these earthly possessions. Phil. 3:7-10,13,14. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter the kingdom of God?"

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. But if one who is unmarried is thinking of engaging in this race, he will do well to consider carefully how many children he should have on each shoulder, or whether he should have a wife on his shoulders. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. Z'13-5319.

And the sin which doth so easily beset us - Inherited sin in our members; one of the greatest hindrances to our running this race. Z'16-5859.

Another translation says, "the close-girding sin" - the sin which wraps itself closely around us. Some sins are like loose-flying garments, and others wrap themselves tightly about us. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. Z'13-5319.

And let us run with patience (cheerful constancy, patient endurance. Z'11-4911.) the race that is set before us.

No doubt St. Paul had before his mind the popular Grecian games of his day, especially the races. As the runners in those races would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights - hindrances in his cause. Z'13-5319. - And run with constancy, if he would reach the mark; and after reaching the mark, our position can only be maintained by the grace of constancy, patient endurance, that

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having done all we may stand! Z'11-4911. ~

12:2 Looking unto Jesus (And away from the afflictions and persecutions incidental to our sacrifice and loyalty to Christ. Z'09-4513) the author (1) The Leader who has gone before; (2) The One through whom we are privileged to enter this race. Z'16-5859) and the finisher of our faith - The perfecter - the One who has promised us

12:3 grace sufficient for every time of need. Z'16-5859. Phil. 1:6. Consider him - ("Consider him attentively" Diag.). To "consider him seems to be to take note of, to have in mind, to reflect upon and not to easily forget. Z'11-4802.

Who endured such contradiction of sinners - We know that our Lord endured physical opposition. But our English word "contradiction" properly translates the original, implying verbal contradiction of his words - his teachings. This is implied by St. Peter, who says, "When he was reviled, he reviled not again." (I Peter 2:23). This, the Apostle shows, is the proper course. Z'11-4802.

Lest ye be wearied and faint in your minds - When attacked by the adversary - whoever may be his agents and whatever may be their missiles. Z'11-4802. Compare I Cor. 4:12.

12:4 Ye have not yet resisted unto blood - As the Lord's followers we have endured some opposition of sin and sinners against ourselves; but we have not yet passed through the trying experiences through which he passed. Z'11-4802. - "He poured out his soul unto death." (Isa. 53:12.)

12:5 And ye have forgotten - "And have you forgotten" Diag. Despise not thou the chastening of the Lord - All chastenings are testings, but all chastenings are not necessarily punishments.

Ordinarily the word chastisement is used to signify correction for wrong-doing. But in the Bible, it is especially used to convey the thought of discipline or instruction in righteousness. - A preparation for the work of the next age. Z'12-5147. Heb. 5:1,2.

12:7 If ye endure chastening, God dealeth with you as with sons - Even as our Lord himself learned obedience by the things which he suffered. Heb. 5:8.

Of St. Paul the Lord said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16). The Apostle was put through disciplinary experiences because he was a favoured child of God. Z'12-5147. John 15:2; Acts 14:22.

12:13 Make straight paths for your feet, lest that which is lame be turned out of the way - We make straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. Z'09-4348.

12:15 Lest any man fail - "Fall back from" Diag.

12:16 Profane person, as Esau - Profane in that he did not count the promise of God as worth anything. Z'10-4686. Who for one morsel of meat sold his birthright - (Gen. 25:30-34.) - The Abrahamic promise.

The Jews in our Lord's day who failed to accept the invitation of the Lord, sold for the "mess of pottage" of earthly blessings and earthly favour, their heavenly, their spiritual rights; and we who are Gentiles and to whom this right did not appertain by nature, have been invited to see if we will appreciate the privileges and win the prize. Z'10-4686.

12:17 He found no place of repentance - "Found no place for a change of mind." Diag.

The word repentance may be used in two different ways. We frequently use the word to mean penitence, sorrow over a fault, etc.,

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but this common use of the word is not its full import. It means to get back, to return to a former condition; or to take an opposite course from that in which one has been going. Z'14-5452. Though he sought it carefully with tears. - Esau found plenty of opportunity to cry and be sorry; but he did not find an opportunity to get back that which he had forfeited. Z'14-5452.

- 12:18 For ye are not come - "You have not approached" Diag. Compare v.22.
12:20 The mount that might be touched - (the literal mountain).
12:22 Or thrust through with a dart - Omit this clause - See R.V. & Diag.
12:22 But ye are come unto mount Zion, and unto the city of the living God - ("But you have approached to Zion, a mountain and city of the living God" Diag.) We have approached - This is that to which we are coming - it is in sight. Some have already reached it. Z'11-4823. Rom. 13:11.

The figure of a mountain is one commonly used in the Scriptures for a kingdom. Mount Zion represents the Kingdom of God. This Mount Zion Kingdom is about to be established. Its establishment is what the Apostle is discussing. Z'13-5295.

The heavenly Jerusalem - A Kingdom is in figure also called a city; but strictly speaking a mountain represents the nation, and a city represents the government of that nation, i.e., Berlin represents the German Government; Washington, the United States; and London, the British Government.

As the literal Jerusalem was the capital of the typical Kingdom of God, so there will be a New Jerusalem - a higher government which is to rule over the whole earth. Z'13-5295.

The Apostle is here addressing the church, and is pointing down to the end, or consummation, of this age. The context indicates that at the end of this age everything that can be shaken will be shaken - all will be shaken out except that which is unshakeable. And the unshakeable thing is the Kingdom, which will then be ushered in. The Apostle likens the time of its inauguration to the inauguration of the Law Covenant at Mt. Sinai. vv. 18-21. (Ex. 20:18-22).

The antitype is what we are approaching - what will be reached by the church at the end of this age. There will then be commotion, strife, in the world - thunderings, lightnings. And as in the type, so in the antitype, the people will be discouraged, and in great fear and trouble. By the end of the time of trouble, the New Covenant will be inaugurated. Z'13-5294.

And (we are approaching) to an innumerable company of angels - Ushered into the presence of those angels who have encamped around about those that fear the Lord and deliver them. Psalms 34:7; Heb. 1:14. Z'11-4823.

- 12:23 To the general assembly and church of the firstborn - Not to be confounded with the church of the first resurrection. The word first, in the phrase "first resurrection," signifies better, superior. The first resurrection includes only the Lord and "the church which is his body;" in other words, the bride class. But in the glorified church of the firstborns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age - before God's favour goes to the world.

The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. Afterward all of the first-born of Israel

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were exchanged for the one tribe of Levi; and that tribe was separated or divided into two parts - one a priestly class and the other a servant class. The former were called Priests; the latter, Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel Age.

Thus we see that the church of the first-borns includes the "great company" of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the "little flock" but also the "great company," the servant class, the companions of the bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance. Z'11-4823.

And (we are approaching) to God the Judge of all - Soon we shall be ushered into the presence of the great King Eternal. - Jude 24. Z'09-4513.

And to the spirits of just men made perfect - ("complete") - The ancient worthies - a class who are merely waiting until the church shall be glorified. The Apostle has referred to this class and told us that they will have a better resurrection, though not so good a resurrection as the church will receive. The ancient worthies will attain the better resurrection in that they will be perfected flesh when they come up from the tomb. As they were just in spirit, so will they be perfect men in the beginning of the restitution time. Z'13-5294-95. Heb. 11:40.

12:24 And to Jesus the Mediator of the New Covenant - Jesus is the Mediator, but he has accepted the church as his body, his bride, and waits for her arrival. The picture shows that the New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator, and by better sacrifices. Acts 3:23. Z'09-4322.

And to the blood of sprinkling - As Moses sprinkled the tables of the law (representing divine justice - Z'09-4513) with the blood of bulls and goats, so the antitypical Moses, the Mediator of the New (Law) Covenant (Christ, Head and body) will (symbolically) sprinkle the law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat) - "his own blood" - not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as "members of his body." Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a larger scale, the Christ, Jesus and his members, will, during the Millennium, sprinkle all the people. Z'09-4366.

This will mean the impartation to each one of his share in the great blessing secured by the sacrifice accomplished by our Lord, "the Lamb of God which taketh away (eventually) the sin of the world." Z'09-4514.

Thus begins the work of reconciliation manward. Z'09-4514. That speaketh better things than that of Abel - Whose blood, figuratively, was said to call to God for vengeance upon his murderers. While the death of Christ and of many of his members has been by violence, yet this fact will not call for vengeance, because the life was voluntarily surrendered as a sacrifice for the sins of the world. Z'09-4514.

12:25 See that ye refuse not him that speaketh - The Apostle interrupts his argument respecting the future, to throw out a cautionary suggestion to the under-priests, the members of the body of Christ. Our eyes and ears have been opened in advance of the world's. But our responsibility is proportionate to our favour.

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Speaking of the time when all the blind eyes shall be opened to see him, recognize his dominion, and all the deaf ears unstopped to hear, comprehend his message, St. Peter declares, "It shall come to pass that the soul that will not obey that Prophet (Jesus the Head and the church his body raised up during this Gospel Age) shall be destroyed from amongst the people." - Acts 3:23.

Z'09-4514.

- 12:26 I shake not the earth only - The earth symbolizing society.

Z'09-4514.

But also heaven - The heaven symbolizing ecclesiasticism.

Z'09-4514.

- 12:27 Things which cannot be shaken may remain - Because of their harmony with God. Z'09-4514.

- 12:28 Let us have grace ("Let us hold fast the favour" Diag.) whereby we may serve God acceptably - We are to hold fast the grace of God bestowed upon us, which will permit us to serve God acceptably not only now, sacrificially, but also in the administration of the kingdom. Z'09-4514.

With reverence and godly fear - "With reverence and piety" Diag.

- 12:29 For our God is a consuming fire - He is so opposed to everything that is impure that it will be destroyed, sooner or later. Z'13-5266.

- 13:4 Marriage is honourable in all, and the bed undefiled - "Let marriage be had in honour among all, and let the bed be undefiled." (R.V.)

While St. Paul reminds the church that he had found the single, or celibate, condition advantageous, he points out distinctly that there is no law of God to prohibit brothers and sisters in the Lord from marrying if they find, in their judgment, that this is necessary or preferable thing in their cases - if they believe that thereby they can carry out their consecration vows the more acceptably. Z'13-5353. Compare I Cor. 7:7-35.

- 13:5 Let your conversation (The conduct, manner of life - Z'14-5539. Including, not only the words, but the looks and the acts of life. Z'11-4876) be without covetousness. Covetousness is a desire to have, keep, enjoy - especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of selfish desire. It may manifest itself in two ways: First, then it extends to another man's goods; and, Second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. Z'11-4876.

Be content with such things as ye have - A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Z'11-4876.

- 13:6 The Lord is my helper, and I will not fear what man shall do unto me - Fear is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. Z'13-5295.

The Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. No power in the universe is able to cope with our God; and he has declared that he is the support and shield of his children. He is the strong tower of those who put their trust in him.

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But true faith is not presumption. We are stewards of whatever the Lord has entrusted to us, and he expects us to exercise care in regard to whatever is properly under our care but belonging to him.

The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify his grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but his, and that the fear of man which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness and meekness should characterize every Christian. Z'14-5539-40. Dan. 3:17; John 19:10,11; Acts 4:13-20.

- 13:7 Remember them which have the rule over you - The Diaglott renders this verse, "Remember your leaders, those who speak to you the Word of God, and viewing attentively the result of their conduct, imitate their faith." Compare v.17, also I Thess. 5:13.

If the position of an elder and teacher in the church of Christ is a very hazardous one, a very difficult one to fill with acceptableness to God and to the brethren, and a position very full of temptation, the church should sympathetically be very watchful not to increase the temptation, not to foster it and a wrong fruitage. On the contrary, however, where a faithful servant is found, all the loyal brethren should seek in every way to be helpful and to co-operate with such. Instead of being fault-finding and inclined to criticize this and that, and the other word, and manner, and tone, and look, they should be so full of love and sympathy, and so appreciative of his loving zeal, devotion and humility, as to let trivial and unimportant matters pass unmentioned, and indeed, unnoticed. Realizing the responsibility of his office they have some reason to doubt if they would be able to fill his place with as good or as great ability and humility. Z'09-4503. I Tim. 3:1; James 3:1.

- 13:9 Be not carried about - "Carried away" R.V.
13:10 We have an altar - (the altar of the Sin Offering) of which they have no right to eat which serve the tabernacle - See Lev. 6:30.
13:11 For the bodies of those beasts - The bullock and the Lord's goat. Z'09-4514.
Whose blood is brought into the sanctuary - Into the Most Holy. Z'11-4867.
By the high priest for sin - The sin offering. Z'09-4514.
Are burned without the camp - No other sacrifices than those of the sin offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Z'09-4427.
13:12 Wherefore Jesus also - As the antitype of the bullock of the Day of Atonement. Z'09-4427.
13:13 Let us go forth therefore unto him - (Jesus) without the camp - The camp of Israel representing, during the Gospel Age, Christendom. Z'10-4607.
Bearing his reproach - The Apostle thus identifies the Lord's faithful people with the goat. Z'09-4427. Lev. 16:27; Rom. 12:1.

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Jesus, as the antitype of the bullock, was not only crucified outside the gate of Jerusalem, but suffered as an outcast from the social and religious systems of the time. St. Paul urges that we, as the royal priesthood (typified by the Lord's goat of Lev. 16) shall also go sacrificially outside the camp to suffer with Christ social ostracism, and with deadness toward the world. Z'09-4514. John 15:18,19; 17:14.

- 13:14 For here we have no continuing city - Neither the priests nor Levites had inheritance in the land with the others. (Num. 18:20; Deut. 18:1,2), so the antitypical priests and Levites will have no inheritance in the earthly promises, in the earthly possession, in the earthly restitution. Their inheritance will be on the spirit plane. Z'10-4655.
But we seek one to come - "We seek the one being about to come" (Diag.).
- 13:15 Let us offer the sacrifice of praise - Here the word sacrifice is used in a broad sense, through it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the law was represented in the "peace offerings" and "thankofferings." Z'09-4535. Ps. 116:17.
- 13:17 Obey them that have the rule over you - Lit. "those guiding you." Compare v.7.
- 13: Verses 20, 21 - Through the blood of the everlasting covenant, make you perfect - (Greek - "Knit you together") - Make you completely one with the Shepherd as his "members" both in suffering and in glory to follow.
If we abide in his love he will perfect us as New Creatures, by the privilege granted us of sharing in the sufferings of Christ participating in the shedding of the blood of the Everlasting Covenant, which is the New Covenant will bring blessings to Israel and then to the world. Z'09-4321.
- 13:22 Suffer - "Bear with," "Hold up under" - Ps. 141:5.
- 13:23 Timothy is set at liberty - According to the Diaglott rendering "Has been sent away."
- 13:24 Salute - "Embrace" Lit. "Draw to yourself."
Them that have the rule over you - "Guiding you" Roth. Compare vv.7 and 17.

N.B. The Book "Tabernacle Shadows" explains fully the interesting rites and ceremonies of the Hebrew Tabernacle in the wilderness and their typical signification.

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1:2 My brethren, count it all joy when ye fall into divers temptations - "Various trials" (diag.) If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness, and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming.

Thus viewed and thus met, we can rejoice in every such experience; every trial and every difficulty will prove a blessing.

Let us rejoice if our trials have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavours to correct them so far as possible. Thus, even our failures may become "stepping-stones" by which we rise toward God and heaven. Z'14-5459. I Peter 1:6,7; James 1:12; 2 Cor. 4:17.

1:3 The trying of your faith worketh patience - Hupomone "Constancy" - an endurance of evil in a cheerful, hopeful, willing, patient manner. The word represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose Truth inspires it. Z'11-4910. Rev. 3:10; Luke 8:11-15; 21:19.

1:4 Let patience have her perfect work - Or, "perfect her work" - Heb. 10:36; I Pet. 1:6-8; 2 Cor. 4:17,18.

1:5 If any of you lack wisdom, let him ask of God - It is only those who are using to the best of their ability the power and the talents already given them who have any right to ask for further wisdom, and who are prepared to use more. Z'15-5633.

1:8 A double minded man - An example of which we have in the prophet Balaam. He wished to be a prophet of the Lord and to speak his Word in his name; but he also wished riches, and the honour which would accompany them. See Num. 22:1 - 23:10 and Compare Rev. 2:14.

1:12 Blessed - The condition of one in the favour of God. The state of such will be a happy one, a desirable one. The word blessed does not of course, always suggest a happy condition as relates to the feelings, or emotions, but rather as relates to the outcome. It is used here in connection with the results of trial to the Christian. The child of God who wins the crown of life will be very highly favoured or blessed of God; then whatever conduces to this end is a very great blessing, even though it cause much pain to the flesh. Z'14-5499.

Endureth temptation - The thought is not the enduring of one temptation for one time or for many times. Even the world must endure trials. The reference is to the retaining permanently of the attitude of patient endurance and faithfulness when tempted, of remaining true to God under temptation and stress. Z'14-5499.

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For when he is tried - When the trial time is over, when God has seen that he has demonstrated fully his loyalty. Z'14-5499.
He shall receive - When God's "due time" has come. Z'14-5499.
Jesus slept until the third day before he received his crown. The Apostles and others slept for many centuries before they received theirs. Z'15-5688. 2 Tim. 4:8.

The crown of life - The expression, "the crown of life," is another way of saying, the reward of life; and this life is on the highest plane. The Apostle Paul speaks of this same crown as the "crown of righteousness." The Apostle Peter calls it the "crown of glory." It is the crown of righteousness because it is the reward that comes as the result of righteousness, of obedience to God and the principles of his government, of faithfulness to our covenant. It is the crown of glory because it is the reward which brings glory, honour, immortality - the highest form of life possible, the crown, or pinnacle, of all life. This is to be the reward of the "more than conquerors," the bride of Christ. Z'14-5499. 2 Peter 1:4.

To them that love him - With a love which is so unselfish that it will be willing, yea, glad, to lay down the earthly life in the service of God. Z'14-5499.

1:13 God cannot be tempted with evil, neither tempteth he any man - James is here limiting the word temptation to temptations to evil. In this sense of the word, God tempteth no man. Z'15-5701-02.
I Cor. 10:13.

1:14 Every man is tempted when he is drawn away of his own lust (desire) and enticed. -As a result of our own natural desires and weaknesses. These are stimulated from without - often from our companions and associates in life. All about us there are examples and influences toward evil, in various forms - enticements. These might be charged back primarily to Satan, for all sin entered into the world by him. But this does not clear us of personal responsibility; for none of these has power to coerce our wills. Our responsibility; for none of these has power to coerce our wills. Our responsibility may vary according to the natural strength or weakness of our character. Z'15-5701.

1:17 Every good gift and every perfect gift is from above - Hence, every gift from God would be a blessing. Even those upon whom God will execute the sentence of the second death may be said to receive something that is not really an injury to their best interests. In thinking over these different gifts of God, the Apostle Paul enumerates some: I Cor. 12:1-11; 28-31; 14:1; Eph. 4:8,11,12. Z'13-5265.

With whom is no variableness, neither shadow of turning - "With whom can be no variation, neither shadow that is cast by turning." R.V.
1:18 Of his own will begat he us - To the new spiritual nature, the new life. Z'14-5580.

That we should be kind of first-fruits of his creatures - "Christ the firstfruits" - I Cor. 15:23; The "church of the firstborn" Heb. 12:23; "The firstfruits unto God and to the Lamb." Rev. 14:4.
2:10 Whosoever shall keep the whole law, and yet offend in one point, is guilty of all - "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20).

2:14 What doth it profit, by brethren, though a man say he hath faith, and have not works? Can faith save him? - There was a theory prevalent in the days of the Apostle, that works amounted to nothing - that it was faith which counted. The Apostle James is combatting that thought. Z'16-5892.

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Many have supposed doctrinal conflict between St. Paul and St. James, the former holding faith as the important feature of Christianity, the latter insisting that works take precedence. We hold that there was no such conflict between the Apostles, and that the subject, rightly understood today, leaves no room for dispute. St. Paul insists that the Law Covenant was a covenant of works - that none could be justified under it, because none could do perfect works, and that, therefore, all Jews were under condemnation. He points out that the original Abrahamic Covenant was better and superior to the Law Covenant, because its provisions did not require perfect works, impossible to fallen man, but instead tested him along another line - the line of his faith. St. Paul did not mean, and did not say, that works were valueless in God's sight, but, realizing that the Jews, trusting in their special Law Covenant, already laid more stress upon works than upon faith, he pressed upon their attention the fact that with spiritual Israelites of the Isaac class, heirs of the original Sarah Covenant, faith must be regarded as the standard. Under it whoever would attain the proper kind of faith would be acceptable to God. That covenant does not declare for faith without works, but it does indicate a proper development of faith as necessary. Z'09-4377.

St. James presses his point. He asks, what profit there would be for us to say that we have faith if we do not have works to correspond - to attest the faith, however imperfect the works would be. He asks (R.V.) "Can faith save him?" We answer, No. As St. Paul declares, it is the faith that works by love that counts, and not the works; because the faith can be perfect, complete; but perfection of works is impossible to us, because we have this treasure in an earthen vessel. Z'09-4378.

Illustrating this point:---

- 2:15 If a brother or a sister be naked, and destitute of daily food,---
2:16 And one of you say, Depart in peace, be ye warmed and filled -
Indicating our faith that God will help him. Z'09-4378.
Notwithstanding ye give them not those things which are needful to
the body - When it is within our power to relieve him. Z'09-4378.
What doth it profit? - It would profit us nothing. It would not be
such a faith as God would approve. Z'09-4378.
2:17 Even so faith, if it hath not works is dead, being alone - It can-
not be called a living faith, because, as yet it has given no evi-
dence of life - it has shown no quickening. Z'09-4378.

If the begetting spirit be not lost, if it do not die, a transformation work will progress. A quickening, or activity, will result, corresponding to the "quickenings" of the natural birth. Eph. 2:1. Z'09-4377.

- 2:18 I will show thee my faith by my works - The strength of our faith
being tested by our works. Z'16-5892.
2:19 Thou believest that there is one God - The special feature of the
Jewish faith, in contrast with the beliefs of the heathen, in many
gods. Z'09-4378.
Thou doest well (But surely this is not the extent of your faith
in this direction; for) the devils also believe and tremble.
Z'09-4378.

- 2:20 But wilt thou know, O vain (foolish) man, that faith without works
is dead? - Is barren. It can never bring you life, birth. A faith
that will not develop obedience, in harmony with ability, is, there-
fore, unavailing during this Gospel Age, even as imperfect works
failed to justify to life under the Law Covenant. Z'09-4378.

- 2:21 (Note the case of Abraham) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? St. James points out that God placed a crucial test upon Abraham's faith which would have proven it inefficient, if it had not developed to the quickening stage of works of obedience. It was years after the promise had been made, and Isaac, the seed of promise, was grown to young manhood, when God commanded that he should be sacrificed upon the altar - thus prefiguring how The Christ, the true Seed of Abraham (Gal. 3:29), must have the testing of faith to the point of obedience, even unto death - sacrificial death. Z'09-4378.
- 2:25 Likewise also - (Fearful that he had given an example of so lofty a faith and obedience as would discourage us, St. James holds up before us another illustration of faith and works) Was not Rahab the harlot justified by works..? - She had faith in God, but it would not have availed her if it had not developed to the degree of activity and helpful service, risking her own interests temporarily for the assistance of the spies. Manifestly she would never have had such works without faith - and it is the faith that is specially pleasing to the Lord. But the faith would not have been pleasing to the Lord, had it not led up to works in accord. Z'09-4378.
- 2:26 St. James summarizes this thought, saying:----
For as the body without the spirit (of life) is dead, (even) so faith without works is dead also. Some might think that the writer of these words had erred in likening the body to faith and the spirit of life to works, supposing that the illustration should be reversed. But St. James has expressed the matter properly. A body must be had before any spirit of life could come into it. So faith must exist before it can be quickened into activity. But the quickening is absolutely necessary ere we could have our birth of the spirit in the first resurrection. Z'09-4378.
- 3:1 Be not many (of you) masters (teachers), knowing that we shall receive the greater condemnation - Judgment, or trial. Z'09-4502. (See Vol. 6, S.S., page 258, for further comments).
- 3:2 For in many things we all offend - We all stumble - no one is infallible. Z'09-4380. We are all imperfect. Z'09-4502.

The thought is that whoever attempts to be a teacher, a "rabbi" takes a position which exposes him to more criticism than falls upon the ordinary member of the ecclesia. And if he errs, he will be subjected to much more severe criticism and rebuke than if he made the same error in his own private judgment. More than this, from the Lord's standpoint, he assumes a greater responsibility in becoming an ambassador of the Gospel and mouthpiece of the Lord. If faithfulness and care would bring him a great blessing and reward, unfaithfulness or carelessness would bring correspondingly heavy condemnation.

These words of the Apostle, in conjunction with our Lord's suggestion that if bidden to a feast we take not a high seat, but a low one, and that we seek not the title "rabbi", but be humble, as "little children" - these suggestions from so high authority in the church, combined with St. Peter's exhortation, "Humble yourselves under the mighty hand of God that he may exalt you in due time," should properly cause us to fear the responsibility of a teacher's position in the church. If seemingly in the Lord's providence, we occupy such a position, it should be held very humbly and with great fearfulness and continual watching and praying lest we enter into temptation and ensnare ourselves and others in error.

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The reason for the danger lies in ambition, which sometimes takes the direction of pride, and sometimes the love of praise, approbation, - the latter, proper enough if rightly directed - Godward, but dangerous in proportion as it seeks human approbation, because those about us, likewise imperfect, might often approve and applaud things which our Lord would disapprove and reprobate. Z'09-4380.

A further besetment of teachers is arrogance (I Peter 5:3) - for which the church itself has a great responsibility. Z'09-4503.

Compare I Tim. 3:1; Hebrews 13:7.

If any man offend not in word, the same is a perfect man - Whoever could succeed in gaining such a control of that member as would preclude his ever stumbling in speech would prove his ability to control every avenue of his nature. Of course, in this respect, as in every respect, there is no man perfect. Rom. 3:10. Z'09-4381.

Further, St. James seems to say that while all Christians need to bridle their tongues, those in the more exalted positions are all the more liable to error in this respect. They have a special gift of speech and another special gift of opportunity to use this speech, and so, exerting a wide influence, their responsibility evidently is proportionate. Z'12-5020.

Able also to bridle the whole body - This gives us the thought of the restraint necessary to us in all the affairs of life. "Let your moderation be known unto all men" - your self-restraint, the bridling of your entire body. Z'09-4381. Psal. 39:1.

3:3 We put bits in the horse's mouths, that they may obey us; and we turn about their whole body. - St. James, to illustrate the power of the mind, the will, in the control of the body, and especially in control of the tongue, illustrates the matter by the bridling of a horse. The fiery steed, much stronger than man, can be "broken" or tamed, bridled and made to do the will of the driver. But not so with the tongue. It is most unruly. (v.8). The new will takes hold with determination that the tongue shall go in the proper direction only, speaking forth words of justice and love, yet are long the tongue runs away, breaks its bonds. Here we have a runaway accident with damage to some - perhaps to many. Z'09-4381.

3:4 Also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. - As the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. Z'11-4805.

3:5 Even so the tongue (Not the organ itself, but speech, oral or written, which the tongue represents) is a little member, and boasteth great things - Can accomplish great things, either for good or evil. Z'09-4381.

The Apostle suggests boasting as being one of the most dangerous uses of the tongue. Our experience corroborates this. Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It often leads into untruth from which we may have difficulty in escaping. It is an evidence of pride, and therefore unChristian-like. Z'12-5020-21. Behold, how great a matter a little fire kindleth! - The little fire of a match might be so used to set on fire a forest. Z'09-4381.

3:6 In this verse we have a series of word pictures: - And the tongue is a fire, a world of iniquity - In the sense that every iniquity in the world can be introduced descriptively by the

tongue. By the tongue, by our speech, oral or written, every form of evil may find its highest power. The tongue can paint pictures more quickly and more vividly than any painter's brush. Since the world about is full of iniquity, expressed in a thousand forms, it is within the range of the powers of the tongue to picture these and, by the printing press, to distribute them to thousands of millions. It is indeed a whole world of iniquity, of improperly used. Alas! even amongst Christians that is frequently the case. Careless words, insinuations, hints, are dropped into the minds of neighbours, or friends and, because these are already predisposed to evil-thinking, evil surmising, etc., these words are like lighted matches dropped in a hayloft - apt to start a conflagration which may do incalculable injury to the neighbour, and from him the sparks may fly far and near, working moral and spiritual havoc. Z'09-4381. And setteth on fire the course of nature - More literally, the wheel of life of the human course from the cradle to the tomb, may easily be set on fire at any time. There are thousands of opportunities. The tongue is the match. Possibly St. James had specially in mind the course of the new creature and its dangers. What if it should be set on fire and the entire spiritual prospect blighted, destroyed! That this is his thought seems to be implied by the following words. Z'09-4381.

And it is set on fire of fire of hell. - Gehenna - the second death.

Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the second death, Gehenna. Hence, St. James suggests that such evil-breeding words are like sparks from Gehenna, tending toward destruction. Z'12-5021.

The world in general have evil tongues, reprobate minds, but being unregenerate the world's children are not in danger of Gehenna, the second death. But the church, having received the grace of God in Christ, having been "begotten again," has staked its all upon the attainment of the spiritual blessing which the Lord has promised to the faithful. In the church, therefore, the power of the tongue is much more potent than elsewhere. It may set on fire the course of the new nature for some - a fire which may burn into the second death, and a fire which may not be confined to the one in whose heart it is ignited, but which may spread to others, with similar effect, blighting the sweetness, the happiness, the Christ-likeness in the present life and destroying all future prospects. Z'09-4381. Heb. 12:15; Prov. 4:23.

3:8 The tongue can no man tame - Its obedience and thorough reliability has never yet been demonstrated. Z'09-4381.

The only way by which to have our tongues brought into subjection to the divine will and made useful as servants of truth and righteousness and love is by having them converted. And since the tongue is but the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. The power of true conversion, true transformation of character, so that "all things become new," is of God. Z'12-5021.

Full of deadly poison - As the serpent's bite may cause pain and physical death, the tongue's influence may extend to death eternal. Z'09-4381.

It is when we become new creatures, with a new motive-power and incentive of love instead of selfishness, that the poison fangs are drawn. The new mind, the new creature, can then use the lips to show forth the praises of God and to bless his fellowmen. Z'12-5021.

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- 3: Verses 8 - 11 - For comments on these verses See Vol. 6, S.S., page 407, par. 2 to page 408, par. 3.
- 3:9 Therewith bless we God - Praising God, confessing his grace and mercy and love. Z'09-4381.
Therewith curse we men - Alas, that it should be true that the same tongue which thus praises the Creator, so often proves a curse, an injury, a world of iniquity to fellow man! and especially to the fellow-members of the household of faith!" - setting on fire the course of nature by slanders, evil-speaking and evil-surmising, hints, insinuations, etc. Oh Lord, who is sufficient for these things! Truly, as St. Paul declares, "Our words are either a saviour of life unto life or of death unto death." Z'09-4381.
- 3:10 My brethren, these things ought not so to be - We must see to it that we learn this great lesson in the School of Christ, that out of the mouth which praises God there shall not come forth that which would be injurious to the brethren - or anyone. Z'09-4381.
- 3:11 Look at nature:---
Doth a fountain send forth at the same place sweet water and bitter?
No! As the same fountain could not yield salt water and fresh, so we cannot be copies of God's dear Son, nor fit for the kingdom, so long as we have such a disposition. We must be conquerors. We must be overcomers. And the battle of each of us is within himself. We may indeed do all in our power for others and for the general cause, yet our victory and our title to the Lord's words, "Good and faithful servant," "more than conquerors," will not be for us except our hearts are allowed to dominate our tongue and gain such a victory over impurity and lovelessness as will not tolerate them in any sense or degree. Z'09-4381. Prov. 21:23.
- 4:4 Ye adulterers and adulteresses - Compare 2 Peter 2:14.
Know ye not that the friendship of the world - (The present order or arrangement, and the things that are part and parcel of it, identified with it Z'11-4766) is enmity with God - In opposition to the service of God. Z'11-4766.
Whosoever, therefore, will be a friend of the world is the enemy of God - The love of the world, the friendship to which the Apostle refers, is the love of its fellowship, which implies partaking of its spirit - its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him. I John 2:5.
To love the world as God loves it (John 3:16) is not the sentiment against which the Apostles warn the church. That is a grand and annobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation. (Matt. 5:44-48; Rom. 5:8). Z'11-4766.
- 4:6 Compare I Peter 5:5.
- 4:7 Resist the devil - That evil one, who through unholy ambition became the first opponent of God and who attempted to set up a rival government to that of the Almighty, and who was cast out of heaven and cut off from all association with holy beings. His name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, "Son of the morning," became the prince of the "rulers of darkness." (Isa. 14:12-16; Eph. 6:11,12). Not only did he do evil to himself and

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cease to be an angel of light, a "morning star," but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family, by luring our first parents into disobedience, but has also misled a large number of the heavenly hosts of angels into sin and opposition to Jehovah.

But God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men.

God has promised to deliver mankind from Satan's power and his blinding influences. This work is soon to be inaugurated in the Messianic Kingdom. Satan will be bound that he might deceive the nations no more for a thousand years. - Rev. 20:1. Z'16-5896. And finally destroyed. Heb. 2:14. Compare I Peter 5:8.

The Lord's people are to resist the devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and his Apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." I John 5:18.

The example of our Lord in the wilderness affords a good example for all the people of God to follow. Z'13-5184.

It is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. Z'16-5897. Eph. 6:13-18; Rev. 3:10.

4:11 Speak not evil one of another, brethren - Titus 3:2; James 2:8; John 15:12.

Speaketh evil of the law - (1) God's definite command. Matt. 7:1;

(2) The royal law of love. Z'16-5887. James 2:8.

And judgeth the law - By setting up standards of our own.

Z'16-5887.

Not a doer of the law - God's law. Z'16-5887.

4:12 There is one lawgiver - Jehovah. So there is but one standard. He who gave that standard, that law, is to be the Executor of his own law, although he may appoint various representatives. His special representatives are to be Christ and the church associated with him in glory as judges. But they will judge by that standard given by the great Lawgiver. Z'16-5887.

Who are thou that judgest another? - We are not pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law. Therefore, we are to "judge nothing before the time." We should avoid judging the brethren. Z'16-5887.

5:1 Ye rich men - "That are full now" Luke 6:25.

Weep and howl for the miseries that shall come upon you. - Babylon the Great is to fall; and the wonderful institutions of civilization, which are partly good and partly bad, will be found only partly satisfactory to the new King and the rulers of his government. This will mean that many who are now stewards of wealth, influence, position, honour of men, etc., will be called to account and dispossessed of their stewardship. Their realization of their losses is figuratively represented in the Scriptures as wailing and howling and misery, as that class will suffer the loss of practically all upon which they are now setting their affections.

Not that the poor are more righteous than the rich, but, having little of this world's goods, they will probably feel less the great time of trouble impending. Z'12-4997.

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- 5: Verses 1 - 4 - For comments on these verses See Vol. I, S.S., page 313, par. 2 and page 314.
- 5: Verses 1 - 9 - For comments on these verses See Vol. 4, S.S., page 392, par. 1 to page 411.
- 5:10 Take, my brethren, the prophets ... for an example of suffering affliction and of patience - Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the Apostles. And now he was calling the attention of their minds to something additional. He is urging, Look back into the past, and see that patient endeavour has been characteristic of all who have lived holy lives. These examples should be lessons of encouragement to us, in addition to those we have in the living brethren around us!

Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be encouraged to note what God desires - a willingness to endure patiently and loyally, thus manifesting true character. I Cor. 10:6-11. Z'13-5332. Who have spoken in the name of the Lord - To whatever extent we may be privileged to speak the Word of God and to suffer persecution therefore, if we take it with patience, it will bring us a corresponding blessing and commendation from the Lord. Z'13-5333.

- 5:12 Swear not - Compare Matt. 5:34-37.

- 5:14 Is any sick - Astheneo - A word derived from Asthenos, meaning "without strength". From this is derived asthenia, a word much used in medicine. A person might be asthenic without being diseased, or sick.

For examples of use of Astheneo, and its derivatives, see Matt. 26:41; Rom. 4:19; 5:6; 6:19; 8:3; 8:26; 14:1,2; I Cor. 8:11,12; Heb. 5:15.

There are other words which mean sick, such as nosos, meaning sickness, unsoundness, disease; echo kakos, meaning to be ill. These two words are never used to denote moral or spiritual sickness, while asthenos in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation; and the Revised Version has the number of times reduced.

Nosos is the word most commonly used to denote sickness and disease, and occurs in the same verse in contrast to astheneia, viz. Matt. 8:17, "That it might be fulfilled which was spoken by Esaias, the prophet, Himself took our infirmities (astheneia) and bare our sicknesses (nosos). Z'07-4099-100.

Let him call for the elders of the church; and let them pray over him - The Apostle here is discussing the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them. Z'10-4598. - Cut off from fellowship with God, they have one last resort; viz., to request the assistance of sanctified elders of the church to pray for them. Z'14-5391. Gal. 6:1. Anointing him with oil - Symbolic of the holy Spirit. Z'14-5391.

- 5: Verses 14 - 16 - For Comments on these verses See Vol. 6, S.S., page 637, par. 2.

- 5:15 And the prayer of faith shall save the sick - Kamno - A word which occurs only three times, and means, "to labour, suffer from fatigue." The other two passages are Heb. 12:3 and Rev. 2:3. Z'07-4099. These passages would indicate that it was the weary and weak in faith who was told to call for the elders, and not the one suffering from disease. Z'07-4099.

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Evidently the weakness and faintness are spiritual, and the restoration and healing are also spiritual. In accord with this is the exhortation that we "Consider him who endured such contradiction of sinners against himself, lest we become weary or faint in our minds" (Heb. 12:3) as respects the Lord and his promises, and thus become unfaithful, covenant-breakers, alienated from God. Any is such a condition will find it difficult to return to rest in the Lord, and should follow St. James' prescription. Z'07-4100.

5:16 Confess your faults - This text represents a general principle, of humility and willingness to make acknowledgment when we commit a fault, particularly to the one against whom the fault or wrong has been committed, with due apology and reparation as far as possible.

There might be times when the confession of a fault should be made publicly to the advantage of others; and if we feel sure that the telling of our own shortcoming would be of advantage to others, we should not hesitate to tell of the matter in a proper way with a view to assisting others. Z'10-4597-98.

Ordinarily, there would be no need for the individual to confess his trespasses to anyone, unless it were to a person who had been trespassed against, and to whom, therefore, apologies would be due. Otherwise our sins are to be confessed only unto the Lord, unless under extreme circumstances, where one had lost fellowship with the Lord, and felt that there was nothing for him otherwise but complete alienation from God. Z'14-5453.

In general, we do well not only to hide our imperfections but that it should be our daily endeavour to put our faults away completely. Z'10-4598.

Pray one for another - Not that our intercession would avail of themselves; it must be the intercession of our Advocate. This course would draw out our sympathy. Z'10-4598.

That ye may be healed - Iaomai - To heal; but also having the significance of saved, as in "Lest they should be converted and I should heal them." (Matt. 13:15). See also Luke 4:18; John 12:40; Acts 10:38; I Peter 2:24. These passages can be applied only in a moral or spiritual sense.

5:20 He that converteth - "Turns back a sinner from his path of error" Diag.

Shall save a soul from death - Apparently that soul is in death's throes; but if he manifest a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would seem to be taking a step that would be considered favourably by the Lord, who might give him a further opportunity and trial. Z'14-5453. Compare I Peter 4:8.

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I PETER

- 1:1 Peter, an apostle ("A sent forth one").
- 1:2 Elect ("chosen") ... through sanctification of the Spirit - When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. Z'16-5877.
(The Subject of Election is dealt with in Vol. 1, S.S., page 96, par. 2 and page 193, par. 2 - page 195, par. 2.)
(See also the following scriptures and comments re sanctification: - John 17:17; 1 Thess. 4:3; Heb. 10:10; 10:29.)
- 1:3 Unto a lively - "Living" (R.V.).
- 1:6 Manifold temptations - "Trials" (Diag.)
- 1:7 That the trial ("proof" Diag.) of your faith - Faith may be said to have in it the two elements of intellectual assurance and heart-reliance. Both the head and the heart - the intellect and the affections - are necessary to the faith without which it is impossible to please God. With some, faith is all emotion; with others, it is all intellectuality. But neither of these elements alone can withstand the fiery tests to which faith is subjected. Z'12-5114. Matt. 7:24-27.
- Being much more precious - In the sight of the Heavenly Father, when it has stood the tests of fiery ordeal and has come off victorious. Z'12-5114.
- Than gold that perisheth - In the present time, when gold is comparatively a rare metal, it has a special value. Therefore, the Apostle compares it to the faith of the little flock, to whom alone, of all humanity, will be given the glory, honour and immortality promised to those who overcome. Z'12-5114.
- Though it be tried with fire - None will be admitted to membership in the body of Christ who has not been tested and proved by the Lord. But let us remember that our testing is not to see whether we are perfect according to the flesh. On the contrary, God knows our frame; he remembers that we are dust. - Psa. 103:14. What God is seeking in us is the development and perfection of faith. Z'12-5115. I Peter 4:12,13; I Cor. 3:13; Rev. 3:18.
- 1:8 Whom having not seen, ye love - (As Isaac did not see Rebecca until the time of the marriage. Gen. 24:63-65).
- 1:10 The prophets have enquired and searched diligently - Compare Dan. 8:27; 12:4,9.
- 1:11 Searching what ("To what things" Diag.), or what manner of time ("What kind of season" Diag.) the Spirit which was in them did signify ("Was pointing out" Diag.). The words "Of Christ" are omitted in the oldest MSS.
- Testified beforehand - Heb. 8:5; 10:1, Col. 2:16,17; 2 Peter 1:21.
- 1:12 Unto us they did minister - I Cor. 10:11; Rom. 15:4.
- 1:13 Gird up the loins of your mind - In olden times when they wore flowing garments, girdles were constantly worn for two purposes (1) For keeping the garments in their proper place, so that they would not be disordered in appearance, nor cause one to trip and fall; (2) For its effect upon the loins during active labour; to accomplish more labour with less fatigue.
This seems to be the special thought of the Apostle here.
As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We need to be of good courage. We need to be fortified against all disposition to lassitude.
When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest

and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to lay down his life in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two, and I have gained two; or, Thou gavest me five talents and I have gained, beside, other five. Z'10-4667. And be sober - This is not a reference to intoxicating liquors; for those who have the Lord's Spirit, the Lord's mind - the truth - do not so indulge. We should be sober in the sense of being of serious mind, thoughtful, not given to frivolity or levity, but earnestly watching our thoughts, our words, our doings, that we may in all things bring honour to our King whose name we bear.

The Scriptures speak of the various kinds of intoxication. We can be intoxicated with the spirit of the world. But it would be impossible for true children of the Heavenly King to become thus intoxicated.

Then there is a spiritual intoxication, the spirit of error. All the world are intoxicated with this spirit. All Christendom has been made drunk with the wine which comes from the golden cup mentioned in Revelation, which the Apostate woman has held out for all to drink. This cup filled with false doctrines. These false doctrines were her mixture. Z'15-5633.

1:14 As obedient children - Children of God - those who have passed out from their position of condemnation with the world, and have been justified by faith in the precious blood and begotten of the holy Spirit. Z'14-5481.

If we are obedient children we shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." Z'14-5482.

Not fashioning yourselves according to the former lusts in your ignorance - There is a fashioning of our minds in progress. It is not the fashioning of our will. The will is given up to begin with. But the will has to do with regulating the mind as well as the body the will has to do the fashioning.

As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning." - Rom. 12:2. Z'14-5482.

1:15 As he which hath called you is holy, so be ye holy - Holiness is the standard of perfection. Our will must be holy when we first make our covenant with God. Nothing less than a holy will is acceptable to him. The new will is, in substance, a will to be like our Father in heaven. We will apply the principles of God's holiness to every affair of life. Z'14-5482.

In all manner of conversation - The word conversation here has its broad meaning. It relates to our intercourse with others - all of our conduct with respect to others - our manner of life. Z'14-5482.

1:16 For I am holy - Jas. 1:3.

1:18 Conversation - See v.15.

1:19 But with the precious blood of Christ - See Comments I Cor. 6:20; Heb. 9:14; I Cor. 6:20.

1:20 Was foreordained - "Foreknown" Diag.

1:21 Who by him do believe in God - "Who through him are faithful to that God." (Diag.)

And gave him glory - Phil. 2:9; Rev. 5:12.

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- 1:22 Seeing ye have purified your souls - The word "souls" in this text, as usual, stands for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives) and the effect of such purification will be manifest in the outward life and conduct. Z'11-4766.
- In obeying the truth - We purify our souls, - that is, our souls are purified (have been purified if we are saints) by obedience to the truth; that is to imply that it is necessary for us to know the truth; not necessarily that we know all the truth, but necessary for us to know the great truth on this subject - the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this great provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. Z'11-4766.
- Through the spirit - These words are omitted in the oldest MSS.
- Unto unfeigned (genuine, without pretence) love of the brethren - Having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love" - Not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. Z'11-4766. - (With Philadelphia love - love of the brethren).
- See that ye love (Agape - An all-embracing, disinterested love) one another with a pure heart, fervently - Yet another advance step of love. We must not only regard them as brethren and give them "unfeigned love," but should recognize the principle underlying our relationship to the Lord; how they, like ourselves, are new creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them.
- This love, a disinterested love, is so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. So, the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.
- The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardour. Z'11-4766.
- If this spirit prevails among the members of the Lord's body, the members will have a mutual care one for another - a care which seeks to encourage and strengthen all that is good, and to discourage all this is unbecoming, and a love which throws its mantle over a deformity and endeavours to conceal a fault, rather than to expose a weaker brother to the reproach of others.
- For such self-sacrificing love, how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted (from the spirit of the world to the Spirit of Christ) and become as little children (in meekness and teachableness), ye shall not enter into the kingdom of heaven." Matt. 18:1-6. Z'11-4767.

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- 1:25 The word of the Lord endureth forever - Isa. 40:8.
And this is the word which by the gospel is preached unto you -
 "Now this is that word which has been announced as glad-tidings
 unto you." (Diag.).
- 2:1 Laying aside ("Having put away" Diag.) all malice ("Ill will -
 Weymouth), and all guile ("Deceit" Diag.), and hypocrisies
 ("insincerity" Weymouth).
- 2:2 That ye may grow thereby - "So that you may grow by it to salvation"
 Diag. - Eph. 4:15; 2 Peter 3:18; 1 Peter 1:9,13.
- 2:4 To whom coming - "Drawing near" Diag.
Disallowed indeed of men - Matt. 21:32; Acts 4:11; Isa. 53:3.
And precious - "Honourable" (Diag.)
- 2:5 Ye also as lively stones - "Living stones" (Diag.)
Are built up - "Be you yourselves also built up, as living stones"
 Diag.
Offer up spiritual - ("Spiritual" should be omitted - See Sinaitic
 MS. Sacrifices - Rom. 12:1.
- 2:6 A chief corner-stone - "A foundation corner-stone" (Diag.)
Elect ("Chosen" Diag.), precious (Honourable" Diag.).
Shall not be confounded - "Shall not be ashamed" Diag. "Shall not
 run about in a distracted way" (See Rotherham's translation of
 Isa. 28:16). See Isa. 28:16, 17, 21. R.V.
- 2:7 He is precious - "The honour therefore is for the believers" Diag.
But unto them which be disobedient - "But to the disbelieving ones"
 (Diag.)
Is made - "Was made" (Diag.)
- 2:8 And "Even" (Diag.)
- 2:9 Whereunto also they were appointed - (Foretold, - in Isa. 8:14 & 15.
Ye are a chosen generation - race - A new race; separate and distinct
 from all other people. For many centuries before our Lord
 came, the Jews had understood that they were God's people. He had
 made a special covenant with them through Moses, which constituted
 them his people - a "peculiar people" (Deut. 14:2), a special
 people whom God had separated from the world.
 But since Pentecost God has started this other work in the
 world - another generation - peculiar, separate, selected for a
 particular purpose. Z'14-5460.
A royal priesthood - The other (Jewish) nation had a priesthood,
 but this new people is a whole nation of priests. The Apostle Paul
 points out that while Aaron and his sons were typical in some re-
 spects, yet they did not typify all the features of God's plan.
 They typified how Jesus would die - as a sacrifice - how all his
 associates would be sacrificers. But Aaron and his sons did not
 typify the still higher priesthood which God had in mind when he
 established the Levitical priesthood. This higher Order of Priests
 was typified by Melchizedec, the King-Priest. Heb.6:20. Z'14-5460.
An holy nation - Israel purposed to be a holy nation, and in a typi-
 cal way they were a holy nation. But in a broad sense, the church
 constitutes the holy nation - separate and distinct from humanity.
 Z'14-5460. 1 Peter 1:15,16.
A peculiar people - A separate people. Z'14-5461 - "A people for
 God's own possession." (R.V.); "A people for a purpose." (Diag.).
 Gal. 3:8,16,29.
- Some translators render this "A purchased people, zealous of
 good works." The Lord's people are a people who have been redeemed,
 purchased.

To these, "old things have passed away, and all things have be-

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come new." They have new hopes and new aims. They are hoping to attain the highest position offered to any in the universe; namely to be made associates in the government of Messiah. These are very wonderful hopes. And the possession of these hopes by faith constitute them different and peculiar, separate and distinct from all other people.

While others seek the emoluments and distinctions of the present time, these count all the things of this world as loss and dross, in view of the wonderful things that God has set before their minds. They have seen the "pearl of great price," and have given their all to purchase it. Z'14-5461. Compare Titus 2:14.

That ye should show forth the praises of him who hath called you out of darkness into his marvellous light - God wishes his praises to be known because his praises will show to his creatures the great blessings he has provided for them.

So, then, it is a great privilege now to tell forth the praises of God! If we are careless or indifferent about telling forth the good message and showing forth his praises, we shall show that we are not worthy of the kingdom. Z'14-5461. Matt. 5:16.

2:10 Were not a people. - Hos. 1:9.

But are now the people of God - Isa. 52:1,8,11.

2:11 Now have obtained mercy - v.9; Heb. 9:24; Romans 9:25.

As strangers - I Pet. 1:1.

And pilgrims - "Here we have no abiding city" - Heb. 13:14.

2:12 Having your conversation - "Conduct" (Diag.) "Manner of life" Z'14-5482.

2:13 Submit yourselves to every ordinance of man - Rom. 13:1.

2:17 Honour - "Be respectful to" (Diag.)

Love - Agape - Disinterested love.

2:18 Servants - "Household servants" (Diag.)

The good and gentle - "The kind and thoughtful" (Weymouth)

To the froward - "Perverse" (Diag.); "Unreasonable" (Weymouth).

2:19 For this is thankworthy - "Well-pleasing" (Diag.)

2:20 This is acceptable - "Well pleasing" (Diag.)

2:21 Leaving us an example - "Copy" (Diag.) - I Pet. 3:18.

Follow in his steps - Prefigured typically by the offering of the Lord's goat on the Day of Atonement, which went through experiences exactly similar to those of the bullock. This goat represented the class of believers who daily follow in the footsteps of the Lord, who are sharers with him in his sufferings and who will also partake of the glories to follow. Rom. 12:1,2; Heb. 13:11-13. Z'13-5196.

2:22 Neither was guile - "Deceit" (Diag.) - James 3:2; Rev. 14:5.

2:23 Who, when he was reviled, reviled not again - "Did not revile in return" (Diag.) To be reviled is to be made to appear vile, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil. This is the natural inclination because we are in the fallen condition, unbalanced in our minds. Z'13-5172.

St. Peter was one of the twelve Apostles and hence was with our Lord continually during his earthly ministry, and evidently, therefore, a very good witness of the fact that the Master did not return reviling for reviling - did not retaliate. When evil things were spoken of him, he did not speak evil of those who did him injury. He did not call down curses upon their heads.

The sharp things which Jesus said of the Scribes and Pharisees and chief priests of his day were directed against them as a class and of their system - necessary to save all who were pure of heart from the blight of their influence. Z'15-5678-79. Compare I Cor. 4:12 and Heb. 12:3.

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- But committed himself - "Committed his cause." Marg.
2:24 To him that judgeth rightly - To God the judge of all" Isa. 54:17.
In his own body on the tree - The extreme penalty of the law. (Deut. 21:23). Christ was made a curse in that he died on the cross. Such a death would not have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jew. Z'll-4868-69. Gal. 3:10,13. See Comments Rom. 5:20.
That we, being dead ("Having died" Diag.) ... should live "May live" (Diag.)
Unto righteousness - Phil. 3:9.
2:25 By whose stripes - (Isa. 53:5) ye were healed. (Rom. 5:1).
Ye were as sheep going astray (Isa. 53:6); but are now returned unto the Shepherd ("The good Shepherd," "The great Shepherd of the sheep") and Bishop ("Overseer") of your souls - "Of your lives" (Diag.)
3:1 By the conversation "Conduct" (Diag.)
3:2 Conversation - "Conduct" (Diag.)
3:4 Coupled with fear - "So full of reverence and so blameless" (Weymouth)
3:5 Of great price - "Very precious" (Diag.)
3:6 Who trusted - "Hoped" (Diag.)
Whose daughters - "Children" As in Gal. 3:7.
Do well, and are not afraid with any amazement - "Doing good and not fearing any terror" (Diag.).
3:8 Love as brethren - Love for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the Spirit of Chrstit, he is none of his." (Rom. 8:9). But this flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love but a consuming love, love which will not only overlook various weaknesses and imperfections in the brotherhood, and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they belong to Christ, because they are of his consecrated ones, however much they may need to strive against sin and weaknesses.
As pointed out in I Cor. 1:26, the Gospel message fails to attract many of the noblest, least fallen members of the race (See Comments on I Cor. 1:26, as to why this is so) consequently, when any of the more noble-minded or better educated or more talented accept the Lord's grace, it becomes somewhat of a trial to them to find amongst those whom they must recognize as brethren, some of the ignoble, whose company and fellowship according to the flesh they would have scorned. This is another reason why not many great, wise, learned and noble, will make their calling and election sure - many such will allow their fleshly instincts to govern, and repudiating the humblest member of the body of Christ they are to that extent repudiating the Head, who has accepted that member and who demands of all who would be his members that they shall love one another as he loved them; esteeming most highly those who have most of his Spirit.
This love ignores wealth, education, earthly standing - ignores the flesh and takes cognizance of the spirit, the will, the heart.
Tested by this love for the brethren, many who had a loving respect for the Lord as their Redeemer have apparently hindered their own spiritual development, slackened in their race for the prize - running the risk of losing the great reward because of their failure

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to come up to this divine requirement, "Love as brethren." The proper course for all such is to think of the matter soberly from the Scriptural standpoint, and to decide that the humility requisite to an acceptance of some of the naturally less noble is undoubtedly a necessary element of character for them to develop.

Z'07-3932. Compare I John 3:16.

3:9 Railing for railing - "Reviling for reviling" (Diag.).

Inherit a blessing - Gal. 3:8, 16, 29.

3:10 Verses ten to twelve are cited from Psalm 34:10-16.

Love life - "Enjoy life" (Diag.).

No guile - "Deceit" (Diag.)

3:11 Eschew evil - "Turn away from evil" (Diag.)

Ensure it - "Pursue it" (Diag.)

3:13 If ye be followers - "Imitators" (Diag.)

3:14 Happy are ye - "You are blessed" (Diag.)

Be not afraid of their terror - "Fear not their fear" (R.V.) -

Compare Isa. 8:12, 13.

Neither be ye troubled - John 14:1; Rom. 8:28.

3:15 But sanctify the Lord God - "The anointed Lord" (Diag.)

3:16 As evil doers - These words are omitted in the oldest MSS.

Good conversation - "Conduct" (Diag.)

3:18 Being put to death in the flesh - "In the" should be omitted. They are not in the text.

But quickened by the Spirit - "By the" omit. - Not in the text.

"Being put to death indeed in flesh, but made alive in spirit." (Roth.).

For forty days after his resurrection our Lord was with his disciples before his ascension. Yet he revealed himself to them, according to the records, not more than eleven times in all - and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke in thunder tones of a great change which had occurred to him. Evidently he was no longer the same being, although he had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He was now "the Lord, that Spirit," a quickening Spirit. - 2 Cor. 3:17.

The earthly, human body of flesh suffered death. If, (as some teach) he is now merely a man, he is still "lower than the angels" - which is contrary to the Lord's Word - Phil. 2:8-11. Z'13-5222-23. John 6:51; Heb. 2:9; 10:5. Compare Luke 24:31-39.

For further comments on this verse, See Vol. 2, S.S., page 107, par. 1 to page 108 footnote.

3:19 By which (two experiences - his death and resurrection - Z'12-5043) ... he went and (The words "Went and" should be omitted - See Diaglott) preached unto the spirits in prison;

3:20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. - "Were carried safely through the water." (Diag.).

This text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans.

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To refer to "human spirits" is an absurdity of itself, because human beings are not spirits and spirit beings are not humans. Even the church are not spirits yet, except by faith - by hope.

The spirits to whom the message was given had proven themselves disobedient, says Peter, and that it was "in the days of Noah, while the ark was preparing." Surely, noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day or to humanity in general.

Turning to Genesis 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or sin is incurable except in the manner which God has already arranged through Messiah in his glorious reign of a thousand years. (Compare Scripture and Comments - Gen. 6:1-5.)

At the time of the flood God imprisoned those angels who kept not their first estate - therefore called fallen angels, devils, demons. (Compare following Scriptures and comments: - 2 Peter 2:4,5 and Jude 6.)

When imprisoned, or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence, - he is spoken of as Beelzebub, the prince of demons. Satan, who sinned much earlier than the others, and in a different way, the Scripture tell us, was an angel of a higher rank, or a higher nature and this superiority of his has made him the prince, or ruler, over the hosts of fallen spirits.

Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and use his body instead of his own. This is styled obsession.

We may assume that some fruitage from the great sermon preached to these in connection with the death and resurrection of our Lord, that some have since repented of their wrong course. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (I Cor. 6:3) (Compare Scripture and comments).

How did Jesus preach? If Jesus was really dead, as the Scripture declare, if "he poured out his soul unto death," and made his soul an offering for sin, and his soul was not raised from the dead until the third day after his crucifixion, how could he in the meantime preach to spirits in prison, or to anybody else? - He could preach in the same way that the Apostle refers to in respect to Abel, saying, "He, being yet dead, speaketh." (Heb. 11:4); and again, in the same way that the blood of Abel is said to have cried to God - figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while he was dead. (Psa. 6:5; Eccles. 9:10). He preached in the way we sometimes refer to when we say, "Actions speak louder than words." It was the great object lesson the fallen angels saw that constituted to them the great sermon that gave them a ground for hope.

The fallen angels realized that he had come into the world to be its Redeemer; they perceived the great stoop that he had made from his lofty position on the heavenly plane to the servant position on the human plane. They admired his loyalty and faithfulness to God, but doubtless believed him to be foolish; they never expected him to arise from the dead. But when they perceived his resurrection on the third day to glory, honour and immortality, "far

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- above angels, principalities and powers and every name that is named," his sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Rom. 6:23). And as they realized thus the power of God and the love of God for his human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition, God eventually would have mercy upon them, even as he had had mercy and had provided for humanity. Z'12-5043-44.
- 3:21 Not the putting away of the filth of the flesh (John's baptism - Matt. 3:11,12; Acts 19:3,4) But the answer (Outward declaration - Z'07-2167) of a good conscience toward God - The burial of the will by full consecration into the will of Christ, whereby the believer becomes dead to his own will and alive to the will of Christ; dead with him to the world, its aims, ambitions, hopes, fears, etc., and henceforth alive with Christ, to the hopes and promises set forth before us in his Gospel. (Rom. 6:3-5). Yet, while teaching this, as the real baptism, the apostles, nevertheless, clearly taught by word and deed a baptism in water, as the outward symbol of this heart consecration and burial of the will, whereby our good consciences would testify or answer to our faith and obedience in the sight of fellow believers. It is not, therefore, a matter for any man's conscience to decide whether or not he will obey the voice of the Lord and of the apostles. It is merely a question of knowledge and of obedience, both as respects the real baptism of the will, and also respecting the outward, symbolic baptism in water. Z'97-2167. Col. 2:12.
- 3:22 Angels and authorities and powers being made subject unto him. - I Cor. 15:24; Eph. 1:21.
- 4:1 Forasmuch then as Christ hath suffered (The words "for us" are omitted in the oldest MSS.) in the flesh, arm yourselves likewise with the same mind - Of determination to lay down your lives in opposition to sin, and in endeavours to assist in delivering those who are under its control. Z'03-3246. I Peter 3:14. For he that hath suffered in the flesh hath ceased from sin - The Apostle's argument is that dead people cannot sin; and that the Lord's consecrated ones, having devoted themselves even unto death, already reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11). I John 3:6,9; Rom. 8:4. Z'03-3246.
- 4:2 To the will of God - Rom. 12:12.
- 4:3 The time past of our lives - When we were natural men, before we became new creatures. Z'09-4246. Suffice us - ("Is sufficient" - Diag.) to have wrought the will - of the Gentiles - To our former condition of natural-mindedness and alienation from God. Z'09-3247. When we walked in lasciviousness - "Licentiousness" (Diag.) - Rev. 18:3. Lusts - "Inordinate desires" (Diag.) Excess of wine - "Excess in wine" (Diag.) - Intoxication with the spirit of the world and of false doctrines. (Rev. 17:2) Z'03-3247. And adominable ("lawless" - Diag.) idolatries - Idolizing themselves or others, or money, or fame, or influence, etc. Z'03-3247.
- The excesses mentioned by the Apostle were not the same with all of us; and yet there is a certain amount of correspondency in every case. Some of the early Christians were lifted by the Lord's grace out of very deep degradation of mind and body, and some of the Lord's people today have been similarly lifted from the depths of

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Satan and sin, while still others, never having been so deeply degraded, were not lifted from so great depths. However, all who have the new mind of full consecration to the Lord can realize a great change from the mind or disposition which was theirs naturally. Z'03-3247. Compare I John 5:21.

- 4:4 Wherein they (Those former companions) think it strange that ye run not with them to the same excess of riot - Their disposition would be to attribute such a change to some ignoble motive. Z'03-3247. Eph. 2:2 & 3.
- 4:5 Who shall give account - In the Millennial day, when they will be on trial. Z'03-3247.
Ready to judge the quick. - "Living" (Diag.)
And the dead
- 4:6 For for this cause - "For to this purpose" (Diag.) - (That of suffering for righteousness' sake - see v.1)
Was the gospel preached also (To another class of dead ones than that mentioned in v.1) to them that are dead - To those resting under the Adamic penalty. In the Lord's estimation the entire race is dead, even though some have a measure of what we call life. So our Lord expressed it when he said to one, "Let the dead bury their dead, but go thou and preach the kingdom of God." (Luke 9:59,60). Z'96-1987. Rom. 5:12.
That they - Those of the "dead" who hear the gospel and accept it. Z'96-1987.
Might be judged according to men in the flesh - By the outward appearance. Z'96-1987.
But live according to God in the spirit - According to the intents of the mind, here rendered "spirit." Reckoned by him as having passed from death unto life, and translated out of the kingdom of darkness into the kingdom of God's dear Son. Z'96-1987.
- 4:7 But the end of all things is at hand - Present institutions, under the supervision of the "prince of this world" (Satan), and controlled largely by his spirit, must soon, according to the divine promise, give place to the new conditions of God's Kingdom. Z'03-3247.
Be ye therefore sober - Sober-minded; able to look with equanimity upon the changing conditions of this present time; and the evil-speaking of the world and its antagonism manifested toward us in various ways. Z'03-3247.
And watch unto prayer - Remembering that we are not of ourselves sufficient for these things; that our sufficiency is of God. Z'03-3247.
- 4:8 Above all things - In view of the fact that all are the Lord's are, like yourselves, battling for the Lord and the principles of right. Z'03-3247.
Have fervent charity - (Agape - Disinterested love) among yourselves for charity (Agape, love) shall cover the multitude of sins. - It will overlook a multitude of blemishes and imperfections in those whom it will recognize as fellow pilgrims in the "narrow way," "brethren" of the one family of God. Z'03-3247. Compare James 5:20.
- 4:9 Use hospitality one to another without grudging ("Without murmuring" Diag.); - It should be hearty, and not merely because the Lord commands it. Hospitality, indeed, is, as the Apostle points out, an element of character which should be cultivated toward all men (Gal. 6:10). Let each of us seek to enjoy the blessing which comes from a liberal interpretation of this word hospitality. Z'03-3247.
2 Cor. 9:7,8.
- 4:10 As every man hath received the gift - Of the Lord's grace and bounty whether temporal or spiritual. Z'03-3247. Rom. 12:6-8.

I PETER

So minister the same - The responsibility of stewardship is proportionate to the number of these favours received. He who waters others shall himself be watered. Z'03-3247.

- 4:11 If any man (Of this church class) speak, let him speak as the oracles of God - His words should be of weight with the church only as they are backed up by the Word and Spirit of the Lord. Z'95-1892. "He that hath my Word let him speak my Word" faithfully. Rom. 3:2. To whom be praise and dominion for ever and ever. - Rev. 5:9,11,12.
- 4:12 Beloved, think it not strange concerning the fiery trial which is to try you - "Be not surprised at the fire among you" (Diag.) Trials which come from the brethren are the most difficult to bear. Z'15-5779. Acts 20:30.

But the intimation that these fiery trials will try the church will burn amongst God's people, does not necessarily mean that all the fiery trials will come from the church, but that these trials constitute a fire that is to do a purifying work amongst them, burning in their midst. Z'15-5778.

- 4:13 But rejoice - Knowing that these experiences are working for us characters pleasing to God. Z'15-5779.
- Inasmuch as ye are partakers of Christ's sufferings - "for righteousness' sake" - Knowing that each member of the body of Christ must thus be tried. Z'15-5778.
- That when his glory shall be revealed (Apokalupto, uncovered, unveiled - during Messiah's reign), ye may be glad also with exceeding joy. - When the body of Christ shall be perfected, and we shall share in the glory of our Head. Z'15-5778. 2 Cor. 4:17.
- 4:14 Reproached for the name of Christ - I Cor. 4:10.
- Happy are ye - Because you have one very important witness of the Spirit that you are a child of God. E-221.
- For the spirit of glory - Rom. 5:3; Matt. 5:11,12.
- And of God - ("And that of God" Diag.) resteth on you.

The remaining words in this verse are omitted in the oldest MSS.

- 4:15 But let none of you suffer as a murderer - Comp. Ex. 20:13; Matt. 5:22.
- Or as a thief - Compare Ex. 20:15.
- Or as an evildoer - He who would wilfully do evil would not have the Lord's Spirit, but that of the adversary. But evil deeds, even though unintentional, are to be guarded against carefully. Z'13-5274.
- Or as a busybody in other men's matters. - Busybodying is a fruitful source of difficulty in the church - in all the ecclesias. Whoever is a faultfinder and busybody in the affairs of the brethren, is doing this against the flesh of Jesus. Acts 9:5; 22:8.
- Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody, in part, no doubt, will be the rupture of his own relationship with God - the loss of his own peace and joy and fellowship with the holy Spirit.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. Z'13-5274-75.

- 4:16 If any man suffer as a Christian - As a follower of Christ. Z'12-5117 - Because of his loyalty to the Lord, to the truth and to the brethren, and activity in his service. Z'12-5117 - Advocating unpopular truths and exposing popular errors. Z'12-5118. "And all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.
- Let him not be ashamed - But be thankful for them; glad for the opportunity of enduring something for Christ's sake. Z'12-5117.

I PETER

- 4:17 For the time is come - "Is coming" (Diag.).
That judgment (Krima - final decision) must begin at the house of God - With those professing to be saints. Z'10-4583. Matt. 25:19; I Cor. 3:13.
What shall the end be of them that obey not the Gospel of God? - After having been illuminated by it? Z'10-4583. Heb. 10:26-31.
- 4:18 Where shall the ungodly and the sinner appear? - Psa. 91:7; Mal.3:2.
- 4:19 Commit the keeping of their souls - "Their lives" (Diag.).
- 5:1 The elders - "Overseers" - See Comments I Tim. 3:1.
Who am also an elder - A fellow elder. (Diag.).
And a witness of the sufferings of Christ - (The Greek word martus, translated witness, means not only an observer or a declarer of the sufferings of Christ, but a participator in these sufferings as well as a witness or a declarer of a message concerning them: one who witnesses by his life as well as by his message).
And also a partaker of the glory that shall be revealed - Apokalupto Uncovered, unveiled. Rom. 8:17.
- 5:2 Feed - Lit. "Tend as a shepherd."
Not for filthy lucre - "Base gain" (Diag.) There are noble and ignoble ambitions. Z'13-5185.
- 5:3 Neither as being lords over God's heritage - "Neither as lords of the heritages (Diag.) - Remembering he is but an undershepherd. If any should lord it over the flock, he would bring injury to himself as well as to the church; for in thus doing he would be cultivating a spirit of pride. I Peter 5:5. Z'13-5185.
But being ensamples - "Patterns" to the flock - I Tim. 4:12; Titus 2:7.
- 5:4 And when the chief Shepherd shall appear - Heb. 9:28. Comp. Col.3:4.
Receive a crown of glory - The highest kind of glory, immortality, the divine nature. A-215. 2 Peter 1:4.
- 5:5 God resisteth the proud, and giveth grace to the humble - Therefore, if in the Lord's service one is humble, his course not only inures to the benefit of the class, but it is the only way by which anyone will gain a position in the kingdom. Z'13-5185.
- 5:6 Humble yourselves therefore under the mighty hand of God - Everything is being done by the mighty power of God, by which he is causing all things to work together for good. We cannot interfere with the divine will, although we might permit pride or fond desire to hinder our own progress.
 The humble spirit seeketh not its own, is not puffed up, does not think of itself more highly than it ought to think, but thinks soberly - neither overrating nor underrating its own acquirements or achievements. Z'13-5185.
 It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. Phil. 2:8,12. Z'13-5186. Matt. 18:3,4; John 13:1-17.
That he may exalt you in due time - To a place in the Kingdom with our Lord. Z'13-5186. Matt. 23:13.
- 5:7 Casting all your care (Anxiety - Diag. - worry; trouble of mind. Z'14-5508 - Anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord. Z'14-5509) upon him;
for he careth for you. - He is taking thought for you. Z'14-5508.
 This is a test of faith, and cannot be attained otherwise than through faith in his love, faith in his promises. Every day that a Christian lives he should be more reliant upon the Lord. Z'14-5509.

I PETER

5:8 Be vigilant - Lit. "Keep awake." - See Matt. 26:36-43.

Your adversary the devil - Greek, Diabolos - Accuser.

The Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered "demon;" and the second, "devil." The demons are the unclean spirits, the familiar spirits, the fallen angels; while the devil is Satan. The term Satan signifies adversary, opponent; for the devil is the opponent of righteousness and Jehovah.

Whoever has failed to discern that there is a devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. Z'13-5183. Comp. James 4:7.

As a roaring lion, walketh about seeking whom he may devour -

The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralysed with fear and thus is easily caught.

Satan, the adversary of the church, is strong and lion-like, vigilant and wakeful, ready to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. All those whose ears are trained to detect the foot-falls of the lion will hear his steps. Z'13-5183.

St. Paul shows that the most subtle attacks of the adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honourable they are, and the more closely identified with the Lord and his people these children of disobedience may be, the greater service they may render to the adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light. Eph. 2:2; 2 Cor. 4:4; 11:14,15; Eph. 6:11,12. Z'13-5184.

5:9 Whom resist steadfast in the faith - See James 4:7 and comments Eph. 6:11,12.

Knowing that the same afflictions - (1) From the world - I Peter 4:4; (2) From God's professed people - I Peter 4:12,13; (3) From the devil - I Peter 5:8.

Are accomplished in ("Are fully endured by" - Diag.) your brethren that are in the world. - I Cor. 10:13.

5:10 Unto his eternal glory - 2 Peter 1:4; I Peter 1:4; 2 Thess. 2:14.

After that ye have suffered awhile (See previous verse). This suffering awhile takes in all our Christian experience. It does not mean that we suffer awhile and then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our Lord. Z'11-4750.

Make you perfect - "Complete" - (Diag.) - By means of this suffering as we reach the mark of perfect love in this present life, and continue to progress. Z'11-4750.

Stablish, strengthen, settle you. - We shall not be actually perfect until we attain the resurrection change. Z'11-4750.

5:11 To him be ... dominion - "Power" (Diag.) - The words "glory and" are omitted in the oldest MSS. (The Apostle specially makes reference to the power of God sufficient to carry out all the wonderful and benevolent features of his plan).

I PETER

- 5:12 By Silvanus - (Favourably mentioned: II Cor. 1:19; Acts 15:22,32, Silas is a contraction of Silvanus).
I have written briefly - (Silvanus acted as Peter's Amanuensis)
- 5:13 The church that is at Babylon - (The center of Peter's labours at the time he wrote this epistle).
So doth Marcus - Mark.
My son - (Peter had evidently brought John Mark into the family of God. - Acts 12:12,25; 13:5,13; 15:38; II Tim. 4:11).

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2 PETER

- 1:2 Grace & Peace be multiplied unto you - (Compare verse 5 - What we have to add.).
- 1:3 Life and godliness - Compare I Tim. 4:8.
Called us to glory and virtue - "Who hath called us by means of glory and virtue." (Diag.).
- 1:4 Whereby - "On account of which" (Diag.).
That by these - Precious promises. Z'10-4665.
- 1:5 And beside this - "And for this very thing" (Diag.).
Giving all diligence - In the cultivation of Christian character. We cannot do it all in a day, nor in a few weeks, but it must be a gradual, daily life-work, a process of addition - adding virtue to virtue and grace to grace, day by day and hour by hour. Z'11-4808.
Add - ("Superadd" Diag.) to your faith - Faith in God - in his plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all the rich promises built upon that sure foundation. So that, a "Thus saith the Lord" is the end of all controversy, the solution of all doubts and the restful assurance in every perplexity. Z'11-4808.
Virtue - "Fortitude" (Diag.) This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen; scrupulous honesty, justice and truth being the only standards.
 The Psalmist clearly defines it thus: - Psal. 15:2-5 - Such a one is a virtuous man, a man of fortified or strong character. Z'11-4808.
And to virtue ("fortitude") knowledge - Day by day endeavouring to gain a more thorough and complete knowledge of God, of the plan revealed in his Word, and of the special features now in operation; enabling us to co-operate with him in its execution; and of his will concerning us in the particular relationships and conditions in which we now stand - Irrespective of our own will and disposition in any matter. Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. Z'11-4808.
- 1:6 And to knowledge temperance - "Self-control" (Diag.) - In eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds. Self-control is one of the most important elements of good character. "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labours, pleasures, sorrows and hopes. Its cultivation therefore means a high order of character-development. Self-control accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temperal affairs, etc., "Let your moderation (temperance, self-control) be known unto all men." (Phil. 4:5). Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honour our profession. Z'11-4808-09.
And to temperance ("self-control") patience - Greek, "Cheerful endurance" under trial and discipline; keeping our feelings always under the control of enlightened reason; letting patience have her perfect

work in cultivating the character, however severely the plough and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case - submitting cheerfully under the mighty hand of God, in his work of preparation for our place in his kingdom soon to be established. Z'll-4809.

And to patience ("Cheerful endurance") godliness - "Piety" (Diag.). That devout, controlling reverence for God, which yields a hearty, cheerful, loving conformity to his will - fervency of spirit in serving the Lord. Z'97-2155.

- 1:7 And to godliness ("Piety") brotherly kindness - Phileo - "Love of the brethren" (R.V.) - Making allowance for the inherited weaknesses and circumstantial misfortunes of others; dealing patiently and helpfully so far as wisdom, with a view to a correction of these faults, may dictate; and even at the expense of self-interest, if necessary and prudent. Similarly accepting thankfully a brother's proffered aid; meekly bearing reproof, determined by the grace of God to overcome and prove a help rather than a hindrance to others even if it should cost our life to do it. Z'll-4809.

And to brotherly kindness ("Love of the brethren") charity - Agape - Love - The highest form of love - disinterested love; the love of God himself. John 3:16; Rom. 5:8.

This love which God exemplified is the kind he sets before us as the highest standard or "mark" toward which we must run if we would gain the prize: - a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, wills, hearts. This standard is expressed in the following scriptures: - Luke 10:27, Rom. 3:9; I Tim. 1:5.

Peter contrasts the two loves (phileo and agape) in I Peter 1:22. It is agape that is mistranslated "charity" in the Apostles great discourse on love in I Cor. 13 and 14:1. Z'01-2807.

(Agape - The love that operates toward others even when there is nothing in them to call it forth).

- 1:8 And abound - There is a particular force attaching to this word "abound." All of God's people, all begotten of the holy Spirit, are inspired by the Spirit of the Father, the spirit of love, the Spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this Spirit of the Lord abound in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts.

It is the abounding love, the all-pervading influence of our Lord in the lives and in all of life's affairs of those who would have the abundant entrance into the kingdom of Messiah as members of the bride class, that is required. Z'll-4929.

Neither barren - "Idle" (Diag.)

In the knowledge of our Lord Jesus Christ - John 17:3.

- 1:9 Is blind and cannot see afar off - "Being short-sighted" (Diag. lit.).

And hath forgotten that he was purged from his old sins - Heb. 2:1; Rom. 6:7,13,14,18,22.

- 1:10 Give diligence - Verse 5.

To make your calling - Nomination. Z'05-3586. - The invitation to enter the race course and to run for the prize of the high calling. F-186.

And election sure - The fixed character requirement for a place among the predestinated number of 144,000. Z'05-3586.

For if ye do these things - If you diligently cultivate this disposition. Z'll-4809.

2 PETER

Ye shall never fall - Your final selection to that position of glory, honour and immortality, to which you are called, shall be sure. Z'11-4809. The implication is that there would be some tendency to fall, some testings, and that this development of character would be necessary in order to stand these tests. Z'15-5677. 2 Peter 3:17; Eph. 6:10-13; Psalms 91:7.

- 1: Verses 10 and 11 - For comments on these verses See Vol. 6, S.S., pages 185-193.
- 1:11 For so an entrance shall be ministered - (This is the same Greek that is translated "Add" or "Superadd" in verse 5).
Unto you abundantly - "Richly" (Diag.).
Into the everlasting - "Age lasting" (Diag.).
Kingdom - The Millennial Kingdom - during which the elect (the "Seed of Abraham") shall bless all the families of the earth. F-193.
- 1:13 So long as I am in this tabernacle - Lit. "tent" (the temporary body of the new creature - II Cor. 6:15).
To stir you up by putting you in remembrance - Compare II Pet. 3:1.
- 1:14 Knowing that shortly I must put off this tabernacle - "Tent" - 2 Cor. 5:1,2.
Even as our Lord Jesus Christ hath showed me - (Perhaps by foreseeing the near fulfilment of our Lord's prophetic words - John 21:18,19; 13:36.)
- 1:15 After my decease - Departure" (Diag.).
- 1:16 When he made known - "In making known" (Diag.).
The power and coming - "presence" (Diag. Lit.).
But were eye-witnesses of his majesty - In the transfiguration scene Peter, James and John were given a vision, or picture, of the highly exalted Jesus in the coming Millennial Kingdom. Matt. 17:1-9. V-255.
- 1:17 For he received from God the Father honour and glory - "His face did shine as the sun, and his raiment was white as the light." Matt. 17:2. Compare Rev. 1:14,15; 2:18.
- 1:18 In the holy mount - The mount of transfiguration. B-20.
- 1:19 A more sure word of prophecy - Concerning the kingdom and its glory. Z'95-1761 - The revelations of the divine Word. Z'03-3162.
As unto a light ("A lamp" - Diag.) that shineth in a dark place - Lit. "A filthy place" - The dominion of the prince of darkness. Z'12-4988.
Until the day dawn - Until the darkness gives way and the Millennial day is here. Z'13-5339.
And the day-star - "The light-bringer" (Diag.) - Our Lord at His Second presence. Z'02-2979.
Arise in your hearts - It is the prospective waking, watching Bride who receives the light of the Morning Star. Rev. 22:16. Z'82-348.
- 1:20 Knowing this first - (As one of the first rules in the interpretation of prophecy).
That no scripture is of private interpretation - "Is of its own loosing." (Diag.) - "Comparing spiritual things with spiritual things" etc. - I Cor. 2:13.
- 2:1 Who privily - "Privately" (Diag.).
Damnable heresies - "Destructive heresies" (Diag.).
And bring - "Bringing" (Diag.).
Swift destruction - Heb. 10:26,27; 6:6.
- 2:2 And many - (Psa. 91:7) shall follow their pernicious ways - Their impure practices (Diag.).
The way of truth shall be evil spoken of - Compare Rom. 2:24; Isa. 52:5.

2 PETER

- 2:3 With feigned - "Deceitful" (Diag.).
Make merchandise of you - Compare Rev. 18:3,11,23.
- 2:4 The angels that sinned - Compare I Peter 3:19 and Gen. 6:1-4.
But cast them down to hell - To tartarus - that is, to our earth's atmosphere. Z'11-4879.
And delivered ("restrained") them into chains of darkness, to be reserved unto judgment - The "judgment of the great day." (Jude 6 and Comments) - Seeming to infer that in that day another trial will come to those angels. Z'11-4879. Compare I Peter 3:18-20; also I Cor. 6:3.

The "Chains of darkness" would seem to be a figurative statement signifying that these fallen angels are no longer permitted to materialize in the light and, generally, not able to materialize at all.

At the judgment of the great day we may expect the bonds restraining these spirits to be loosened. Then will come to them a great trial and testing, or judgment, in respect to their willingness to do according to the divine will. The trial time will prove each of these angels and manifest to which class each belongs.

Rev. 7:1-3 - (See Comments) seems to imply that these fallen angels will have wonderful power in this judgment-day, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil-doing, and that this will be the key, the secret, connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and will constitute the forerunner of the beginning of the new dispensation. Z'11-4880.

(N.B. - The Spiritist's claim that it is the spirits of dead human beings that materialize, is not supported by the Bible. "The dead know not anything" - are totally dead and must remain so until the resurrection. Z'11-4880.)

For further explanation of this verse See Vol. 6, S.S., pages 619-624.

- 2:5 And spared not the old world - The Kosmos - Order of things - That existed before the flood)
But saved Noah the eighth person - "But preserved Noah with seven others" (R.V.).
- 2:6 And turning the cities of Sodom and Gomorrha into ashes - (Whose principal sin seems to have been unbridled lust, fornication. Jude, as well as Gen. 6, shows that the sin of the angels that fell was of a similar nature). Jude 7.
An ensample - "Example" (Diag.).
- 2:7 And delivered just Lot - (Compared with his neighbours, Lot may properly be described as righteous. His course, however, compares very unfavourably with that of Abraham)
Vexed with the filthy conversation of the wicked - The wicked residents of Sodom and Gomorrha. Lot's disturbed condition of mind and subsequent experiences were a severe recompense for the selfish worldly choice of residence which he made. Gen.13:1-18. Z'01-2484.
- 2:9 Out of temptation - "Trial" (Diag.) - (Illustrated in the case of Lot. Gen. 19:15,16,18-21).
And to reserve the unjust unto the day of judgment to be punished - Mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next age. Z'11-4856.
- 2:11 Whereas angels - The "Ministering spirits".
Bring not railing accusations against them - (As Satan has done - Rev. 12:10).

2 PETER

- 2:12 But these - (Unfaithful teachers - v. 1-3,10).
Made to be taken and destroyed - "Some animals if captured can be tamed, others, always dangerous, can only be destroyed." (Weymouth note).
- 2:13 The reward of unrighteousness - The penalty for wilful sins - no measure of weakness or temptation offsetting, committed after we had clear knowledge of our position and our relationship to the Lord - would be death - Second death. F-167. Compare Heb. 6:4-9; 10:26-29.
In the day time - ((1) When the list of Truth is shining so brightly. 1 Thess. 5:5; (2) When the Millennial day has begun - 2 Pet. 1:19).
And blemishes - "Stains" (Diag.).
While they feast with you - Compare Jude 12.
- 2:14 Eyes full - (A mind inseparably linked with).
Of adultery - Illicit fellowship with the world, on the part of those who have betrothed themselves to be God's consecrated people; in other words, fellowship in spirit with those who have not the Spirit of the Lord, but the spirit of the world. Z'98-2300. James 4:4.
And that cannot cease from sin - "Unrestrained from sin" (Diag.).
Beguiling unstable souls - See Rom. 16:17,18. Diag. Lit.).
Cursed children - (Cursed with the second death - Comp. v.13).
- 2:15 Following - "Having followed" (Diag.).
The way of Balaam - Type of a class that teach error for profit. F-166.
- Some of these Balaams are in the ministry and for the sake of salary, and the maintenance of their positions, and the friendship of wealthy Balaks, are willing to preach doctrines which they do not believe, (respecting eternal torment, etc.), and in various ways to cast stumbling blocks before spiritual Israel. The Apostle mentions these Balaams as being specially represented by false teachers in the nominal church. See Jude 11; Rev. 2:14. Z'97-2204 - Num. 22:7; 31:16; Deut. 23:4. Compare Rev. 2:14.
- The son of Bosor - "Taking away." - The Greek form of writing Beor. Beor means "shepherd."
- Who loved the wages of unrighteousness - See Above.
- 2:17 These (false teachers) are wells without water - Compare John 4:14, Clouds "Mists" (R.V.); "Fogs" (Diag.)
That are carried about with a tempest - "A whirlwind" (Diag.).
 Compare Eph. 4:14.
To whom ("For whom" - Diag.) the mist of darkness has been reserved - The words "for ever" are omitted in the Oldest MSS. Compare Matt. 6:23.
- 2:18 Through much wantonness - "And through impure practices" - (See Diag)
Those that were clean escaped - ("Those who were just escaping" R.V.)
from them who live in error - (1) From "the corruption that is in the world." 2 Peter 1:4. Rom. 8:21. E-410.
 (2) (The creedal darkness of Churchianity).
- 2:19 Servants of corruption - Comp. Rom. 6:16-18,22.
- 2:20 Escaped the pollutions - "Defilements" (R.V.)
Through the knowledge of the Lord and Saviour Jesus Christ - Compare 2 Peter 1:8.
The latter end is worse with them than the beginning - The last state with them has become worse than the first" (Diag.) - Compare Matt. 12:45.
- 2:22 The dog is turned to his vomit again - Compare Isa. 28:8.
And the sow that was washed to her wallowing in the mire - To the ways of sin and the gratification of the flesh. Z'06-3892.

2 PETER

- 3:1 Stir up your pure minds - Heb. 2:1.
- 3:2 Words which were spoken before by the holy prophets - 2 Peter 1:21.
And the commandment of us the apostles - 1 Cor. 15:1,3.
- 3:4 The promise of his coming - Parousia - "presence". (Diag.)
- 3:5 Standing out of the water and in the water
"Out of water" (Fluid: Probably immense volumes of gases were emitted by the sun, which, as they became less hot, would liquify and then solidify).
"And by means of water" (The canopies breaking and precipitating themselves upon the earth one by one) "having been places together." (Diag. Lit.) - (The strata of the earth being formed by the breaking of the numerous canopies).
For Comments on the Genesis account of Creation, See Vol. 6, Chapter 1.
- 3:6 Whereby - "By which" (Diag.)
The world that then was - The first great epoch or dispensation. A-67.
Being overflowed with water - (Caused by the breaking of one of the last of the rings - See Vol. 6, S.S., Chapter I.)
Perished - Not the literal earth and literal heavens ceased there, but that dispensation or arrangement of things existing before the flood. A-319.
- 3: Verses 6,7,10-13 - For an explanation of these verses, see Vol. I, S.S., pages 318 and 319.
- 3:7 But the heavens (the ecclesiastical heavens) and the earth which are now ("This present evil world" - Gal. 1:4), by the same word (Of divine authority - Compare Gen. 1:3,6,9,11 etc.) are kept in store, reserved unto fire - This fire may be symbolic of the Lord's judgments, by which, when they are abroad in the earth, the inhabitants will learn righteousness. The Lord spoke of fire being already kindled in the Jewish nation. Trouble came upon them until their entire polity passed away - in the year A.D. 70. Isa. 26:9; Luke 12:49.
Present conditions will eventuate in a great time of trouble, in which the Capital element and the Labour element will each seek to burn the other up - and it will no doubt be a great conflagration. The whole structure will be involved in anarchy, which, however, will be only temporary, because of the establishment of Messiah's Kingdom.
We have no positive knowledge that this language is symbolic. Some scientists believe that there is a zone of electrical energy approaching the earth. Z'13-5317.
It may refer to social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of divine power in connection with the time of trouble; prior to the establishment of the kingdom, when "They shall not hurt nor destroy in all my holy mountain" - kingdom. Z'13-5317-18.
- 3:8 One day is with the Lord as a thousand years - Thus intimating that the entire work of the day of judgment (about which he has just spoken) will require one day's time - not a twenty-four hour day, but the "Day of Christ" - a thousand year day. Z'06-3889.
(See "The Day of Jehovah" Vol. I, S.S., page 138, par. 3 to page 144, par. 2.).
- 3:9 The Lord is not slack ("Slow" Diag.) ... as some men count slackness - "Slowness" (Diag.).
- 3:10 But (The time must come when the Lord can no longer keep his anger back Z'92-1402) The day of the Lord will come - Heko - will arrive.
(I)
In which the heavens - "The heavens (Which) do rule" - Dan. 4:26.
The present power of the air of which Satan is Chief, or prince.
A-319.

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(2)

The present religious institutions - ecclesiasticism. Z'16-5864. D-528. I Cor. 3:13.

Shall pass away with a great noise - Great commotion, great confusion. Z'13-5349.

And the elements - The various parties and sects composing it, split and torn by discordant views. Z'03-3215 - "And the heavenly bodies" (R.V. Marg.).

Shall melt with fervent heat - "Burning intensely shall be dissolved." (Diag.).

And the earth also - Human society as now organized under Satan's control. A-69 - The social structure, the social order of things. Z'16-5864. D-528.

And the works that are therein - Pride, rank, aristocracy, royalty. A-319. - In a figurative, not literal sense. Z'13-5363. See Eccles. 1:4; Isa. 45:18.

Shall be burned up - Destroyed in the strife and friction caused by increasing knowledge combined with selfishness. Z'03-3215.

In the oldest MSS. This last clause reads: - "The earth and the works that are therein shall be discovered."

This great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation. (Dan. 12:1). In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. Psalms 46. This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion, when the masses become fully aroused. In another figure, it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens;" in still another picture it is a great "fire" (Isa. 66:15; Jer. 4:13; 23:19,20; 30:23,24; I Kings 19:11,12; Rev. 7:1-3; Dan. 7:2; Zeph. 3:8 etc.). The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger.

The literal burning up of the earth is not indicated. We are to remember that the second coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these symbols denoting trouble in harmony with this Scriptural declaration.

The Bible tells us that the great trouble is designed merely to sweep away these out-grown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the Kingdom of Messiah for the world's blessing.

God's dealings with the world in this time will be the work of a skillful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord intimates that during this time of trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zeph. 2:2,3). Z'16-5863-64.

Shall be dissolved - In Armageddon. Z'15-5735.

3:11 What manner of persons ought ye to be in all holy conversation ("Conduct" Diag.) and godliness ("Piety" Diag.) Surely the knowledge of these things, of the transitoriness, the trifling value of the most alluring of earth's gifts, should cause us to turn from them and to set our affections and hopes upon the heavenly things, which are infinite in value and which shall never pass away. Z'15-5735. Luke 21:28,31.

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- 3:12 Wherein - "On account of which" (Diag.).
The heavens shall be dissolved - This melting down will begin in the overthrow of the religious institutions. Z'15-5735. See v.10.
And the elements - Of which they are composed - D-552 - "The heavenly bodies" (R.V. Marg.) - (Fallen stars - Matt. 24:29).
Papacy, assuming ecclesiastical lordship of earth, has placed or "ordained" various stars, lights, "authorities," "theologians," in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. D-593.
In our Lord's great prophecy (Matt. 24) the false stars, the worldly-wise, man-ordained lights of the present heavens are represented as making a great display in coming down to earthly conditions; - abandoning their once somewhat spiritual eminence, and in their teachings coming down to the level of earthly moralists and philosophers - to the Christian-citizenship-politics level. D-595.
- 3:14 Without spot - "unspotted from the world".
- 3:15 And account that the long-suffering of our Lord is salvation - These words should be of special comfort and cheer to us now, in this brief waiting time since the close of the Gentile Times.
How glad of this little extended time some of the Lord's dear ones are, who have come into the knowledge of present truth and consecrated themselves to God since October 1914! And how glad are many of Christ's followers who have longer known of these precious truths, that the Lord has mercifully granted them a little further time to make their calling and election sure. Z'16-5864.
Even as our beloved Brother Paul - (Beloved, in spite of Paul's rebuke to Peter - Gal. 2:11-15)
Hath written unto you - (An intimation of the Pauline authorship of the Book of Hebrews).
- 3:16 Unto their own destruction - Compare Rev.11:5,6; Hos.4:6.
- 3:17 With the error - "Deceit" (Diag).
Of the wicked - 2 Cor. 11:3.
- 3:18 In the knowledge of our Lord and Saviour Jesus Christ - Col.2:3.

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- 1:1 That which ... our hands have handled - "And our hands felt"(Diag.)
- 1:4 These things write we unto you, that your joy may be full - Thus the Apostle John clearly states his object in writing this Epistle. It is a noteworthy fact that the vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (I Cor. 3:1,2; Heb. 5:12-14). Of course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop. Z'16-5938.
- 1:5 God is light - The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as light, and sin and every evil as so much of opposing darkness. God himself thus considered would be the very perfection of Light. Z'16-5938.
- 1:6 In him is no darkness at all - No sin, no imperfection. Z'16-5938.
- 1:6 If we say that we have fellowship with him, and walk in darkness, we lie - With the thought of verse five before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light." Z'16-5938.
- 1:7 And do not the truth - "And perform not the truth" (Diag.).
- 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another - With others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. (Compare Matt. 7:21; 12:48-50). -
- As to who these brethren are.
- We are, therefore, to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will, to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. The bond is the one faith and one baptism into the one Lord. Z'16-5938.
- And the blood of Jesus - (Omit "Christ" - Not in the oldest MSS) ...
- Cleanse us from all sin - Keeps us clean from sin, if we continually make application for forgiveness to the great High Priest, through the merit of the precious blood. Z'16-5938.

While this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of sin. Although under our grace covenant arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done, nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may properly be

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termed sins; for "sin is a transgression of the Law," however unintentional it may be. Z'16-5938.

- 1:8 (N.B. Further on in this Epistle (Chapter 3:6), the Apostle uses the word "sin" in a different sense). Z'16-5938.
If we say that we have no sin, we deceive ourselves - Only as we confess our sins can they be forgiven. - verse 8. Consequently, those who deny that they have any sins, faults, imperfections, have a great load of them uncanceled, unforgiven; and because of this they would be accounted unworthy to be taken further along the path of light, under the lead of the holy Spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, revealed in his Word as meat in due season for the household of faith. Z'16-5939.

- This statement is in perfect harmony with I John 3:9, which applies only to the new creature. Z'14-5440.
1:9 If we (The justified and sanctified in Christ Jesus - Z'16-5938) confess our sins - See v.8.

Our daily trespasses are to be acknowledged to the Lord, and forgiveness sought and obtained. Thus we pray daily, "Forgive us our trespasses as we forgive those who trespass against us." Z'14-5440.

He is faithful and just to forgive us our sins - Because he has promised to do so. Reasoning upon the same subject, St. Paul urges, "Let us come with courage to the throne of heavenly grace that we may obtain mercy and find grace to help in time of need." Heb. 4:16. Z'11-4932. Psa. 130:4.

If these trespasses are merely weaknesses of the flesh, or of ignorance or stupidity, they are sins which will be fully forgiven of the Lord on application.

For partially wilful sins, there will be stripes, or punishments. Only if transgression should come to the degree of full, wilful sins, would it be a sin unto death. This would mean that the new creature had ceased to be. Z'14-5440.

And to cleanse us from all unrighteousness - Except sin against the holy Spirit. (Matt. 12:31,32). Z'12-5105.

The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars:-

(1) It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the grace covenant - the covenant of sacrifice. (Psa. 50:5).

(2) This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence, we have the very wrong views and teachings of so called "perfectionists" who claim, not merely that they are reckoned perfect now, but that they are actually perfect in all their thoughts, words and deeds - deceiving themselves and laying themselves liable to many grievous errors, as the Apostle declares. Z'16-5938.

- 2:1 My little children - According to the original, "My darlings." (See

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Strong's Concordance). A little child is always considered a darling.

According to history the Apostle John at the time of writing this Epistle was quite an aged man. He was the last of the Apostles to die, according to tradition. In his ripe age he had naturally a tender, fatherly feeling toward all the church; he had become very mellow in character through his experiences.

St. John was especially spoken of us "the disciple whom Jesus loved;" - this is the Apostle's own testimony. He seemed to be of a peculiarly loving disposition, combined with great force of character. And now, as his pilgrimage neared its close, his heart went out in loving solicitude towards God's little children. Z'14-5491. These things write I unto you that ye sin not - Not to cultivate in us the thought that we may sin with impunity, may be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favour and willingness to forgive, are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not" - that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength to fight a good fight against sin. Z'16-5939. And if any man (in Christ) sin, we have an Advocate with the Father, Jesus Christ the righteous. - To whom we may go is, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonouring to the Lord. Z'11-4805.

We have this standing with the Father through the imputed merit of Jesus. Jesus does not advocate for others than the people of God, God's dealings with the world will be quite different. Z'14-5491.

2:2 And he is the propitiation ... also for the sins of the whole world Just so surely as this is true, so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial Age has been promised and is being prepared; and it is concerning that age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto me." It is by virtue of his having been lifted up as the Propitiation, the Sin-Offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey him; while "whosoever will not obey that prophet will be cut off from among the people" - in the second death. Acts 3:23. Z'16-5939.

2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. - And the intimation is that quite a good number may claim an intimate knowledge of God falsely.

It is very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him. He then gives us a test by which we may judge accordingly whether or not we are new creatures in the Lord and have the love of God developed in us to any extent. verse 5. Z'16-5939.

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2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him - Here we have a text by which to determine our development as a new creature. Only those who have received the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. Z'11-4897. 2 Tim. 3:12.

The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the spirit of God, the effect will be to cause us to will and to do his good pleasure - to the extent of ability. This ability should be continually on the increase, year by year. Z'16-5939.

2:6 Abideth in him - To abide in Christ implies that one has first come into him. This gives us the thought of a body. (1 Cor. 12:12-28; Rom. 12:5; Eph. 1:22,23; 5:30).

During the Gospel Age an invitation has been given to certain ones to be of this body of Christ. There is only one door by which these may come into the body. It is the door of sacrifice, baptism into Christ's death. We are accepted only by giving up our own will, and taking instead the will of God. We pledge ourselves to walk in Jesus' steps, to become his followers, his disciples. We are buried with him and rise to walk in newness of life. Romans 6:4. Z'14-5446.

Ought ... to walk, even as he walked - As New Creatures. We "are not in the flesh, but in the spirit." God does not look upon our imperfect flesh. The Apostle is speaking of that walk that the Master had after his consecration. It was a walk not according to the flesh, not according to the desires of the flesh, but according to the Spirit. Z'14-5447.

He lived daily in harmony with the will of the heavenly Father. He was fully submissive to the Father's will. And this meant sacrifice unto death - the cruel death of the cross.

Whoever has our Lord's Spirit, and is controlled by the same will, is a member of the body of Christ, and will seek to walk after this fashion, to do the will of God in all things. This will mean a walk of holiness, of full devotion to God, and of opposition to sin. Whoever walks as Jesus walked is in harmony with the divine Word and will. We are not to trust to our impressions, our own conceptions of what is right and advantageous, as many others do; but the Word of the Lord is to abide in us, to govern our lives. Z'14-5446.

We are to walk as our Lord walked, in our general deportment. We are to love everything that is good and to avoid everything that is evil. We are to walk as nearly as possible in the footsteps of our Lord and Exemplar. We cannot, in an imperfect body, walk up to the perfection of Jesus, who was perfect in his flesh as well as in his spirit. But we are to walk as he walked - in the same path, in the same direction, toward the same glorious goal toward which he walked. And so doing, faithful day by day, we shall by his grace attain the same exceeding great reward. Z'14-5447.

2:8 Because the darkness is past - "Is passing" (Diag.).

2:12 For his name's sake - "Through his name" (Diag.).

2:15 Love not the world - Greek, *Kosmos* - signifying arrangement - the present order of things; which is entirely out of harmony with God's will, or purpose, for the world is ruled by selfishness. Z'12-5138. If any man love the world, the love of the Father is not in him - Has not gotten full control of his heart. This would mean that

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ultimately - unless he should gain a victory over his selfish disposition - he would not be accepted as a son. Z'12-5139.

2:16 The lust of - "The desires of" (Diag.).

2:17 And the lust thereof - "And its desires" (Diag.).

2:20 Ye have an unction ("an anointing" - Diag.) from the Holy One, and ye know all things - "You all know it." (Diag.). It manifests itself to us as it would not to the world. We know that we have the mind of Christ - the opposite of selfishness. Z'11-4841.

In proportion as we have the holy Spirit, in that proportion we are faithful members of his body, and have the anointing in us. See v.27. Z'11-4841.

2: Verses 20 and 27 - For an explanation of these verses, See Vol. 5, S.S., pages 280-287 and Vol. 6, S.S., pages 259-262.

2:22 He is antichrist, that denieth the Father and the Son - (Strictly speaking Trinitarians do this; denying the true relationship which exists between the Father and the Son. Father means "Lifegiver;" Son, "One who receives life.").

2:25 This is the promise which he hath promised - Referring particularly to the message brought by our Lord Jesus: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3). When Jesus came he threw light upon the entire subject of God's plan for human salvation from sin and death. Z'15-5608.

God has provided a trial day, a judgment day, for the world, later, to demonstrate who are worthy to attain everlasting life. Z'15-5608.

Us - The promise is now to the church, and to no others. Z'15-5608.

Even eternal life - Those who now come into Christ are an especially privileged class. These, the "us" class, includes not only the antitypical Priests, but also the antitypical Levites. But while both classes will have eternal life, everlasting life, "the crown of life" (immortality) is only for those who will prove themselves to be "more than conquerors." This class are promised joint-heirship with him, the privilege of sitting with him in his throne. Rev. 3:21. Z'15-5608.

From the standpoint of Christian thought in general, the words of our text would be practically meaningless; for the great majority of people believe that everlasting conditions are forced upon all humanity from the moment of birth, and that all must live forever somewhere. This erroneous conclusion is based upon the assumption that every human being possesses everlasting life and cannot possibly rid himself of it, even if he tried. We are born, they declare, with a deathless nature, and whoever comes into being must continue to live somewhere to all eternity.

The Scriptures, however, teach to the contrary. They declare that no one can have life except as God gives it to him. I John 5:12; John 3:36.

When Jesus came, he brought the words of eternal life, everlasting life - 2 Tim. 1:10. Z'15-5608.

2:27 The anointing which ye have received of him abideth in you - The great antitypical Priest was anointed at Jordan. There our Lord Jesus, the Head of the Christ company, received the holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the church. As in the type the oil poured upon the head of the high priest flowed down to the very skirts of his garments, so the holy Spirit has come down from the Head of the church even to the last members of the anointed body of Christ. Psalms 133:1-3.

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We receive this anointing from the Father through our Lord Jesus Christ. All things are of the Father and all things are by the Son (I Cor. 8:6). The Father bestowed the holy Spirit upon the Son and authorized him to bestow it upon his body. This granting of the holy Spirit was designed to be an anointing for the whole body; for the Father recognized the body when he recognized the Head. Z'14-5549.

The anointing of the Spirit is not altogether the same as the begetting of the Spirit. The anointing relates merely to the recognition as a member of a class called to a special work in the Messianic Kingdom. When we become related to God through Christ we become members of the anointed company.

But while the anointing is represented of the whole church collectively, the begetting of the holy Spirit is an individual matter. Z'14-5550.

Ye need not that any man teach you - This fact, for you have the evidence of it, the proof of it in your own hearts and experiences. Z'13-5228.

For further comments on this verse See Vol. 6, S.S., pages 259-262.

2:29 Everyone that doeth righteousness - "Everyone practising righteousness." Diag.

3:2 Beloved, now are we the sons (In embryo) of God, - Not until Christ's sacrifice had opened the way for the cancellation of sin and death could any be received to divine sonship: And the only ones who have any right to call God "Our Father." Z'13-5219.

Our standing even now as sons is tentative. If we abide in God's love, we shall abide as his sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's book of life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the body of the Anointed. Thus the actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the glorious resurrection change. Z'13-5317.

3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. - "Everyone who practices sin, also practices iniquity ("lawlessness" R.V.); and sin is iniquity." (Diag.) - "Lawlessness" (R.V.)

3:6 Whosoever abideth in him sinneth not - In this, and in the eighth and ninth verses, the Apostle uses the word "sin" in a different sense from that of I John 1:9. In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin - not merely shortcomings and faults due largely or wholly to the imperfections of the flesh, inherited from our ancestors. Z'16-5938.

3:8 He that committeth sin - See comments verse 6.

3:9 Whosoever is born ("begotten R.V. and Diag.) of God doth not commit sin - Does not practice sin. (See Diag.)

That which is begotten of God is the New Creature - the holy will, the new soul. Z'14-5491.

As in human nature there is an earthly begetting and an earthly birth, so, the Scriptures inform us, the Lord purposes during this Gospel Age to develop creatures of a new nature. These are spoken of as first begotten of the holy Spirit, at the time of their consecration, and subsequently developed and ultimately "born from the dead" as "members of the body of Christ" - sharers "in his resurrection," - "the first resurrection," the chief resurrection. Z'10-4614.

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No one, the Apostle assures us, who has been begotten of the Spirit of the Lord, the Spirit of holiness and truth, could have any sympathy with sin so as to wilfully, knowingly and intentionally, engage therein.

Let us notice, that there is a way in which sins may come upon us without being at the time a wilful sin, but which might later become wilful sin. For instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we should come to a clear knowledge of the truth respecting the subject and fail to repent of it to the Lord and to undo so far as is in our power the wrong toward our fellow creatures. To consent to sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus endorse the sin intelligently, would appear to make of it a wilful sin. Z'16-5938.

For his seed remaineth in him - The holy seed of the truth, the Spirit of truth with which he was begotten. Z'11-4810.

And he cannot sin - Cannot agree to sin, because out of harmony with it. If this new will, this new mind, should ever knowingly, intentionally, approve of sin and connive at sin, this would prove that the Spirit of the Lord, the new mind, is gone, has died. Z'10-4615. Jude 12.

Because he is born ("begotten" - R.V. and Diag.) of God.

- 3:10 Whosoever doeth not righteousness is not of God, neither he that loveth not his brother - With this view of the matter (v.9), the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth toward each other, or toward any. The essence of this thought is found in our Lord's command - See Matt. 5:23,24 - (also comments.) Z'16-5938.

- 3:13 Marvel not my brethren, if the world hate you - "Ye know that it hated me before it hated you." (John 15:18). Here the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences, we see that he was hated chiefly by the most prominent, the most influential amongst the people. The Scribes specially hated him, but the Pharisees, the Chief Priests, and the Sadducees also hated him.

When the truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostle went from one place to another it was said of them, "These that have turned the world upside down have come hither also." Acts 17:6.

Similarly, all down through this Gospel Age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light; but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. John 3:20; 2 Tim. 3:12. Z'11-4813.

- 3:14 We know that we have passed from death unto life, because we love the brethren - The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them. Z'12-4995.

It might at first seem strange that there would be any friction between these favoured children of God. One would suppose that their hearts would be so filled with the holy Spirit that there would be no room for the weeds of hatred, envy, strife, jealousy, and that these would be crowded out by the fruits of the Spirit.

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One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten new creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the truth. In the nominal church religion is more a matter of form. But with those more enlightened there is a greater activity of mind, of thought.

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character. There are some people whose characters are like putty; there are others in whom you can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character.

If we put a number of balls of putty, a number of rubber balls and number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time, the Lord will deal with all classes - the people who are of the putty kind and the people who are of the rubber ball kind. But we know that the truth is appealing now only to the jewel class, the diamond class.

When learning that there is danger of stumbling each other, wounding each other, the knowledge should give us wisdom. We should be appreciative of the fact that these brethren have real characters, and that they are not of the putty kind. Even their differences show character. We should try to appreciate the fact and so to exercise ourselves as not to irritate them. We are to counsel them, and to remember that they, as new creatures, are just as desirous of pleasing the Lord as we are. We must, therefore, have patience with each other. Z'12-4995.

It is proper that we should note the source of the difficulty, the causes of friction, and thus be enabled to ward off the danger and to be peacemakers amongst the brethren. "Ye that are strong ought to bear the infirmities of the weak." Rom. 15:1. Z'12-4995.

The more the Lord's jewels come together, the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction. Z'12-4995.

Let us continually remember that love for the brethren is a sure indication that we love as new creatures. And love for the brethren means that we will do them no injury, that we will speak no evil respecting them unless of absolute necessity; and finally that we will not even surmise evil in respect to their words and deeds. Rom. 13:10; I John 4:16; I Cor. 13:3. Z'13-5348. Compare I Peter 3:8.

3:16 Hereby perceive we the love of God - Omit "of God." "Hereby know we love" (R.V.); "By this we have known love" (Diag.). We ought to lay down our lives for the brethren - In serving them. Thus Paul writes, "I fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Col. 1:24. Z'09-4492.

Whatever we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him. Hence, as it would be our duty and

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our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his; that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren but according to the spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents and means in the service of the spiritual interests of the Lord's people.

Some of these brethren, true believers in the Lord, truly consecrated to him, are yet in Babylon - in bondage, in darkness. These especially need that we should devote some of our time or influence, or means for their aid, for their deliverance. Z'07-3932-33.

3:19 Shall assure our hearts before him - "In his presence." (Diag.).
3:20 If our heart condemn us, God is greater than our heart, and knoweth all things - We may be sure that if our course as new creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile, of approval continually, he must seek to have a conscience void of offence toward God and men. "Having our hearts sprinkled from an evil conscience" - or, a consciousness of evil." Heb. 10:22. Z'14-5425.

3:21 If our heart condemn us not, then we have confidence toward God - In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into his family. Have we made a full consecration of ourselves to do the divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I know God's will, and to what extent am I seeking to do it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) If we find that we have not this witness of the Spirit, if we have no persecution, then we have not been letting our light shine out.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busyboding in other men's matters, but that we are suffering for the truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do his will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as his faithful people. Z'13-5227.

4:2 Every spirit - Doctrine, teaching. E-295.
That confesseth that Jesus Christ is come - "To have come" (Diag.) Came, had a prehuman existence. These words are in the past tense, the same as the expression in verse one, "are gone out;" See Godwin's Greek Grammer, para. 1288, 1588. E-295. I John 4:14.

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In the flesh - "In flesh" (Diag. Lit). That the "Word (Logos) was made flesh. - John 1:14. That he became "the man Christ Jesus. Is of God - Is tending in the right direction. E-296.

This was, and still is, a sure test - the ransom test, stated in one of its forms. E-296.

4: Verses 2 and 3 - For further explanation of these verses, See Vol. 5, S.S., pages 295-299.

4:3 Every spirit - Doctrine, teaching. E-295.

That confesseth not that Jesus Christ is come in the flesh - ("In flesh" - Diag.) - As the corresponding price for man. E-299.

Is not my God - Is seriously wrong, not of God, however much good may be blended with it. E-296.

This is that spirit of antichrist - Anti (against) Christ.

Even now already is it in the world - Very early the adversary began attacks on the true faith set forth by the Lord and the apostles from two standpoints, both of which denied that he came in the flesh.

(1) The heathen philosophies (against which the Apostle Paul also warned - I Tim. 6:20,21) that denied our Lord's prehuman existence;

(2) That he was not a man at all, that he was the very God, the Father. E-297.

4:7 Beloved, let us love one another - "Love as brethren" - I Peter 3:8. Compare I John 3:14,15.

Everyone that loveth is born of God - "Is begotten of God" (R.V. and Diag.).

4:8 God is love - Is the personification of love. Love is the great principle which represents most fully the divine character. Z'12-5124.

4:11 We ought also to love one another - Compare I Peter 3:8.

4:12 If we love one another God dwelleth in us - By his spirit. Z'13-5348.

There is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them - A God-like love which marks them as of his Spirit, having been begotten to his disposition.

As we learn to love one another, the love of God is perfected in us, the true benevolent love which the Lord commands. The Lord said that we should love one another as he has loved us (John 15:12) i.e. to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. Z'11-4849.

He who does not find his heart in harmony with this law of the new creation - love, mercy, kindness, gentleness, goodness - lacks the evidence or proof, that he is in any sense accepted of God as a joint-heir with Christ. Z'11-4850.

And his love is perfected in us - No one can be of the "elect" class unless this love be perfected in him - perfect in intention. Z'11-4850.

4:15 Whosoever shall confess that Jesus is the Son of God - The very words "Father" and "Son" imply a difference, and contradict the thoughts of the Trinity and oneness of person, because the word

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"father" signifies lifegiver, while the word "son" signifies the one who has received life from another. I Cor. 8:6. E-60.

4:16 Dwelleth in God and God in him - Compare v.12.

4:18 There is no fear in love; but perfect love casteth out fear -

There is a proper fear, of reverence and disinclination to offend our heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan, or the fallen angels, or of men and what they might do to us. Perfect love cannot be attained without knowledge, faith, courage and overcoming. Z'09-4379.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18) Evidently these are unregenerate. Z'11-4841.

4:20 And hateth his brother - Compare I John 4:15.

How can he love God whom he hath not seen? - "Is not able to love God whom he has not seen." (Diag.).

4:21 Loves his brother also - Compare I John 3:14; I Peter 3:18.

5:1 Whosoever believeth that Jesus is the Christ is born of God - "Has been begotten by God" (Diag.).

The Apostle, in these words, is not attempting to give the complete philosophy of salvation, that being given in other parts of his own testimony, and that of the other apostles. He is discussing the condition of a believer who has not only been justified through faith, but who, continuing to be a believer, is acting upon that faith and the Lord's call which comes to the justified, and who, in harmony with that justification and call, has presented himself a living sacrifice to the Lord, and has been begotten of the holy Spirit. He is still a believer, must always continue to be a believer, must always continue to maintain his faith, which is the foundation of his reckoned new nature in Christ.

Although the Apostle does not here particularize the three steps of (1) Knowledge (2) faith and (3) consecration, he nevertheless implies them, as will be noticed from the context: verses 3 & 4 tells us that the class the Apostle refers to are overcomers of the world, that they seek to keep God's commandments, and do so willingly, not feeling them "grievous." Thus we see that he is speaking only of the consecrated class. Z'00-2629-30.

Loveth him that begat - He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. Z'07-4052. John 13:35.

5:2 And keep his commandments - "Practise his commandments" (Diag.).

5:4 For whatsoever is born of God overcometh the world - "Because all that has been begotten by God overcomes the world" (Diag.). Overcomes the spirit of the world, and is separate, sanctified to God, for service here and hereafter. Z'13-5245.

This is the victory that overcometh the world, even our faith. - That is, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to come off conquerors and "more than conquerors" through him that loved us and gave himself for us. Rom. 8:37. Z'11-4904.

5:5 Believeth that Jesus is the Son of God - Compare I John 4:15.

5:6 This is he that came (to be the Redeemer of mankind. Z'92-1411) by water - By baptism into water, the symbol of his full consecration unto death. Z'92-1411.

And blood - The actual fulfilling of his consecration vow, even unto death, the shedding of his blood. Z'92-1411.

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Not by water only - Not by consecration only. Z'92-1411.
But by water and blood - Both the typical and the literal baptism into death. Z'92-1411.

And it is the Spirit that beareth witness, because the Spirit is truth. - The Spirit of God bore witness after the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17). And again, after his baptism into death, the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly exalting him to the right hand of power. Z'92-1411.

5:7 For there are three that bear record - That Jesus is the Son of God. Z'92-1411.

5:8 The Spirit, and the water, and the blood - (See verse six).

All the succeeding words of verse seven (after "there are three that bear record" and the first nine words of verse eight, are spurious; they are not in any MS. of earlier date than the 7th century and not in the Revised Version; 112 of the oldest MSS. do not give them; King James' translators had only 8 MSS., none antedating the 10th century, whereas we now have 700, two of which date from 350 A.D. E-56.

The word "trinity" is not found in the Bible. This, the only text in the Bible which seems in any way to suggest a trinity is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. This passage is pronounced an interpolation by such eminent authorities as Sir Isaac Newton, Benson, Adam Clarke, Horne, Griesbach, Tischendorf and Alford. Z'15-5748.

For further comments on these two verses, See Vol. 5, S.S., pages 54-58.

5:10 He that believeth on the Son of God - "Into the Son of God" Hath the witness - "Testimony" (Diag.).

The record that God gave - "The testimony which God has testified" (Diag.).

5:11 This is the record - "The testimony" (Diag.).

5:12 He that hath the Son hath life - The believer referred to is he who believes with the heart - not merely one with an intellectual appreciation of the fact that Christ is the Son of God: "With the heart man believeth unto righteousness." It means one who has come into relationship to the Son of God, to acknowledge him as his Leader, the Head over the body! "He that hath the Son hath life." At the present time such a one has this life imputed to him; but he does not, of course, possess it in its full sense. He has merely the begetting to the new nature and the promise that, if faithful, he shall have part in the first resurrection. Rev. 20:6. In this resurrection change, which will come in a moment, in the twinkling of an eye, such will, in the fullest sense, have life. Z'11-4840.
He that hath not the Son of God hath not life - Are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. All mankind were born under this sentence. So the Apostle says that we "have escaped the corruption which is upon the world. 2 Pet.1:4.

There is a difference, however, between this age and the next. Before the world shall be put on trial it will have a Mediator provided, composed of Christ, the Head, and the church his body. This Mediator will stand between divine justice and the masses of mankind. The first act of the Mediator will be put into operation the New Covenant. Jer. 31:31. This New Covenant will be open to all

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mankind as they come to realize their need, the supplying of which can be accomplished only through the Mediator. Isa. 2:3; Mic. 4:2. Z'11-4840.

5:14 According to his will - James 4:3.

5:16 If any man see his brother - A fellow member of the body of Christ. Z'10-4625.

Sin a sin which is not unto death - Being overtaken in a fault, and getting into difficulty which may lead to coldness and estrangement from the Lord. Z'10-4625.

He shall ask - Pray for such a one and do all in his power for his assistance - as a member of the human body will go to the assistance and relief of any other suffering member, and to restore it. Z'10-4625.

The divine intention in suggesting that we should pray for one in this attitude, might be that it would aid in developing our sympathy for the various members of the body and thus help us to scrutinize ourselves that we might become more sympathetic towards one another and have the greater care for one another's interests. Z'10-4625.

And he shall give him life for them that sin not unto death - In what sense or to what degree the Lord permits us to be advocates one for another is not clear; but our advocacy of each other would seemingly be offered more particularly to the Head of the body than to the Father. But even if it be supposed that our advocacy of the case of a brother would be heard by the Father directly, it would still not seem to be due in any sense to worthiness on our part, but because of our standing in the body of Christ, God has arranged a method by which he is pleased to exercise an interest in the various members of the Body in harmony with prayer for such members.

In the absence of any other member to pray for a disaffected brother, the Lord himself, who is the Head of the Body, would find some means of advocating his interests. Z'10-4625.

There is a sin unto death (The second death - utter, hopeless destruction, from which there will be no resurrection. Z'11-4830.

I do not say that he shall pray for it - "That you should agonize for these." We are to understand that this sin unto death is something that is very specific. It is a matter of wilfulness, and is a turning again to the beggarly elements of the world from which we once escaped. Z'10-4626.

Two classes are described as being "twice dead, plucked up by the roots (Jude 12):

(1) A class which, after having received the holy things of God as new creatures, turn back to the world, to its aims, its pleasures, its desires, its ambitions, its sins. Gal. 4:9. These, completely repudiating the covenant of sacrifice, are in a hopeless condition as respects the future life.

(2) Another class who go into the second death are pointed out as guilty of doctrinal deflection - the renouncing of the Redeemer, the loss of appreciation of the merit of his sacrifice and of the opportunities which that sacrifice secured to us in the way of sacrificing. Z'11-4872.

As there was a particular moment in which the Lord accepted us and we were begotten of the holy Spirit, so, likewise, in the event of the second death, there must be a particular moment at which that would take place. Similarly, as we learn of the Lord's will we come gradually to the point of presenting our bodies living sacrifices. As this was a gradual work, so we should suppose that the retrogression, departure from the Lord, would be gradual - a process of retrogression. Z'11-4830.

Once we were inclined to believe that the final results of God's great plan of salvation would show the vast majority of his creatures saved and granted eternal life through faith in Christ and obedience of heart. However, as our view of the divine requirement becomes more clear, our expectations are considerably modified. From our present viewpoint it will not surprise us if the number going into the second death will be a considerable one.

This does not mean that our clearer sight shows the love of God to be less than we had at first supposed, now that the provision made will come short and fail to grant a full opportunity of eternal life to every creature. It does mean that daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane.

The fact is that God leaves the human will entirely free. God's provision is that with the close of the Millennial Age there shall be no more crying, no more sighing, no more dying; because there shall be no more sin; because all the former things of sin have passed away. Putting these items together, we perceive that the tests to prove who are worthy and who are unworthy of life eternal must be very crucial. None must to beyond the Millennial Age whose heart is not perfect; for is any others should be admitted, it would mean a perpetual danger of recurrence of sin in some form, a menace to the perfect bliss of that blessed state. Z'09-4400.

5:17 There is a sin not unto death - A trespass - a sin committed without intention; not done wilfully. These violations of God's law which are wholly the result of our unavoidable weaknesses, are not culpable sins. Z'15-5750.

5:18 Whosoever is born ("begotten" - Diag.) of God sinneth not - Compare I John 3:9.

Keepeth himself - Is constantly on guard, watching himself, just as a watchman guards the castle or the city or the house. He watches all the doors, all the avenues of access. Z'15-5742. "Watch and pray that ye enter not into temptation."

That wicked one toucheth him not - This text is not a guarantee of eternal salvation to those begotten of the holy Spirit. It is not a guarantee of their salvation from trials, temptations, difficulties, etc., as some have seemed to suppose. It does signify, however, a divine supervision. Z'08-4252.

Trials, besetments, may serve to test, may be permitted of God to work out for them, if properly exercised thereby, "a far more exceeding and eternal weight of glory;" but the adversary can do them no harm, because they belong to God, and he is pledged to defend in the highest sense the best interests of all those who have given their hearts to him in full consecration. Z'10-4660.

5:21 Keep yourselves from idols - This matter of making images, and allowing them to divert and absorb our worship of God is one of the greatest trials and tests which come to spiritual Israelites. The "golden calf" which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. The love of money and of the things which money can procure leads to idolatry, and thereby breaks their covenant with the Lord. Others worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declared this, saying, "He that loves father, or mother, or children, or self, or any other creature more than me is not worthy of me."

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Still another idol is to be noted - the idol of sectarianism. St. Paul warned against this idol - I Cor. 1:12; 3:4; also creed idols. Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. Jesus spoke of this, saying, "Ye do make void the Word of God through your traditions." Z'13-5298.

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1. Unto the elect lady - Or, "To the chosen Cyria" (Diag.).
3. Grace - "Favour" (Diag.).
5. I beseech thee, lady - "I entreat thee Cyria" (Diag.).
7. This is a deceiver and an antichrist - "The deceiver and the antichrist" (R.V. and Diag.). I John 2:18. Compare I John 4:3.
For comments on this verse see Vol. 5, S.S., pages 295-299.
8. That we lose not - "That ye lose not" (R.V. & Diag.).
That we ("ye") receive a full reward - Gained only by the "more than conquerors," and not granted to those who are "saved so as by fire" (I Cor. 3:15) - the great company class - delivered over to Satan for the destruction of the flesh. (I Cor. 5:5). Z'07-4078-79.
10. Bring not this doctrine - Confessing Christ to have come into the world, in the flesh, to redeem our race, etc. Z'02-3035.
Receive him not into your house - Thus showing our disfellowship with the false doctrines held and taught by them; a proper protection, so that our influence shall not be in any manner or degree used to uphold his denial of the fundamentals of the Gospel. Z'02-3035.
This does not mean that we are to disfellowship a brother merely because of some differences of view on non-essential questions. Z'02-3034.
13. Thy elect sister - "Thy chosen sister" (Diag.).

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5. Faithfully ... doest to the brethren, and to strangers - This verse reads in the Diaglott:- Beloved! thou doest faithfully what thou performest for the brethren, and this to Strangers." - "And strangers withal" (R.V.).
6. Of thy charity - "Love" (Diag.).
Whom if thou bring forward on their journey after a godly sort, thou shalt do well - "Whom thou wilt do well to send forward worthily of God." (Diag.). "Whom thou wilt do well to set forward on their journey worthily of God." (R.V.).
8. Ought to receive such - "Entertain such" (Diag.) - "Welcome such" (R.V.).

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JUDE

1. A servant - "A bond-servant" (Diag.)
3. The common salvation - "Our common salvation" (R.V. & Diag.) - A salvation from sin, from death, from human imperfection to human perfection - to all that God intended that our race should be, to all that our race lost through Adam's disobedience. The divine provision is, as expressed by our Lord, "to seek and to recover that which was lost." Matt. 18:11.

The world is to be sought and to be recovered during the Millennium, its period for judging (disciplining) and trial for life eternal.

But now, in advance, this "common salvation" comes by faith to a certain class - to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus "ascended up on high there to appear in the presence of God for us" - these are reckoned as having all the advantages of restitution imputed to them on account of their faith - with a view to their being privileged to offer a proper sacrifice - "holy, acceptable to God, their reasonable service." (Rom. 12:1). This justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar, as the Law clearly taught and the types clearly showed. Z'09-4398.

Ye should earnest contend - The contention which the Scriptures reprobate is that of selfishness - contending for place, for power, for our friends against some one else's friends, for our ideas against those of others. And the implication is given that those who are thus contentious will never enter into the kingdom; for this contentious spirit indicates a wrong attitude or condition.

But while all of the Lord's people should be on guard against the spirit of contention, watching closely lest anything be done in a biting and devouring manner, instead of manifesting patience and long suffering, brotherly-kindness, love, yet they have enlisted as new creatures, spirit-begotten, to walk after the Spirit, and they must continually recognize this fact and keep watch that they are always walking in line with the spirit of the truth; and this verse tells us of a contention which is not only proper, but necessary for all who are walking in this way. They are to contend earnestly for the "faith once delivered unto the saints" - for the Word of God, for the promises which God has made, for the good things for which God has arranged.

The necessity for this course lies in the fact that this world is no friend to grace; no friend, therefore, to the people of God. Selfishness, which is the spirit of the world, lies on the side opposite to the holy Spirit of love; and our own selfish interests are in line with world in general. Consequently, no one could properly contend for the faith with a selfish motive, for the "faith once delivered unto the saints" would forbid such a motive and condemn it at once.

In all our contentions we should manifest the fruits of the holy Spirit - gentleness, brotherly-kindness, love. Thus the proper contention would not partake of anger, hatred, malice or strife. Z'12-5056-57.

The more cool, calm and self-possessed we are when opposed, the better we can defend and recommend the message we bear. The greater contrast between our spirit and that of our opposer, the stronger will be our argument for the truth in the minds of others who may hear; and the more likely shall we be to disarm prejudice in the mind of the opposing one, if he be sincere and honest of heart.

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We are always to present the message gently, kindly, forcefully. It may be necessary to be positive in our statements, but the spirit of the presentation is to be gentle, whether in private or public. Z'15-5699.

For the faith which was once delivered unto the saints - For the Word of God, for the promises which God has made, for the good things for which God has arranged. Z'12-5057.

One reason, undoubtedly, why the Lord has permitted his cause to be in disesteem and subject to the attacks of the world, and particularly of evil spirits in the world, is that he desires to have for his people in this "little flock" a tried people, a people of character.

Sometimes it might seem like contention for the faith once delivered to the saints for one person to argue with another on Scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. Z'12-5057.

6. The angels which kept not their first estate, etc., - Compare Gen. 6:1-5 and I Peter 3:19.

Unto the judgment of the great day - The great day of Messiah's Kingdom of a thousand years long, in which he will rule and reign in the world for its judgment, uplifting and blessing.

This "judgment of the great day," to our understanding, means that in that great day another trial will come to those angels. Z'11-4879.

For further comments on this verse See Vol. 6, S.S., pages 619-624.

11. Gone the way of Cain - I John 3:12.

The error of Balaam - Compare 2 Peter 2:15.

The gainsaying of Core - Korah. Num. 16:1-3; 31:35.

12. Spots in your feasts - Compare 2 Peter 2:13.

Clouds ... without water - Compare 2 Peter 2:17.

14. With ten thousand of his saints - "With his holy myriads - (R.V. & Diag.). Those who are now being dealt with by the Lord will, if faithful, be with the Lord the judges of the world, during the Millennial Age. I Cor. 6:2. Z'14-5442.

15. To execute judgment - The Apostle Paul declares (Acts 17:31) that God "hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained. (The Christ, Head and body); whereof he hath given assurance unto all, in that he hath raised him from the dead."

That appointed day was future in the Apostle's day, but now is about to dawn. The Gospel of Christ, good tidings, is to the effect that he who bought the world with his own precious blood is to become the Judge of all men, the living and the dead. "All in the graves shall hear his voice and shall come forth" - John 5:28,29,25.

A new trial is to be granted to Adam and all his race. It will be an individual trial, under the enlightenment and uplifting influence of the great Messianic Kingdom. Psalms 98:7-9. Z'14-5443.

To convince all that are ungodly - Every evil-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction.

The work of this thousand-year judgment day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with him. By the conclusion of the

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Millennial Age none will be in ignorance. Z'14-5442. Isa. 11:9.
(See "The Day of Judgment", Vol. 1, S.S., Chapter 8).

19. Who separate - Omit "themselves" (See Diag.) "Who make separations" (R.V.).
21. Keep yourselves in the love of God - In watchfulness and prayer and zeal; and grace will abound where love abounds. Z'11-4850.
It is the "sanctified in Christ Jesus" who are to keep themselves. The unsanctified, unholy, have not made any start toward the Lord, and are not, therefore, in a place which they should wish to keep; they are rather in an undesirable place which they should seek to abandon. Z'10-4660.
23. The garment spotted by the flesh - Compare Rev. 7:9.

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1:1 The Revelation of Jesus Christ, which God gave unto him - See Rev. 5:1-8.

And signified it - Told it in signs and symbols. The book abounds in symbols, or signs, which are the rule, and the literal is the exception, being used only when unavoidable. Z'16-5992.

Unto his servant John - Who in some measure or degree represents the last, living members of the "little flock." Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee. (John 21:22,23). John did not tarry, but a class whom he in some respects illustrated, has tarried - a class who see with the eyes of their understanding the visions and revelations which John saw in symbols, in a trance. Z'11-4870.

For further comments on this verse See Vol. 5, page 36, par. 2 to page 39, par. 1.

1:2 The word of God - "Thy Word is truth" (John 17:17) - The Old Testament.

1:4 To the seven churches which are in Asia - (Asia, according to some authorities means "boggy." Compare Psa. 40:2).

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelation were given to the seven churches specified and were applicable to them, they should properly have a wider application to the whole church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the church. Thus the church at Ephesus would represent the condition of the church in the Apostle's day, at the time of the writing of the messages, while the Laodicean church would represent the church in our day, in the end of this Gospel Age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now.

To think otherwise, would be to attach more importance to those seven comparatively small churches of Asia Minor than would seem to be appropriate, and would imply an ignoring of other churches larger and more influential than they, as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc.

Furthermore, the details of the message given to these seven churches apply to and fit historically the experiences of the one Church of the Living God, over every member and branch of which the Lord has a care. This thought that the number seven signified completeness, we find emphasised in the other symbolic representations in the seven golden candlesticks, and seven stars, etc.

The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the epochs in the history of the church as a whole, but to different classes in any one epoch in the history of the church. Z'11-4870.

We are not to think of the different epochs represented in the messages to the various churches as being exact periods, as though there was a particular instant of beginning and a particular instant of closing. Rather we are to understand each to be a general period, which laps over the one on the other. Z'15-5718.

From the seven Spirits - Compare Rev. 4:5.

1:5 The first begotten (born) of the dead - Clearly teaching what the creeds of Christendom ignore. That is to say, our Lord was the first to experience a resurrection in the full sense of the word,

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the first to experience a resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God. Z'16-5991.

Unto him that loved us - John 17:23; Eph. 2:4.

And washed us - "Loosed us" (R.V.)

1:6 Made us kings - "A kingdom" (R.V.) - Luke 12:12.

And priests - (For the word of reconciliation - II Cor.5:19,20)

1:7 Behold, he cometh with clouds - In harmony with other Scriptures, the coming with clouds would signify the coming in a period of trouble - the word "clouds" being used to signify trouble - in the dark day. He is coming in clouds, in that the time in which he will first manifest himself to the world will be a very dark day to the world - "A time of trouble such as never was since there was a nation," and, we are told, never shall be again. Matt. 24:21.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of his presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Z'13-5269.

While the clouds of trouble hand heavy and dark, when the mountains - kingdoms of this world - are trembling and falling, when the earth - organized society - is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet. Z'16-(344). And every eye shall see him - Greek, horao, "discern" him.

Ultimately all eyes shall be opened; and all mankind shall see him with the eyes of their understanding - see him in the sense that we see him now, and have knowledge of him and of the Father. A blind man sees in the same sense. He says, "I see now" - meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Cor. 4:4) But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Scriptures go on to say that he shall be revealed in flaming fire, taking vengeance. The world for a time will be in ignorance of his presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. In the midst of that time of trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised. Z'13-5269.

This Scripture is generally quoted as a proof that our Lord Jesus at his second coming will be visible to the whole human family. But our Lord himself said, "Yet a little while, and the world seeth me no more, but ye shall see me." Only the Lord's faithful followers were to see him. The Apostle Paul explains that Jesus' followers will see him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is

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the heavenly, the spirit condition, but only as high a condition as before he came into the world, but still higher.

The Scriptures also assure us that our Lord in his glorified condition is far above angels, principalities and powers. (Phil. 2:9,10); that he is now the express image of the Father's person (Heb. 1:3); and also declares of him, "whom no man hath seen nor can see." Z'13-5269.

And they also which pierced him - The Jews will come to recognize him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Rom. 11:25,26) - from their blindness, from their ignorance, from their misunderstanding at his presentation of himself at his first advent. Z'13-5269. Zech. 12:10. Compare Acts 9:4; Rev. 11:8.

And all kindreds of the earth shall wail because of him - Clearly teaching that at the time of our Lord's second advent the world will be far from converted to God. Z'16-5992. Compare Matt.24:30.

1:8 I am Alpha and Omega - (Alpha is the first letter, and Omega the last letter, of the Greek Alphabet), the beginning and the ending - See Col. 1:15,16; Rev. 3:14.

1:9 And patience of Jesus - "Patient waiting for Jesus" (Diag.) Was in the isle that is called Patmos - (The word means "Mortal")

At the time of this vision, St. John was a prisoner, exiled to the Isle of Patmos, a penal colony of those days (a convict quarry - a rocky, barren island in the Aegean Sea. St. John, the beloved disciple, in some measure, or degree, represented the last living members of the Body of Christ (John 21:20-23) a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbol in a trance. If, then, St. John's exile in any degree represents ostracism which the Lord's followers may expect in the close of this Age - a complete isolation from others and a treatment implying that they are prisoners - they may take comfort from the thought that our Lord's favour and revelation to St. John more than offset his persecutions. Z'16-(343).

For ("On account of" (Diag.) the word of God and for the testimony of Jesus Christ - Comp. v.2. - The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. (Z'16-(343))

1:10 I was in the Spirit - Visions are not realities, although symbolically representing them. (Dan. 7:1; Matt. 17:9). The visions granted to St. John, recorded in the Revelation, are in no sense to be understood as realities. - Z'16-(343). Compare Rom. 8:9.

On the Lord's day - According to our understanding of Bible chronology, we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that we begin to see the wonderful things of the Divine Character and Plan. But to see and to understand, we must be "in the spirit." Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented. Z'16-(343)

And heard behind me a great voice, as of a trumpet - The symbolic meaning. It signifies that the beginning of the Message was not in St. John's day, nor in the future, but that the things revealed had already commenced and were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry." Z'16-(344).

1:11 I am Alpha and Omega, the first and the last: and - (These words should be omitted. They are not found in the oldest MSS. of the New Testament).

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Unto the seven churches - See Comments verse four.

1:12 Seven golden candlesticks - "Lampstands" (R.V.) Compare v.20; Matt. 5:14.

1:13 Seven candlesticks - "Lampstands" (R.V.).

And in the midst of the seven candlesticks one like unto the Son of Man - This symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a Spirit Being, "dwelling in the light which no man can approach unto," and which we cannot appreciate until we shall be changed to be like Him and see him as he is. I John 3:2; I Cor. 15:50-53. Z'16-(344).

The Apostle saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like a son of man - like a man, like a priest, as implied by the clothes described walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus; our glorified Master, has directed respecting his people's affairs, inspecting and caring for the church as a lightbearer, a candlestick. Alas, how poor the wicks have sometimes been! How feeble the light that has sometimes shone out! How much trimming has been necessary! Z'16-(344).

Some one or more of the features of this description of the "One like unto the Son of Man" would seem to be particularly appropriate to each of the successive stages of the church; and in each case, he who sends the message is thus described. Z'16-5992.

"Lo, I am with you always, even unto the end of the age." Clothed with a garment down to the foot - The glory of Christ was manifested in his own person, in his own ministry, and in that of his Twelve Apostles, His representatives - St. Paul taking the place of Judas; with their death the body of Truth was almost veiled throughout the eighteen centuries intervening, until now. Z'16-(344). Compare Exodus 28:4.

And girt about the paps with a golden girdle - The girdle representing servitude - T-30; gold representing that which is divine. T-18.

1:14 And his eyes were as a flame of fire - Telling us, in symbol, that our Master is all-seeing, omniscient; that he is not deceived by outward forms and ceremonies; but that he can, and does, read every thought and intent of the heart. Z'16-(344). Rev. 19:12.

1:15 And his feet like unto fine brass - ("Copper") In the end of the Age, the feet members of the Body of Christ will be illuminated by the truth and will shine forth - not like the Head, but as polished brass. We have shining upon us with almost burning brightness the focused rays of Divine inspirations and revelations from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us! Z'16-(344).

1:16 And he had in his right hand seven stars - This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in his right hand - in his favour as well as his power - seven stars, the angels, the messengers of the seven churches. That they are in his right hand seems to teach us that these should be considered as in some special way, sense, under the Master's guidance, protection and care in the interests of the churches which they represented. Z'16-(345).

Apparently the stars represent special ministers, or servants of the church. In Rev. 12:1 the church is pictured as a Woman crowned with twelve stars. These stars evidently represent the Twelve Apostles as the special lights of the church. Similarly,

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in the picture before us, the seven stars which the Lord holds in his right hand seem to represent special lightbearers in the church in each of its seven phases, or stages of development. It will be noticed that the messages to the various churches are sent by these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the church's experience would be sent by the Lord through a particular star, or messenger, whom he would especially commission as his representative. Our Lord himself is represented by the great light of the sun; and his special messengers in the church throughout the entire period of the Gospel Age are consistently enough represented as stars. Z'16-(345) Rev. 1:20.

And out of his mouth went a sharp two-edged sword - No part of the description could more thoroughly convince us that the description of our Lord given here is symbolic. As a symbolic picture, it speaks to us of the Word of the Lord, the Sword of the Spirit, "sharper than any two-edged sword." (Eph. 6:17; Heb. 4:12). It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His Word is sharp, cutting in every direction; that sin is reproved by him as much when found in his most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from him who has purposed to extend his mercy toward us. How heart-searching is God's Word when we understand it, not merely as a compendium of rules and regulations, but when we catch the spirit of it! Z'16-(345). Matt. 10:34.

And his countenance was as the sun shineth in his strength - "The light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) - Rev. 10:1; Acts 26:13.

1:17 And when I saw him, I fell at his feet as dead - So great was the splendor that St. John fell as dead, just as Daniel did in the presence of the mighty one whom he saw, and just as Saul of Tarsus did before the majesty presented to him. (Dan. 10:4-11; Acts:3-9) So it is symbolically with the Christian, when once he gets a glimpse of the glories of the Divine Character. When once we get a true view of him with whom we have to do, as the great Heart-searcher and Caretaker of his church, we fall before him; humbled to the dust realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his blessing. Z'16-(344).

And He laid his right hand upon me - As our Lord touched St. John gently, raising him up, so he has spoken to us comfort, peace and love, assuring us that we have a High Priest that can be touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist. Z'16-(345).

I am the first and the last - We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, next to the Father in everything pertaining to the affairs of the Universe. Col. 1:15; Rev. 3:14; John 1:1-3; I Cor. 8:6. Z'16-(345) - The only direct creation of the Father, through whom all else was created. Z'16-5992.

"The only begotten of the Father" (John 1:14).

"The Author and finisher of our faith" (Heb. 12:2).

1:18 I am he that liveth - "And the living one" (R.V.) - (Having "the power of an endless live").

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There is no more important lesson in connection with the Gospel than that of the resurrection of Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our salvation, as well as our Redeemer. A dead Christ could not be our Saviour; as it is declared, "Because I live, ye shall live also." (John 14:19). Z'08-4174.

And was dead - He really died; there was no sham about it. He was not, as some erroneously suppose, more alive than ever while apparently dead. He was dead in the same sense exactly that Adam was dead, for he died as Adam's substitute, to take his place under the divine sentence or curse of original sin, thus to make possible the release of Adam and all of his posterity from that sentence. As Jesus did not go to a place of eternal torment, neither did Adam go to a place of eternal torment, nor was anything of the kind implied in the sentence upon him. Z'08-4174. Compare Acts 2:27,29. And have the keys of hell (Hades - the grave, the death-state. Z'08-4174) and of death - "Of death and of hades". (R.V.)

He has the key, the power over death, in order that those who have not yet gone into the tomb, but who are under the death sentence, may all be ultimately delivered into the full liberty of the sons of God - righteousness and life everlasting. Rom. 8:21. Z'16-(34).

1:19 Write - See verse 11.

And the things which shall be hereafter - "The things that are about to transpire after these" (Diag.).

1:20 The mystery - (Greek, mysterion - meaning something for a time kept covered up)

The seven golden candlesticks ("lampstands") ... are (symbols of) the seven churches - See Comments verse 4. The Candlestick, or Lampstand, represents the nominal, rather than the true church. This is shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the faithful few. Z'16-(344).

The seven stars are the angels of the seven churches - ("The title is borrowed from the Jewish synagogue, in which the angel, or messenger of the assembly, was the person who presided over and arranged the meetings for worship" Cook).

2:1 Unto the angel of the church of Ephesus write - "By the messenger of the congregation in Ephesus write" (Diag.) - See Comments verse 4.

Ephesus means "First" or "Foremost." Ephesus covers the period during the lives of the Apostles. Z'16-5992.

These things saith he that holdeth the seven stars - Compare Rev. 1:16,20. The messengers of the churches - St. Paul, St. John, etc., were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his. Z'16-5992. Who walketh in the midst of the seven golden candlesticks - ("lampstands") - Representing the supervision, love and care of our glorified Head in respect to his church. F-401.

2:2 I know ... thy patience (Hupomonee - "patient endurance") - Which say they are apostles - Claiming equal authority with the twelve. D-594 - 2 Cor. 11:13; Acts 20:30; 2 Peter 2:1. And hast found them liars - "False" (R.V.) - See Cor. 11:4 & Comments. 1 Cor. 11:19.

2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted .- It was characteristic of this period

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that "they forsook all and followed him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of the tree of life which is in the midst of the Paradise of God." v.7.
Z'16-5992.

2:6 The deeds of the Nicolaitanes - (Nicholas means "lord" - Compare verse 15.

Which I also hate - "One is your master (lord) and all ye are brethren."

2:7 Give to eat of the tree of life - It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil;" and our Lord's promise is that the overcomers of the Gospel Age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse.
Z'16-5992.

2:8 And unto the angel of the church in Smyrna write - "And by the messenger of the congregation in Smyrna write". (Diag.) Smyrna means bitter. Myrrh and Marah are kindred words.

The Smyrna period covers the time of the Pagan persecution, reaching to 325 A.D., when Constantine became Emperor of Rome and declared in favour of Christianity. This stage of the Christian church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. Z'16-5992.

These things saith the first and the last, which was dead, and is alive - (A part of our Lord's description, as given in Rev. 1:13-18 is referred to in connection with the message to each church. Here a part of Rev. 1:17,18 is quoted).

2:9 I know thy works and tribulation - See v.10.

2:10 The devil - Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. Z'16-5992.

Shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days - Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution.

The ten symbolic days refer to the last and most severe persecution under the Roman Emperors - that of the reign of Diocletian, A.D. 303 - 313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church. Z'16-5992.

Be thou faithful unto death - The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.

It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report and to follow their Leader "whithersoever he goeth."

The expression "unto death" would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would

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lead to the performance of the covenant of sacrifice even unto its consummation. Z'16-5913-14.

And I will give thee a crown of life - Life on the highest plane - the divine plane. "The crown of life" (R.V.) Immortality. Compare James 1:12.

The thought in respect to the receiving of the crown is that it confers great honour. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel - a laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honour to be bestowed upon the faithful church. Z'16-5914.

2:11 Shall not be hurt of the second death - "Upon such (immortal beings) the second death hath no power." - Compare I John 5:16.

2:12 And to the angel of the church in Pergamos write - "By the messenger of the congregation in Pergamos write." (Diag.).

Pergamos means an earthly elevation. It embraces the transition period during which the Papacy had its rise. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honour and influence amongst the people sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually grafted upon the true stock - "the faith once delivered to the saints." - Jude 3. Thus gradually the church was led into error, evil practices, and away from God. This is what is meant in verse 14 by the allusion to Balaam and Balak. Z'16-5992-93.

The sharp sword with two edges - Greek, "two-mouthed" - The Word of God. Z'16-5992. Compare v.16.

2:13 Satan's seat - "Throne" (R.V.)

Antipas - Meaning "Against the father." In the Greek, anti means against, and Papas signifies father." Z'16-5993.

My faithful martyr - "Witness" (R.V.)

Many of the true followers of the Master in the churches denounced the attempt to disobey the direct command of Jesus, "Call no man father." (Matt. 23:9) (See Comments v.15). Of course they received the promised persecution (2 Tim. 1:12). This class in Pergamos is commended by our Lord under the symbol of "Antipas, my faithful martyr." Z'16-5993.

2:14 That hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel - It will be remembered that Balaam, who had been a prophet of God, instructed king Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16). So these Pagan priests taught the church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God. Z'16-5993. Compare 2 Peter 2:15.

2:15 Them that hold the doctrine of the Nicolaitanes - Compare v.6. The doctrine of the Nicolaitanes seems to be the theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs - fathers of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honour. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the

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conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the church: the Eastern, or Greek church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal church, acknowledging the bishop - pope or father - of Rome. Z'16-5993.

2:16 The sword of my mouth - "The sword of the spirit, which is the Word of God." Eph. 6:17.

2:17 To him that overcometh will I give ... a white stone - In ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name of the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

This verse seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of Kings', a secret between himself and the individual. The overcomers are not to be recognized merely as a class - the bride class - but each will have the personal favour of the Lord. Of this no one will know save himself and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification - the antitypical white stone - now, in this life.

This mark is the sealing of the holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the holy Spirit will be given in the resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and he to us forever. Z'12-5113.

2:18 And unto the angel of the church in Thyatira write - "By the messenger of the congregation in Thyatira write" (Diag.) Thyatira means "sweet savour of labour," or "sweet perfume of sacrifice." Thyatira embraces the space during which the true virgin church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour as a queen, and lived deliciously with the kings of the earth. Z'16-5993.

Who hath his eyes like unto a flame of fire - To watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth. Z'16-5993.

His feet are like fine-brass - "Copper" - to walk by their side as they scaled the rugged mountain or wandered footsore and weary, seeking a place to plant the seeds of truth. Z'16-5993.

2:19 I know thy ... charity - "love." The last to be more than the first - Compare Luke 19:13,16,18.

2:20 Not withstanding I have a few things against thee - "But I have this against thee" (R.V.).

Thou sufferest that woman Jezebel - Jezebel was the idolatrous wife of Ahab, King of Israel. Jezebel was the protector of the priests of Baal and wielded the king's power for her own ends. The drouth

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of three and one-half years was evidently a type of the "time, times and a half" - 1260 years - of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord." Amos 8:11. Z'16-5993. Some Bible scholars have applied this period as beginning in 539 A.D. and ending A.D. 1798 at the time Napoleon Bonaparte took the Pope of Rome prisoner to Paris. Z'15-5751.

As Ahab represented the worldly governments claiming to be Christ's Kingdom, so Queen Jezebel pictured, or typified, a false church system, which, instead of maintaining its purity as the virgin church of Christ, became married or united to these earthly systems. Contrary to this, the true virgin church of Christ was to remain faithful to her heavenly Lord, awaiting his second coming; and her marriage to Him was then to be accomplished. Z'15-5751.

2:21 I gave her space (Greek, "Chronos" - "a time") to repent. (In the Bible a "time" represents a year, and a prophetic year of 360 days frequently stands for 360 years. - Note the calculation of the "seven times" of the Gentiles - 2,520 years).

2:22 I will cast her into a bed - A spiritual resting place - a creed bed. D-608. Isa. 28:20.

2:24 And unto - (omit)
The rest - the "remnant"
This doctrine - "Teaching" - See verse 20.
And - omit.

As they speak - "As they say" (R.V.)
2:26 Will I give power - "Authority" (R.V.)

2:27 As the vessels of a potter shall they be broken to shivers - "As the earthen vessels are broken it is breaking them together." (Diag.)

2:28 Give him the morning star - Compare 2 Peter 1:19.

3:1 And unto the angel of the church in Sardis write - "And by the messenger of the congregation in Sardis write" (Diag.).

The Sardis period includes a short interval just before the Reformation.

Sardis is said to mean "that which remains," as if it signified a useless remnant, something out of which life or virtue had gone.

The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the church.

Many today have the Sardis characteristics. To such there is a fatal warning in Rev. 3:3. Z'16-5993.

3:3 Hold fast, and repent - Evidently, the majority of the people of Sardis were of the great company class and needed to "be zealous and repent;" for they were not in a condition to receive the greatest blessing possible for them. The principle is applicable, evidently, not only to the church of Sardis, but to the church in general. The things to be overcome are the difficulties in the "narrow way." These difficulties make the way narrow - all the opposition of our flesh to the things of God, the oppositions of the world in general, and the snares which the adversary may place for us. The love of self, of popularity, of worldly prosperity, must be overcome, as well as love for man-made creeds and theories. Z'11-4870. I will come on thee as a thief - Seven times our Lord's second coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his

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work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown - except to the watchers - for some years after his arrival; and his presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases.

The presence why many professing Christians cannot recognize our Lord's Parousia - presence - is that they are looking for a fleshly Christ, visible to the fleshly eye. Railing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3,4). Thus they are unable to understand "the signs of the times," revealing his return. Z'16-5993.

3:4 Thou hast a few ... which have not defiled their garments - God's gracious provision - the robe of righteousness which covers all the repented blemishes of the past as well as the unintentional and unwitting imperfections of the present. Z'11-4870.

The Scriptures give us to understand that at the very beginning of our Christian experience, we figuratively are clothed in white raiment. This white raiment represents justification - we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as Christ's robe of righteousness, because it comes to us through Christ. It is also spoken of as the wedding garment. Matt. 22:11. Z'15-5669.

By these words: "Thou hast a few names even in Sardis which have not defiled their garments" our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he does not keep his garments undefiled from the flesh. Whoever fails to do so will not be of the overcoming class to whom will be given this choice blessing, is the argument.

The faithful "overcomers" watch and keep their garments clean "unspotted from the world." They have not been willing to have sin contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain I John 1:7. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the adversary gets no hold upon them - "that wicked one toucheth them not." All this indicates a full submission of their wills to the will of Christ. They are "dead with him" and hence could not willingly practice sin. Z'11-4870.

3:5 He that overcometh - This overcoming is a gradual work, progressing throughout our Christian course, from the moment of consecration down to the conclusion of life. Z'15-5669.

Shall be clothed in white raiment - The glorified church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments, then, will be to be recognized as one of the pure ones; not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. Z'14-5377. 2 Cor. 5:2. And I will not blot his name out of the book of life - The Lamb's Book of life. Z'15-5669.

The Bible mentions two books of life - one appertaining to the present time, and the other to the Millennial age, referred to in Rev. 20:12.

The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel Age

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are written. When we take the step of consecration and are begotten of the holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God. Just as a family will keep a record of its members, so with those who become members of the family of God, through Christ; their names will be recorded. In order to maintain this position, they must be overcomers.

All those who go into the second death will be blotted out of the special record, and their names have no place in the book of life. Z'14-5377.

But I will confess his name before my Father, and before his angels The intimation here is that the overcomers will have such characters that the Lord will not be ashamed of them, but will be pleased to own them in the presence of the Father and the holy angels. 2 Cor. 3:18; Luke 9:26. Z'15-5669.

Those specially confessed, introduced, are the bride class only. Z'14-5377.

3:7 And to the angel of the church in Philadelphia - "By the messenger of the congregation in Philadelphia write" (Diag.)

Philadelphia means brotherly love.

This stage of the church's history evidently began at the reformation and extends until recent times. There are many still living who possess the characteristics described.

There is considerable similarity between the work begun at Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. Z'16-5993.

He that hath the key - Symbol of right and authority. Matt. 16:19; Rev. 1:18. Z'01-189; Z'05-169.

Of David - (Type of Christ, the true Church, Head and body).

3:8 An open door - No doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Z'16-5993.

Thou hast a little strength - Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength;" but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say:

Thou hast kept my word, and hast not denied my name - During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised is given in verse 12. Z'16-5993.

3:10 Because thou has kept the word of my patience - "Patient endurance" (Diag.) - See v.8. Compare Luke 8:12 - Specially during the sifting time caused by the disappointment of the Miller Movement. (See Comments Matt. 25:5), when there was a sort of separation, as between those who kept the Word of God with patience and those who lost their faith in his Word. This persistent, patient faith of the true saints of God is what we think is referred to here by keeping "the word of my patience." Z'15-5718.

I also will keep thee from the hour of temptation, which shall come upon all the world - And our Master assured us that unless these days would be cut short by the establishment of his kingdom in the hands of the elect, no flesh would survive. Z'16-5981. Matt. 24:22. But, let us not forget that this trial hour in some respects begins with us, the church. Z'11-4899. I Peter 4:17.

The Philadelphia church, which had patiently passed through so

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severe a trial of their faith, would not be subjected to the later tests (coming out of Babylon, etc.), even though some of that epoch would live over to the Laodicean period. Z'15-5718.

3:11 Behold, I come quickly - To receive you to myself. Z'14-5532.
Hold that fast which thou hast -

(1) The blessed relationship which was established for you by me, your Master, when I made you acceptable on the basis of your covenant to be dead with me, to suffer with me, to give us all earthly ambitions and to strive daily for the great prize which I set before you - joint-heirship in my kingdom. Z'14-5532.

(2) "The Word of my patience" - vv. 10 & 8. I Thess. 5:21. That no man take thy crown - "The crown of life" - Rev. 2:10.(R.V.)
Hold fast your crown! Do not allow it to pass to another. If any one of you is unfaithful, God will enroll another name than yours.

This Scripture, with others, shows us definitely that the church is to be composed of a definite, fixed number - illustrated in the body of the Jewish high priest. The head of the priest represented Jesus; the body of the priest represented the church. I Cor. 12:27, 12,18,20.

According to the Law, no one could serve in the office of high priest unless he had the full number of members - fingers, toes, etc. (Lev. 21:17-21). No one could serve who had a superfluous member - an extra finger, an extra toe. Thus the Lord indicated the completeness of the antitypical priesthood, The Christ. (See Rev. 7:4; 14:1.) Z'14-5532.

3:12 Him that overcometh will I make a pillar in the temple of my God -
A vital part - a pillar in the true and eternal Temple - a part which cannot be removed while the structure exists. Z'16-5993.

(Even while in the flesh, to the extent to which we overcome, we may be pillars of support to others. - Gal. 2:9).

And he shall go no more out - (See Comments v.8).

During their trial state, their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth them that are his," and in due time will fully and eternally acknowledge them. Z'16-5993.

New Jerusalem, which cometh down out of heaven - Compare Chapter 21:10.

3:14 And unto the angel of the church of the Laodicians write - "And by the messenger of the congregation in Laodicea write" (Diag.).

Laodicea, the Nominal church of today, is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care. Z'16-5993.

The beginning of the creation of God - "What think ye of Christ? Whose son is he?" Matt. 22:42. This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of I John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel. Z'16-5993.

Touching the rise of the Trinitarian view, Abbott & Conant's

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Religious Dictionary, page 944, says, "It was not until the beginning of the 4th century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavour made to reconcile it with the belief of the church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity. "Trinity" is a very marked feature in Hindooism, and is discernable in Persian, Egyptian, Roman, Japanese and the most ancient Grecian mythologies. Z'15-5749.

(See Comments on the following Scriptures: - John 1:1; I Cor. 8:6; I John 5:7,8.

Compare the following Scriptures:-

John 10:30	with	John 17:20-23.
John 14:7-10	"	John 1:18 & Ex. 33:20.
I Tim. 3:16	"	2 Cor. 4:10.
Phil. 2:6	"	John 14:28.

3:15 The doctrine of the Trinity is dealt with fully in Vol. S.S.)
I know thy works, that thou art neither could not hot - This message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouths of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isa. 26:16-18). This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN" (Dan. 5:25-29). Z'16-5993.

3:16 For Comments on this verse, See Vol. 3, S.S., page 167, par. 1.
 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing - While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honourable to be a church member, the Little Flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall. Rev. 18:7, 21. Z'16-5993.
 3:19 As many as I love, I rebuke and chasten - "I convict and put under discipline" (Roth.).
 3:20 Behold, I stand at the door, and knock - The knock of the prophecies. Z'14-5566. Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour. Z'16-5993.
If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me - Just as soon as we hear the knock and open our hearts, we get the blessing. Z'14-5566. See Luke 12:37.

(The Subject of Our Lord's Return is dealt with in Vol. 2, S.S., Chap. 9).

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- 4:1 Things which must be hereafter - Compare Rev. 1:1,19.
 4:2 I was in the spirit - Rom. 8:9.
 4:3 There was a rainbow - A symbol of God's faithfulness to his Covenant - Z'94-30. (That our God is a Covenant-keeping God - Specially the Covenant with Abraham. Psa. 105:8,42).
 4:4 About the throne - Representing Authority, rulership. A-92.
 4:5 Twenty-four seats - "Thrones" (R.V.).
 4:5 Out of the throne preceeded lightnings and thunderings and voices - "Lightnings and voices and thunders" (R.V.).

How apt is this figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men remarkable glimpses of the great principles of Truth and Righteousness. A flash of lightning from the obscured Throne discloses here oen error, and there another, and another. It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule. It seems remarkable, too, how often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures. Z'16-(339).

As a result of God's lightning flashes which are enlightening the world, there are ominous mutterings of dissatisfaction, unrest. The lightning flashes are revealing the corruption in the world, the dishonesty in high places; the conflicting ideas, voices, theories and threats, "the nations are angry," the heathen (Gentiles, peoples) rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world. Z'16-(340).

We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psa. 50:1); we see the whole earth now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. Z'16-(340).

- 4:6 Were four beasts - "Living ones" (Diag.)
 4:7 Like a calf - Lit. "Young bullock"
 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within - See R.V. rendering of this verse.
 5:1 And I saw in the right hand of him ... a book - The book in this case seems symbolically not to represent the Bible, but the divine plan - the whole plan of God - with its times and seasons. God had the plan before the Bible was written - from the very beginning. Z'16-5943. See Ezek. 2:9 - 3:3.
 5:1 Written within - The secret features of the plan, which although both angels and men desired to know they were not permitted the knowledge. (I Pet. 1:12). Nor were its time features fully disclosed to our Lord while still in the flesh. And after his resurrection, Jesus spoke of these times and seasons as things "which the Father hath put in his own power." Acts 1:7. Z'16-5943.
 5:1 And on the backside - The bare promise of salvation through the Seed of the woman. Z'02-3103.
 5:2 Who is worthy to open the book - The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honourable One of all the hosts of heaven the first oportunity to prove his worthiness to loose the Scroll of God's great Plan, and to fulfil its provisions. And he did not allow the privilege to go by. He accepted it. Z'16-5943.
 5:4 And I wept much, because no man was found worthy to open and to read the book - Even Jesus had not proven himself worthy of this

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great honour when he made his consecration, but when he finished his course in death. Z'16-5943.

- 5:5 The Lion of the tribe of Juda - Jesus did not have this title in his position as Logos, but as the Son of Mary. Z'16-5943.
The Root of David - (The Sustainer, the Life-Giver of David)
Hath prevailed - By this we understand that he was not born with this right, but that he acquired it. Z'12-5055.
To open the book and to loose the seven seals thereof -

When all his testings were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth. - The demonstration of his worthiness was complete. After his resurrection and ascension the scroll was given into his hands to be opened. This means that the divine plan as a whole was here made known to him - for he already had knowledge of much of this - but all things were given him to unloose. Z'16-5943.

From that time on, every feature of the programme would be under his supervision and he would open the seals and see to the execution of every feature of God's gracious purposes. He had promised the church that whatsoever things the Father would reveal to him, he, in turn, through the holy Spirit and by his providences, would reveal to his faithful ones, to those walking in his footsteps of full consecration. Z'09-4451.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might! Z'16-5943.

- 5:6 In the midst of the elders stood - Our Lord, having proved loyal to the last degree, even unto death, even the death of the cross, Him the Father raised from the dead. Z'09-4451.

A Lamb as it had been slain - For 3 1/2 years, our Lord was represented as the slain Lamb. Z'16-5943.

Which are the seven Spirits of God - Compare Rev. 4:5.

- 5:7 And he came and took the book - See Comments v.5.

- 5:8 Having every one of them harps - "Having each one a harp" (R.V.)

And golden vials - "Bowls" (R.V.)

Full of odours - "Incense" (R.V.)

- 5:9 "And they sing a new song, saying, Worthy are thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue, and people, and nation." (The Revised Version translation of this verse).

- 5:10 And hast made us - "Them" (R.V.)

Unto our God kings - "A kingdom" (R.V.)

And priests - "And a priesthood" (Diag.)

And we ("They" R.V.) shall reign on (Epi - "over") the earth.

- 5:12 Worthy is the Lamb that was slain - See Comments verse 5.

- 6:1 And I saw when the Lamb opened one of the seals

The opening of the seals has progressed during all the Gospel Age. It has required all of the present age and will require all of the next age to complete the plan. The plan of God includes the "restitution of all things spoken." We are now able to see these

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wonderful things and to tell about them, because each of the seals as it has been opened has made the plan a little clearer. This revelation has been gradual, as the successive seals have been broken. Z'16-5943.

6:2 And I - (John, symbolizing the John class, the Church at the end of the age - See Rev. 1:1).

6:6 A measure (Greek, Choenix representing just over a quart) For a penny (Denarius - the price of a day's labour in New Testament times)

6:9 I saw under the altar the souls of them that were slain - The souls of those who were beheaded for the witness of Jesus and the Testimony of the Word of God. Z'10-4651. Rev. 20:4.

6:10 And they cried - In the sense that the blood of Abel "Cried" from the ground to the Lord. This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all - "the dead know not anything" - but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice. Z'10-4651. Gen. 4:10. How long ... dost thou not judge and avenge our blood...?

Justice is merely waiting for the full number of those persecuted for righteousness' sake to be completed, and then the punishment will come - the great time of trouble. Z'09-4428. See v.11.

6:11 And it was said unto them, that they should rest for a little season (Greek, "Chronos" - "for a time"), until their fellow servants also and their brethren ... should be killed - When the guilt of all will be avenged.

At the close of the Jewish Age, God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of Jesus was, that of that age - that generation then living - God would require expiation for all the righteous blood that had been shed from the time of Abel to the time in which he was speaking. Matt. 23:34-36.

From this Scripture (Rev. 6:11), we see that at the close of this Gospel Age there will be another squaring of accounts - a time of trouble such as never was since there was a nation, and never will be afterwards. Z'14-5462.

That day of vengeance is about at the door of Christendom. Z'13-5240.

6:12 And the moon - "The whole moon" (R.V.)

6:14 And island - "Hill" (Sinaitic MS.)

6:15 In dens - "Caves" (R.V.)

6: Verses 15 - 17 - For Comments of these verses, See Vol. 2, page 139, par. 1.

6:16 And said - ("And they say" (R.V.) to the mountains and rocks, Fall on us - The Greek word epi, here used, is generally translated on, but has also the significance of over (Rev. 5:10) and about, and is so translated many times in the common version. The thought is that of protection, not of destruction. The common view of this passage, that it teaches that wicked men will get faith enough to pray for literal mountains to fall, is absurd. The real fulfilment is already beginning; the great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering. B-139.

6:17 Day of his wrath - "Their wrath" (R.V.)

7:1 Holding the four winds - Representative of: - (1) Strife, anarchy, the great time of trouble which is held in check by divine power

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until the completion of the harvest work. And this whirlwind corresponds to the typical one by which Elijah, the prototype of the church, was taken away. Z'11-4822; (2) False doctrines - Eph. 4:14; (3) Additional to the foregoing, not contradicting, but rather corroborating it, throwing light upon it is the thought that these winds, or powers of the air, held in restraint, represent the fallen angels, whose prince is Satan, "the prince of the power of the air." The evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. Z'11-4822. Eph. 2:2; Matt. 9:34. That the wind should not blow on the earth (The social order, government Z'11-4880) Nor the sea (The disorganized masses. Z'11-4822 - The restless mass of mankind, which more or less lash & dash against the earth. Z'11-4880) Nor any tree (The "household of faith" Z'11-4822.)

The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features - "in one hour;" "suddenly as travail upon a woman;" "as it was in the days of Noah;" "as it was in the days of Lot." Z'11-4823.

From the east - "From the sun-rising" (R.V.) Matt. 24:27.

Sealed the servants of our God in their foreheads - The forehead represents the intellect; and to be "sealed" in the forehead is to be intellectually marked. The intimation is that at this time, in the conclusion of this Gospel Age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing, and those in perfect harmony with God are to be his servants in the work of sealing. This seal is the truth, and "the truth shall make you free." John 8:32. Z'11-4880.

This mark, or seal, is also an evidence of Sonship. John 16:13 B-169.

For further comments on this verse See Vol. 3, S.S., page 165, par. 2 to page 167, par. 1.

An hundred and forty and four thousand of - "Out of" (R.V.)

All the tribes of the children of Israel - This is understood to signify that God originally arranged for the full number of the elect to be taken from natural Israel. Z'13-5231.

The little flock is spoken of as constituting Israel - the twelve tribes of Israel. Those of the Jewish nation who maintained their relationship with God were not broken off from that position, but instead were transferred from natural Israel and became the nucleus of spiritual Israel. Inasmuch as this left many of the designated number yet to be provided for, God arranged, as had been shown through the prophets would be done, that the deficiency should be supplied from amongst the Gentiles. So, then, the work of this Gospel Age has been to fill up those twelve tribes with Gentiles to take the places of the Jews who were broken off. And we, if we make our calling and election sure, shall be of these twelve tribes, though we may not know to which tribe we shall be assigned. Z'10-4654.

Since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints. Z'10-4654.

Of the tribe of Judah - Since our Lord was "The Lion of the Tribe of Judah," there may be some special gradation suggested in this tribe; so this royal priesthood may be divided into twelve different classes. Z'10-4654.

REVELATION

7:9 I beheld, and, lo, a great multitude - Aside from the special class of overcomers, the "more than conquerors," as the Apostle calls them, those who voluntarily and willingly lay down their lives, presenting their bodies living sacrifices, and carrying out that consecration to sacrifice - aside from these, there is a large number of consecrated people of God. All are called to the priesthood; all consecrate to be priests, but failing to make their calling and election sure as priests, many of these fall back into this great company class, who not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lords, his children on the Spirit plane. Z'10-4654.

All the consecrated class are called in the one hope of their calling and all begotten of the one spirit through the one Word of Truth; they are one class, one church, under one Lord, one faith, one baptism. (Eph. 4:14,5). Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some - the "great multitude" Heb. 2:15. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him - ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the world.

While this class do not deny the Lord's name, yet they fail to walk closely in his footsteps, and therefore will fail to get the glorious prize of this Gospel Age, namely, glory, honour and immortality, joint-heirship with Jesus in his Millennial Kingdom. Z'16-5864-65.

This Great Company Class is variously pictured: - As Levites, of the priestly tribe, but not priests; as bridesmaids, but not the bride (Psa. 45:14,15); as foolish virgins. Matt. 25:1-13. Z'16-5865.

Which no man could number - A poor translation, better rendered, "A great company whose number no man knows." Z'16-5865.

Unlike the little flock, these were not predestinated, or fore-ordained, as to number. Z'13-5232. Compare Rev. 5:11.

Before the throne - As those who are subject. Z'16-5865. See v.15. Compare Rev. 3:21.

Clothed with white robes - See v.14.

And palms in their hands - A symbol of victory; nevertheless, not wearing crowns, the highest insignia of victory. Z'16-5865.

7:10 And cried - "And they cry" (R.V.)

7:13 What are these ... whence came they? - This great company was explained to the Revelator, and the explanation is for us. Z'13-5232.

7:14 And he said unto me, These are they which came out of great tribulation - The little flock, the royal priesthood, the elect church, of which Christ is the Head, will indeed pass through tribulations. So it is written, "Through much tribulation shall ye enter the kingdom." Indeed, we know that the Lord himself passed through "great tribulation, shame, suffering and death. We know the same also of his footstep followers, the apostles and others. Nevertheless, these are not described in the Bible as the tribulation class, because by virtue of their greater faith, these are able to rejoice in their tribulations and to count them all joy, knowing that these are working out for them a far more exceeding and eternal weight of glory. These pass through the tribulations joyfully, because they consider the things that are seen as temporal. They look with the eye of faith to the things not seen, to the things eternal, which God hath in reservation for them that love him.

REVELATION

The tribulation saints are variously pictured in the Scriptures as those who lack in the amount of their zeal, but who do not lack in their loyalty. The tribulation saints fail to go on and fulfil their vows of sacrifice, and to be heroes in the fight against the world, the flesh and the adversary. As the Scriptures say, "Through fear of death they are all their lifetime subject to bondage" - bondage to the flesh, bondage to the customs of society - fearful of the sacrificing experiences which they covenanted should be theirs. Heb. 2:15.

For this reason, they cannot be accepted of the Lord as copies of his dear Son, and as worthy of sharing in his glory, honour and immortality. Nevertheless, the Lord is very compassionate, and tests them as to their loyalty to him. As many as ultimately prove faithful, loyal, he proposes shall be granted everlasting life, even though they fail of joint-heirship in the kingdom, the very thing to which they were invited. Eph. 4:4.

Undoubtedly, there have been some of this class developed all the way down through the Gospel Age, but the Scriptures picture this class especially in connection with the tribulation coming on the world in the close of this age. See I Cor. 3:13-15. Z'13-5232. And have washed their robes, and made them white in the blood of the Lamb - Prove their loyalty under discipline and stress, having failed to prove it by voluntary obedience, unto sacrifice. Z'12-4998.

This class must of necessity be a different class from the bride, who are described as watching and keeping their garments unspotted from the world - that they may be without spot and without wrinkle in the presence of the King. Z'13-5232.

7:15 Therefore are they before the throne - Not in the throne, as in the case of the Bride. Z-214.

The promise to the elect kings and priests is that they will be in the throne. Z'13-5232. See v.9. Serve him day and night in his temple - The little flock class are styled "the Temple of God," "living stones," whereas this great company will serve God in that temple - in and through the church. Z'13-5232.

Shall dwell among them - "Shall spread his tabernacle over them." (R.V.)

7:17 The Lamb which is in the midst of the throne - Compare Rev. 5:6. Shall feed them - "Tend them" (Diag.)

God shall wipe away all tears from their eyes - Psa. 45:15.

8:1 When he had opened the seventh seal - "The seal of the living God. Rev. 7:2.

8:3 Much incense - Compare 2 Cor. 2:15 and Comments.

Offer it with - "Add it unto" (R.V.)

8:7 And the third part of trees was burnt up, and all green grass was burnt up - The Revised Version reads: "And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burned up." - "All flesh is as grass." Isa. 40:6.

8:10 Burning as it were a lamp - "Burning as a torch" (R.V.)

8:13 And I beheld and heard an angel - "An eagle (R.V.) Greek, "one eagle."

9:1 I saw a star - A star symbolizes a light-bearer, a teacher, in the church. For instance, the "twelve stars" - the twelve apostles - Rev. 12:1. D-590. Again, "wandering stars" - teachers who have lost their way - false teachers. Jude 13. D-594.

REVELATION

- 9:4 Of the bottomless pit - "The abyss" (R.V.) Compare Rev. 20:1.
The grass of the earth - "All flesh is as grass" Isa. 40:6.
Neither any green thing - Omitted by Sinaitic MS.
- 9:5 Neither any tree - Compare Isa. 61:3.
Five months - (In symbolic time, a hundred and fifty years - $5 \times 30 = 150$.)
- 9:10 Five months - See v.5.
- 9:11 And they had a king over them ... the angel of the bottomless pit -
"And they have over them a king; the angel of the abyss" (Diag.)
Abaddon - "Destroyer"
Apollyon - Also meaning "Destroyer." See Heb. 2:14.
- 9:13 The four horns of - Omitted in Sinaitic MS.
- 9:14 In the great river Euphrates - Symbolizing the world of mankind -
 B-209, D-24. - (The Euphrates upon which ancient Babylon was situated, symbolizes "peoples and multitudes and nations and tongues" that support mystic Babylon of this Gospel Age. Compare Rev. 17:5.)
- 9:15 For an hour - "The hour" (R.V.)
And a day - Omitted by the Sinaitic MS.
And a month - "And month" (R.V.) (A symbolic month is thirty years.
And a year - "And year" (R.V.) (A symbolic year is three hundred and sixty years).
The third part of men - "The third of the men" (Diag.)
- 9:17 Saw the horses - Symbolizing false doctrinal hobbies. C-316.
 (Creeds, doctrines, teachings). Compare Rev. 6:2 & Isa. 31:1,3.
And the heads of the horses - Compare Isa. 2:15.
- 9:18 By these three - "By these three plagues (R.V.)" - "Three is omitted in the Sinaitic MS.
- 9:19 And in their tails - Compare Isa. 9:15.
- 10:1 And I - (John, representing the John class, the church at the end of the age. See Rev. 1:1).
Saw a mighty angel - "Another" should be omitted. - See Diag.
 (Michael, the archangel) - Our Lord Jesus at his second advent).
Clothed with a cloud - (Suggesting an invisible presence).
And a rainbow was upon his head - Compare Rev. 4:3.
And his face was as it were the sun - The Sun symbolizes the Gospel light. D-590. - (Reflecting the light of the Gospel - 2 Cor. 4:6).
- 10:2 A little book - Symbolizing a message. C-89.
- 10:3 Seven thunders uttered their voices - (Thunder was ever regarded in olden times as the voice of God. - Job. 37:2-5).
- 10:6 That there should be time no longer - "That the time shall be no longer delayed" (Diag.).
- 10:7 The mystery of God should be finished - "Then is finished the mystery of God" (R.V.).
As he hath declared to his servants and prophets - "According to the good tidings which he declared to his servants the prophets." (R.V.)
- 10:8 Take the little book - See verse 2.
- 10:11 And he said unto me - "And they say unto me" (R.V.)
Before - "Concerning" (R.V.)
- 11:1 And there was given unto me - (The John Class, the Church - See Comments Rev. 1:1).
The temple of God - (The true Church - 1 Cor. 3:16; 2 Cor. 6:16)
- 11:2 Forty and two months - (Symbolically, this indicates a period of 1,260 years - $42 \times 30 = 1,260$).
- 11:3 My two witnesses - The Old and New Testaments. Z'15-5718.
And they shall prophesy a thousand, two hundred and three score days - From A.D. 539 - 1799, when the Papal power of persecution held sway. (The "dark ages") The year 1799 A.D. marked the beginning of the "time of the end." (See Dan. 12:1-10). Z'14-5565.

REVELATION

- Clothed in sackcloth - Kept covered in dead languages. C-50.
- 11:4 These (The Old and New Testaments - See v.3).
Are (symbolized by) The two olive trees - In the Hebrew the olive tree was called shemen or oil tree. Olive oil was used as a source of light and was also used as the basis of many precious ointments of olden times - such as that used in anointing the priests and kings, typifying the holy Spirit upon the antitypical "royal priesthood." (Ex. 30:24). And from time immemorial the olive branch has been used as a symbol of peace - Gen. 8:11; Neh. 8:15.
- The olive is, therefore, a symbol of light, the holy spirit, peace and divine blessing. D-650, 651. See Zech. 4:3, 11, 12.
- And (also symbolized by) The two candlesticks - "Lampstands" (The only source of true light).
- 11:5 And if any man will hurt them - (e.g. By "handling the Word of God deceitfully" - 2 Cor. 4:2).
- 11:7 Out of the bottomless pit - "The abyss" (R.V.)
- 11:8 Where also our Lord ("Their Lord" (R.V.).
- 11:12 And they heard - Some MSS read, "I heard".
A great voice from heaven saying, Come up hither - The two witnesses of God, the Old and New Testaments, long clothed in the sackcloth of the dead languages, gradually ascended to heaven, the place of honour and power, as the Scriptures symbolically represent the matter. Z'15-5718. Psa. 118:89.
- They were exalted to heaven, lifted up in the sight of the people, taken up to a position of great influence and dignity which they never before had enjoyed. It was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then the printing of the Bible in every language and in cheap form was commenced, and the Bible began to go out to all nations. The Bible was lifted up before the people - was exalted to heaven, in the sense in which our Lord meant when he said, "Thou, Capernaum, art exalted unto heaven." The Bible was exalted in contrast to the degraded position which it had occupied during the dark ages. But several years were consumed in bringing it up to this high position. Z'14-5565.
- In a cloud - (Symbol of trouble)
- 11:13 A great earthquake - (A symbol of revolution - A-336) Compare Rev. 6:13; Rev. 16:18 - 20.
- And the remnant - "The rest" (R.V.)
- 11:15 And the seventh angel sounded - The great events enumerated during the sounding of the Seventh Trumpet cover the thousand years of Christ's reign. Z'14-5563.
- Saying, The Kingdoms - "Kingdom" (R.V.) - (Sovereignty)
Are ("is") become the kingdoms ("kingdom") of our Lord (our Lord Jehovah) and of his Christ - (The anointed - Jesus the Head, and the church his body. This transference of power, prophecy shows, began to take place in 1878. See Scriptures Studies, Vol. 2).
- 11:16 And the four and twenty elders - See Rev. 4:4,10.
- On their seats - "thrones" (R.V.).
- 11:17 And art to come - Omitted by the oldest MSS.
Because thou hast taken to thee thy great power, and hast reigned - At the close of the times of the Gentiles, A.D. 1914. B-87.
- 11:18 And the nations were angry - Daniel 12:1, describing the period of transition from Gentile supremacy to Messiah's kingdom, declares, "There shall be a time of trouble such as was not since there was a nation." Our Lord discussed this statement in his great prophecy and added, "No, nor ever shall be." Matt. 24:21. Z'14-5564.

REVELATION

And the time of the dead, that they should be judged - (Placed on trial). The whole dead world will be dealt with during the thousand years of Christ's reign. They will be righteously dealt with and receive their proper rewards and punishments. Z'14-5567.
And that thou shouldest give reward unto thy servants the prophets - The Ancient Worthies. Z'14-5563. Their reward is that they are to be the earthly princes in the kingdom, in all the earth. Z'14-5567.
And to the saints - The saints will be changed in the first resurrection, "right early in the morning." (Psa. 46:5 Marg.). Z'14-5567.

Through the testimony of God's Word, we understand that the resurrection began in 1878. Rev. 14:13. Z'14-5566. Compare I Cor. 15:51, 52.

And them that fear thy name, small and great - All this class - the world of mankind - will be judged, will have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. Z'14-5563-64.

All who will come into harmony with the Lord during the thousand years - this pictures the blessing of restitution coming to all mankind. These blessings they are to receive as they show their obedience to him in all things. Z'14-5567. 2 Thess. 1:10.
And shouldest destroy them which destroy the earth - Which corrupt the earth. Those who give forth a corrupting influence and who refuse to come into harmony with righteousness during the thousand years will be destroyed from amongst the people. Nothing will be left of them. Everything evil will be destroyed, root and branch; only the righteous will prevail through out all eternity. All having sympathy with unrighteousness will be destroyed. Z'14-5567.

11:19 And the temple of God - The true church - See Rev. 7:15.

The ark of his testament - (This most sacred article of furniture in the typical tabernacle and temple symbolizes the Christ, Jesus the Head and the church his body - "the mystery" - See "Tabernacle Shadows" page 121).

12:1 And great hail - Hard, distressing truth - Z'01-164. Isa. 28:17.
And there appeared a great wonder - "Sign" (R.V.).

A woman - The early church. D-591.

Clothed with the sun - Resplendent in the full, clear light of the unclouded Gospel. D-591.

And the moon under her feet - The Moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. D-590-601. The moon under her feet represents that the Law which supports her is nevertheless not the source of her light. D-591.

And upon her head a crown of twelve stars - The twelve stars about her head as a crown represents her Divinely appointed and inspired teachers - the Twelve Apostles. - D-591. Now if God ordained only twelve stars as lights for his church, as here represented, is it not a great mistake for popes, bishops and clergy to regard themselves as successors of the Apostles, - stars also? D-594.

12:2 And she being with child - (Gal. 4:19).

12:3 Another wonder - "Sign". (R.V.).

12:5 Rule all nations with a rod of Iron - 2 Thess. 2:7.

12:6 Fled into the wilderness - A wilderness condition is one of separation; it is a cut-off condition; a separation from the world.

In figurative language, the city represents honour, distinction and prominence in the world, while the wilderness signifies the reverse condition - that of being ignored, ostracised, etc.

REVELATION

The Lord's people can be in this wilderness condition even while surrounded by all the affairs of the world. We are separate from the world; we are in the world, but not of it. - isolated. Z'15-5628.

A thousand, two hundred, and three score days - Symbolic days, or 1,260 years, beginning in 539 A.D., and ending with the year 1799 A.D. It was a period of ostracism, but not necessarily of persecution.

During a similar period of time, Papacy had control of affairs. Z'15-5628. Rev. 13:5; Dan. 7:25; 12:7.

12:9 That old Serpent - ("Deceiver")

12:10 And I - (John, symbolizing the John class, the church - See Rev. 1:1).

And the power - "Authority" (R.V.).

12:14 And to the woman - The true church. B-329.

Fly into the wilderness - Becoming voluntarily an outcast from the privileges and advantages of the world's society. Z'15-5628.

For a time, times, and half a time - Three and a half times = 3 1/2 symbolic years of 360 days each = 1260 literal years - verse 6. Z'11-4741.

12:15 And the serpent - (The great deceiver, Satan)

12:17 The testimony of Jesus Christ - ("The truth as it is in Jesus")

13:1 And I stood - "I was placed (Diag.)"

And saw a beast - In symbolic language a beast represents a government - here representing the Papal government. Z'13-5349.

The name of blasphemy - "Names of blasphemy" (R.V.)

And his seat - "Throne" (R.V.)

13:3 All the world - "Earth" (R.V.)

13:4 Which gave power unto the beast - "Because he gave his authority unto the beast" (R.V.).

13:5 Forty and two months - The 1,260 years of Papal supremacy, 539 A.D. - 1799 (42 symbolic months of 30 days = 1,260 symbolic days, 1,260 years).

13:6 And his tabernacle - (The true church - See II Cor. 6:16).

And them that dwell in heaven - "Even them that dwell in heaven" (R.V.) - Seated with Christ in the heavenlies - Eph. 2:6. (See Diag)

13:8 Whose names are not written in the book of life of the Lamb slain from the foundation of the world - Whose name has not been written from the foundation of the world in the scroll of the life of that Lamb who was killed." (Diag.) "Written from the foundation of the world in the book of life." (R.V.)

13:10 He that leadeth into captivity shall go into captivity - Gal.6:7.

13:11 And I - (John, typifying the John class, the church at the end of the age, looking back over the centuries - Rev. 1:1).

Beheld another beast - Another ecclesiastical power. Z'13-5349.

Coming up out of the earth - (Compare the expression "Out of the earth" and "out of the sea" - v.1).

And he had two horns like a lamb - (The two horns indicating that two powers or governments will support it). The symbol tells us that as an ecclesiastical power this is a harmless one, "its two horns being like those of a lamb" - not intended to do injury. Z'13-5349.

And he spake as a dragon - The dragon represents purely civil power. Z'13-5349.

13:12 All the power - "Authority" (R.V.)

Of the first beast before him - "In his presence" (Diag.)

13:13 And he doeth great wonders - "Signs" (R.V.)

REVELATION

So that he maketh fire come down from heaven - That is, to punish in the name of the Lord, those who in any sense of the word it shall consider to be its opponents. Speedily none will be allowed to buy or sell, in the spiritual marts, except those who have either the mark or the number of the beast, or of the image, either in the right hand of co-operation or in the forehead of public confession (v.17) Z'13-5349.

13:14 In the sight of the (Papal) beast

Make an image of the (Papal) beast. - "The Image of the (Papal) beast" was formed in 1846 A.D. In that year the Protestant denominations, especially in the United States, allied themselves as the "Evangelical Alliance." Their alliance ostensibly was for peace and harmony and noble objects of co-operation; but really the organization would appear to have been intended as an attempt to give dignity and authority to all of the various Protestant sects, and as far as possible to hinder the formation of any new sects by excluding them as unorthodox.

The Alliance endeavoured to establish a standard of orthodoxy and to give a mutual support and backing to all the different creeds identified with it - Baptists, Methodists, Lutherans, Presbyterians, etc. This attempted authority, or power, constituted it an image of the Papal beast, or government. They saw the power of the Papal argument, that it is the Church, and that all others are heretical. So the Evangelical Alliance undertakes to say for its constituent members of all denominations: "All these are orthodox; all others are heretical." In this sense it was a copy, or image, of the Papal institution. It has been merely an image without life or power for now more than sixty years. Z'13-5349.

13:15 And he - (The beast coming up out of the earth).

Had power to give life unto the image of the beast - No longer will it stand as a mere image. It will become as active as the beast. Z'13-5349.

When the earthquake, or revolution, so prominently mentioned in the Scriptures shall have come, that, no doubt, will be the time when the kings and the captains of industry, of finance and of politics will in self-defense greatly exalt the power of religious leaders. Then we may expect that the Federation of churches will exercise a power in the world such as has not been since the days of Papal supremacy. That will be the time in which the "image of the beast" will have life and work great wonders, threatening, commanding, in the name of heaven. Z'15-5601.

And cause that as many as would not worship the image of the beast should be killed. - It will not be antagonistic to the beast, but sympathetic and cause that all shall either worship the beast or the image - all must be in harmony either with Catholicism, or with the Protestant system, of which the Evangelical Alliance was the primary organization, or Image. The Protestant Church Federation will be the outcome as soon as it receives the vitalizing breath.

The vitality of the Image is to come from the two-horned beast. A few years ago, the Episcopal church took an important step toward vitalizing the Church Federation movement, which it is favouring and backing. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of an Episcopalian bishop was allowed to preach from an Episcopalian pulpit.

REVELATION

As we understand this chapter of Revelation, the Image, as soon as vitalized, will very promptly use its influence, prestige, power, in every way to "make fire come down from heaven" v.13.

This will mean that all not in affiliation with the Alliance will be subjected to radically coercive measures.

Truth shall fall in the streets. Righteousness will be unable to enter the stress of the new order of things. For a time it will appear as though a great Christian victory had been won, shared equally by Papacy and federated-Protestantism - no longer protesting. Already we see these two devisions of the heavens rolling together, approaching one another, sympathizing with one another - rolling together for mutual protection.

But the triumph of that new order of things will be short. The masses of the people, no longer ignorantly stupid as during the dark ages, will awaken to the true situation, and will execute upon Babylon the Great - already repudiated by the Lord - the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class. The two-horned beast apparently loses its personality when it gives life to the image by becoming a member of the federation. Z'13-5349.

13:16 And he causeth all ... to receive a mark in their right hand - Of co-operation. Z'13-5349.

Or in their foreheads - Public confession. Z'13-5349 (Mental assent).

13:17 No man might buy or sell - In the spiritual marts. Z'13-5349.

Or the name - This clause should be omitted. See Diag.

13:18 Here is wisdom - "Here is a scope for ingenuity: Let people of shrewd intelligence calculate the number of the wild beast: for it indicates the number of a certain man, and his number is 666." (Weymouth).

14:1 And I looked, and, lo, a Lamb stood - "And I saw, and behold the Lamb standing" (R.V.)

On the mount Zion - The spiritual phase of the Kingdom. A-297.

And with him an hundred and forty and four thousand - The definite, fixed number of the Elect. F-179.

Having his Father's name - "Having his name and the name of his Father" (R.V.)

In their foreheads - Impressed on their minds, their intellects. B-169.

14:2 And I heard a voice from heaven - (The true church in the flesh - Eph. 2:6)

As the voice of many waters - (Water is a symbol of truth. Eph. 5:26; John 4:10-14).

And as the voice of a great thunder - (The voice of God speaking through his Word - Job 37:2-5) - Also, a symbol of controversy - In the religious world. Z'84-576.

The voice of harpers - Bible Students. F-233.

Harping with their harps - The Word of God - The Old and New Testaments - Rev. 15:2. F-233. (A book which is one harmonious whole from Genesis to Revelation.) Psalms. 49:4

14:3 And they sung as it were a new song - ("As it were" - The true Gospel lost sight of for centuries)

Which were redeemed - "Purchased out of" (R.V.) the earth - (The first company of redeemed ones for whom Christ's merit is applied - Heb. 9:24).

14:4 Not defiled with women - II Cor. 11:2; Rev. 17:5.

REVELATION

- 14:5 And in their mouth was found no guile - "Lie" (R.V.) - "No lie is of the truth." (I John 2:21).
Without fault - "Without blemish" (R.V.) - "Blameless" (Diag.)
- 14:6 And I saw another angel - "An angel" (Diag.) "Another is omitted in the oldest MSS.
- 14:8 And there followed another angel - "And another, a second angel, followed" (R.V.)
Babylon is fallen, is fallen - Compare Rev. 18:2; also Isa. 21:9.
Made all nations drink of the wine of - Wine represents:
 (1) Doctrine, true or false. Babylon's wine is, of course, her false doctrines;
 (2) Spirit, influence. G-160-164; D-266. Z'02-3104. Isa. 29:9; Rev. 17:2.
Of the wrath of her fornication - Worldly affiliation. G-164.
 (Teaching that unlawfully mingles spiritual things with natural things. In the Greek, the word for "mind" is the same word as is here translated "wrath").
- 14:9 Receive his mark in his forehead, or in his hand - See Rev. 13:16.
- 14:10 The wine of the wrath of God - Compare verse eight.
Which is poured out without mixture - "Which is mingled undiluted" (Diag.)
Shall be tormented - (Mentally)
- 14:11 The smoke of their torment - The remembrance of what they suffered in the great time of trouble.
Ascendeth for ever and ever - (Will never be forgotten).
Who worship the beast and his image - See Chap. 13.
- 14:12 Here - (At this time).
Is the patience of the saints - (The time when their patient endurance is being specially tested).
Here are they that keep - "They that keep" (R.V.)
And the faith of Jesus - (1. "The faith once delivered unto the saints;") (2. The faith that Jesus always exemplified).
- 14:13 And I - (John, representing the John Class - See Chap. 1:1).
Blessed are the dead which die in the Lord from henceforth - Marking a particular time, before which it would not be a blessing to die, but after which it would be a blessing. That particular time came, we believe, in 1878 A.D.; then, not only the Apostles were awakened, but all the faithful in Christ Jesus, all the sleeping members of the body of Christ. That was the beginning of the resurrection of the body of Christ - the Lord judging among his people first, before the judgment of the world. He foretold that when he would come he would call his own servants and reckon with them - not with the world - giving reward to those of his church who had gone before, giving them part in the first resurrection, and then afterward dealing with us, "who are alive and remain," so that each one of us who are of the Lord's people, may at death be "changed in a moment, in the twinkling of an eye," during the sounding of the last trumpet - the Seventh. We are living now under the sounding of this great trump of God. Z'14-5566.
 For further comments on this verse, See Vol. 3, S.S., page 240, par. 2 - page 241, par. 1.
- 14:14 Behold a white cloud - Compare Rev. 10:1.
One sat like unto the Son of Man - Compare Dan. 7:13.
- 14: Verses 14 - 20 - For Comments on these verses, See Vol. 2, S.S., page 238, par. 2, page 239.
- 14:16 And the earth was reaped - Compare Matt. 13:30.
- 14:18 Gather the clusters of the vine of the earth - The various church

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- organizations, denominations, the fruitage of which will soon be gathered into the wine-press of the wrath of God. Z'11-4873.
- 14:20 By the space of a thousand and six hundred furlongs - The Sinaitic MS. reads: "Twelve hundred furlongs."
- 15:1 And I - (John, representing the John Class - See Chap. 1:1)
In heaven - A term frequently used to represent present religious institutions - the religious world - the ecclesiastical heavens. D-528. Z'16-5864.
Seven angels - Seven is a number suggesting completeness, the whole. Rev. 1:20. T-47.
For in them is filled up the wrath of God - "Because by them the wrath of God was to be completed." (Diag.)
 (The word "wrath" is the same word in the Greek as "mind").
- 15:2 Gotten the victory over the beast and over his image - See Rev. 13:1-8 and 11-14; John 8:32.
And over his mark - (These words should be omitted).
Having the harps of God - See Rev. 14:2.
- 15:3 Thou King of saints - "O King of the nations" (Diag.)
- 15:4 Who shall not fear thee - Compare Isa. 25:9.
- 15:5 And after that - "And after these things" (Diag.).
- 15:6 Came out of the temple - The words "out of the temple" are omitted in some old MSS.
Girded with golden girdles - The girdle represents servitude. T-30; gold, that which is divine. T-18.
- 15:7 Seven golden vials - "Bowls" (R.V.)
Full of the wrath of God - (Also, full of the mind of God - See verse 1. God's mind towards Christendom speaks of divine wrath.)
- 15:8 And no man - "No one" (Diag.)
- 16:1 Out of the temple - Omitted by some MSS.
Pour out the vials - "Bowls" (R.V.)
- 16:2 Which had the mark of the beast - See Chap. 13:16.
Them which worshipped his image - See Chapter 13:5.
- 16:3 And the second - Omit "angel"
Poured out his vial - "Bowl" (R.V.)
And every soul - Some MSS. omit "living".
- 16:4 And the third - Omit "angel"
Vial - "Bowl" (R.V.)
- 16:6 Shed the blood of the saints and prophets - Compare Luke 11:47-50.
For they are worthy - "They deserve it" (Diag.)
- 16:7 And I heard another out of the altar say - "And I heard the altar saying" (R.V.)
- 16:8 And the fourth - Omit "angel"
- 16:10 And the fifth - Omit "angel".
Poured out his vial - "Bowl" (R.V.)
On the seat - "Throne" (R.V.)
Was full of darkness - "Was darkened" (R.V.).
- 16:12 And the sixth - Omit "angel"
Poured out his vial - "Bowl" (R.V.)
Upon the great river Euphrates - Rev. 17:15.
And the water thereof was dried up - This is symbolical, of course. It calls our attention back to the typical Babylon and her fall before Cyrus. Babylon was built upon the River Euphrates, which ran through the midst of the City. Her walls were impregnable, but Cyrus' army turned aside the river into a new channel, leaving the old channel dry, and enabling him to march his army under the Babylonian gates, which otherwise served as the city's defense.
 We are to expect a parallel to this in connection with mystic Babylon - Christendom. In the symbolic language of Revelation,

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waters symbolize people; hence the turning aside of the "waters" would represent the alienation of the people and the alienation of the people would be indicated by their withholding of financial support.

Gifts of money to ecclesiastical institutions represent love or fear. The increasing light of modern times has not only decreased love for the creeds of the "dark ages." but it has also decreased fear for their threatenings. As a result neither love nor fear is operating as strongly today as once it did in the minds of the masses. What wonder if the result would be the drying up of the Euphrates and the ultimate collapse of mystic Babylon. The matter is under the control of the antitypical Cyrus, of whom it is written, "Thus saith the Lord to his (typical) anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee treasures of darkness, and hidden riches of secret places." (Isa. 45:1-3). Thus saith Jehovah, "That saith to the deep, Be dry; and I will dry up the rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. 44:27,28).

As the typical Cyrus encouraged and gave liberty to the Jews to return from Babylonian captivity, so the antitypical, our present Lord, will see to the drying up of the Euphrates and also to Israel's opportunity and encouragement to return to the land of Abraham. Z'10-4699.

The way of the kings of the east - "The kings from the sunrising" (R.V.)

16: Verses 12 - 16 - For an explanation of these verses, See Vol. 4, S.S., pages 1 - 16 and Foreward.

16:13 And I - (John, representing the John class - See Rev. 1:1.)

Three unclean spirits - (Doctrines or teachings - I John 4:1-3.

Come out of the mouth - (From the mouthpieces)

Of the dragon - (The civil powers - Compare Rev. 12:3).

And out of the mouth - (from the mouthpieces)

Of the beast - Papacy - Rev. 13:1.

And out of the mouth - (The mouthpieces)

Of the false prophet - (Confederate Protestantism - The "Image of the Beast" after it has received life. Compare Rev. 13:15).

16:14 For they are spirits - (teachings) of devils ("demons" - Compare I Tim. 4:1.)

Working miracles - "Signs" (R.V.)

To the battle of that great day of God Almighty - "The war of the great day of God, the Almighty" (R.V.) Zeph. 3:8,9; Dan. 12:1.

16:15 Keepeth his garments - (1. The Robe of Christ's imputed righteousness; 2. The garment of praise; 3. The robe of humility, etc.)

16:16 And he - "They" (R.V.) - (The unclean spirits of v.13)

Gathered them together into a place called in the Hebrew tongue

Armageddon. - (meaning, "Mount of Destruction". It was the great battle ground of Old Testament history (Judges Chapter 4 to Chapter 5, verse 19; also I Sam. 31. The literal Armageddon, or hill of Megiddo, in Palestine, was a place of great slaughter, destruction; and this seems to be the meaning of the symbol. The nations of earth are not to be gathered to Megiddo in Palestine, but to a

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condition where they will be destroyed as nations (Dan. 2:44), prior to the setting up of Messiah's long-promised Kingdom).

16:17 And the seventh - Omit "angel"

Vial - "Bowl" (R.V.)

Into - "Upon" (R.V.)

There came a great voice out of the temple of heaven, from the throne - "And there came a great voice out of the temple of God" (Sinaitic MS).

16:18 And there were voices and thunders and lightnings - "And there were lightnings, and voices and thunders" (R.V.) - See Rev. 4:5. And there was a great earthquake - A revolution that will involve all the civilized nations. Then Socialism may loom up, but will be short-lived, and develop into anarchy. Z'14-5567.

In this great revolution and in the succeeding anarchy, all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own kingdom under Christ and his elect church. Christ and his bride will take over the kingdoms of this world, and thus will hinder the strife of men from going to the extreme that it would otherwise go. But it will not be stopped until the present order shall have been wholly dissolved.

A vivid description of this awful time of trouble is given by the prophets. We give a few citations:- Isa. 24:17-22; 28:21,22; 33:1-8; Psa. 18:7-19. See Studies in the Scriptures, Vol. 4, pages 15-20. Along this same line, read also Isa. 13:1-13; Jer. 25:8-38; Rev. 18; 16:12-21. Z'15-5735.

16:19 The great city was divided into three parts - Compare Matt.12:25. Came in remembrance before God - Compare Rev. 6:9-11; Matt.23:35, 36.

16:21 About the weight of a talent - (Each one in weight about 112 lbs.)

17:1 Seven vials - "Bowls" (R.V.)

The judgment of the great whore - "Harlot" (R.V.) Compare II Cor. 11:2.

(This subject is dealt with fully in Vol. 2, S.S., Chap. 9, and Vol. 4, S.S.)

In the book of Revelation a woman is used to represent a church - a pure woman a pure church, a false woman an apostate church. In this chapter we have a picture of a false woman, an apostate church - a false woman disloyal to her engagement, and therefore no longer worthy to be the bride of Messiah. Z'12-5092. Married to worldly governments. Z'15-5730.

Sitteth upon the waters - Compare v.15.

17:3 Carried me away in the spirit - "In spirit" (Diag.) - (In mind.) Rev. 1:10.

Into the wilderness - Compare Rev. 12:6.

And I saw a woman - The Papal church. Z'12-5092.

Sit upon a scarlet coloured beast - A symbolic statement of her control of the power of (Imperial) Rome. Z'12-5092.

Full of names of blasphemy - "With names full of blasphemy" (R.V.)

17:4 And precious stones - "Precious stone" (R.V.)

And pearls - Compare Matt. 13:45,46.

Having a golden cup in her hand full of abominations - Thus symbolically she is represented as making all nations drunk with the wine

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of false doctrine. The cup suggests that the unfaithful church, symbolized by this woman, had once been the receptacle of divine truth - "Babylon hath been a golden cup in the Lord's hands." (Jer. 51:7). Z'12-5092.

And filthiness of her fornication - "Even the unclean things of her fornication." (R.V.).

- 17:5 And upon her forehead a name written, MYSTERY - 2 Thess. 2:7. Babylon the Great - Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of Confusion, Mixture; and in this sense it is used in Revelation. Z'12-5092. (Contrast with the true church of which this is a counterfeit - Col. 2:2).

THE MOTHER OF HARLOTS - "The mother of the harlots" (R.V.). - A term suggesting a mother church, and daughter churches, which are said to closely resemble the mother. As the mother was called "Babylon," the daughters - so like their mother - bear also the family name. Z'12-5092. Referring to the Papal and Protestant systems. Z'12-5092.

And ABOMINATIONS OF THE EARTH - 2 Thess. 2:3,4.

For further comments of this verse See Vol. 4, S.S., pages 28-36.

- 17:6 The blood of the martyrs - "Witnesses" (Diag.)
And when I - (John, the John class - See Rev. 1:1).
I wondered with great admiration - "With a great wonder" (R.V.).
- 17:7 Didst thou marvel? - "Wonder" (R.V.).
- 17:8 The bottomless pit - "The abyss" (R.V.)
Whose names - "Name" (R.V.)
Was not written in the book of life - Compare Rev. 13:8.
Yet is - "Shall be present" (Diag.)
- 17:10 A short space - "A little while" (R.V.)
- 17:11 Even he is of the eighth, and is of the seven - "Is himself also an eighth and is of the seven" R.V.)
Goeth into perdition - "Goes into destruction" (Diag.)
- 17:12 Which have received no kingdom - (The words "As yet" should be omitted. They are not in the oldest MSS. Compare Dan.2:37,38).
- 17:13 Have one mind - "Have one purpose" (Diag.)
- 17:14 And King of kings - Compare Rev. 11:17.
- 17:15 The waters which thou sawest - v.1.
- 17:16 Shall hate the whore - "The harlot" (R.V.)
Burn her with fire - Compare Rev. 18:8.
- 17:18 Over the kings of the earth - "The kingdoms of the earth" (Sinaitic MS.)
- 18:1 And - (Omit).
After these things - (The visions of Chapter 17).
I - (John, the John Class - Rev. 1:1).
Having great power - "Authority" (R.V.)
- 18:2 Babylon the great - See Comments Chapter 17, verse 5.
Is fallen, is fallen - Compare Rev. 14:8.
And is become the habitation of devils - "Demons"
And the hold of every foul spirit - (Teaching - I John 4:1-3).
And a cage of every unclean and hateful bird - (The "Birds of the air." Compare Matt. 13:31,32).

The word "cage" would seem to imply that these unclean birds are considered very desirable, and are held on to by nominal Christianity - probably because regarded as being amongst their best paying members and because of having the most attractions. Z'12-5050.

- 18:3 For all nations have drunk of the wine of the wrath of her fornication - "By the wine of the wrath of her fornication, all the

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nations are fallen" (R.V.) - Compare v.9; Rev. 17:1,2.
And waxed rich through the abundance of her delicacies - "Were enriched by the power of her luxuries." (Diag.)

18:4 And I heard another voice (message) from heaven - The "voice" of present truth - Z'14-5478.

This impelling voice of the truth is the voice of God, the voice of conscience, the voice of enlightenment. Z'14-5479.

Saying, Come out of her, my people

As the people of natural Israel were led captive into literal Babylon, so the people of spiritual Israel, among whom were some of the Lord's true saints, were led captive into mystic Babylon. Z'14-5478.

But now, in the closing of the age, God sends forth the message that his people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall. Isa. 13:1-22.

This call applies not only to those in Babylon the Great, but to those in other denominations - mother and daughters.

The object of the call to come out is not for people merely to withdraw from a nominal church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent - not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realizes his position, the voice of the Lord through his Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have "ears to hear," God's voice tells them plainly to take this step and gives the reason why they should do so.

The expression "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organize another denomination, for the original call was to membership in the body of Christ.

"Come out of her, my people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when he says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5). They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with him. Therefore they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis-representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance. Z'12-5092.

That ye be not partakers of - "Have no fellowship with" (R.V.)
Her sins, and that ye receive not of her plagues - Compare Rev. 14:9,10.

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The plagues coming upon Babylon are sore troubles, which will result in the complete overthrow of the present order of things - political, social, financial and religious. This order of things in its various phases, is one cause, under different uniforms; these interests are all united in one great policy. The princes and kings of the earth and their supporters are Babylon's great army, and pitted against it is another vast army, composed of the masses of the people. The conflict between these two great armies will ere long precipitate the present order of things of the world into anarchy. Z'14-5478.

- 18:5 God hath remembered her iniquities - Compare Rev. 6:10,11; Matt. 23:35,36; Gal. 6:7,8.
- 18:6 Reward her ("Render unto her" R.V.) even as he has rewarded you - "Even as she has rendered" (R.V.).
In the cup - Compare Rev. 17:4.
Which she hath filled - "Mingled" (R.V.); "Mixed" (Diag.)
Fill - "Mingle"; "Mix."
- 18:7 And lived deliciously - "Luxuriously" (Diag.)
I sit a queen - Compare Rev. 2: 20-25.
And am no widow (Cast off by the Heavenly Bridegroom - Compare Verses 2 and 6.)
And shall see no sorrow - "Mourning" (R.V.).
- 18:8 Therefore shall her plagues come - Compare Rev. 16.
Death and mourning and famine - Compare Amos 8:11; Jer. 25:34-38.
She shall be utterly burned with fire - Compare I Cor. 3:13-15.
For strong is the Lord who judgeth her - Compare Rev. 17:16,17.
- 18:9 And lived deliciously - "Luxuriously" (Diag.)
Shall bewail her - "Shall weep and wail over her" (R.V.)
- 18:10 That mighty city - "That strong city" (R.V.) Compare v.7.
For in one hour - (One twentyfourth part of the thousand year day of judgment, would be 41 years and eight months).
Is thy judgment come - Compare Rev. 17:1.
- 18:11 No man buyeth their merchandise any more - Compare 2 Cor. 2:17, (Diag.).
- 18:12 Thy merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet - Compare Ezek. 16:10-13.
And all thyine wood - "Aromatic wood" (Diag.).
And all manner vessels of ivory - (Beds were at one time decorated with ivory - Amos 6:4).
And all manner vessels of most precious wood, and of brass, (Copper Diag.) and iron Compare Isa. 52:11, and marble - These words are omitted in the Siniatic MS.
- 18:13 And cinnamon, and odours, and ointments and frankincense - (Compare with ingredients of holy anointing oil, symbolizing the Holy Spirit - Ex. 30:23; 31:3; Isa. 11:2).
And wine - Symbol of doctrine. C-160, D-266. Isa. 29:9; Matt. 9:17.
And oil - Symbol of the Holy Spirit - Matt. 25:1-10. C-92.
And fine flour - (A reference to the meal offering - Lev. 2:1,2.)
And wheat - (A symbol of "Children of the Kingdom. Matt. 13:38)
And beasts ("cattle" R.V.) and sheep - Compare Psalms 50:12-15; Isa. 1:11.
And horses - A symbol of false doctrinal hobbies. Isa. 31:3. C-316.
And chariots - (A symbol of organizations).
And slaves - "Bodies" (Diag.).
And souls - "Lives" (Diag.).

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- 18:16 Alas that great city - that was clothed in fine linen etc. - Compare Rev. 17:4.
- 18:17 So great riches - Compare verses 12 and 13.
Is come to nought - "Is made desolate" (R.V.).
And as many as trade by sea - "Gain their living by the sea" (R.V.).
- 18:18 And cried - "Cried out" (R.V.).
- 18:19 Cast dust on their heads - A symbol of anguish and despair.
In one hour - See Comments v.10.
- 18:20 Rejoice over her, thou heaven - Compare Psa. 97:8; Rev. 12:10-12.
And ("even") ye holy apostles and prophets - "Ye saints, ye apostles and ye prophets" (R.V.).
For God hath avenged you on her - "For God hath judged your judgment on her." (R.V.) - Compare Rev. 6:10, 11.
- 18:21 And a mighty angel - "And one strong angel" (Diag.)
Cast it into the sea - Of anarchy. Z'14-5478. Compare Psa. 46:2; Jer. 51:62-64.

The masses of the people, no longer ignorantly stupid as during the dark ages, will awaken to the true situation, and will execute upon Babylon the Great - already repudiated by the Lord - the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class. Z'13-5349.

- 18:22 The voice of harpers - Compare Rev. 14:2; Psa. 92:1-3.
And musicians - "Minstrels" (R.V.).
And of pipers - "Flute-players" (R.V.).
And trumpeters - Compare Rev. 8:2.
And the sound of a millstone - These words, to the end of the verse, are not found in the oldest MSS.
- 18:23 And the light of a candle - "Lamp" - "Thy Word is a lamp."
Shall be heard no more at all in thee - Compare v.4.
By thy sorceries - (Cunning sophistries - 2 Cor. 2:17; 4:2; 11:13; 11:14.
Were all nations deceived - Compare Rev. 20:1-3.
- 18:24 The blood of prophets and of saints - Compare Acts 20:6.
- 19:1 I heard - (The John Class heard - Rev. 1:1).
- 19:2 Hath judged the great whore - "Harlot" - Compare Rev. 17:1.
- 19:3 And her smoke - The remembrance of the destruction of these systems of deception and error. Z'00-2609.
Rose up for ever and ever - The lesson will be lasting, will never be forgotten - as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work. See also Isa. 34:8-10. Z'00-2609.
- 19:5 And ye - "And" Omit.
- 19:8 For the fine linen (In this picture, represents not the righteousness of Christ, but) is the righteousness of saints - "The righteous acts of the saints." (R.V.).
- 19:9 Saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

Ultimately the full number (of the Bride Class) will have been called, accepted, and found worthy through Christ to have a place at that table - to share in that great feast. It will be the nuptial feast, in honour of the marriage of the Lamb, after his wife hath made herself ready.

At that feast, we are assured, will be a secondary company, not worthy to be of the bride class. These may be figuratively styled the bridesmaids, the great company class; for after the account of the gathering of the bride we have the Lord's message to

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These subsequently delivered from Babylon, saying, "Blessed are they that are called to the marriage supper of the Lamb."

You can imagine the honours and joys of that great banquet! The aroma of the good things coming, already reaches us in the ante-room, before we enter the banquet hall. These odors come to us through the exceeding great and precious promises of God's Word, assuring us of his faithfulness and of his provision of the things which "eye hath not seen, ear hath not heard, neither have entered into the heart of man," but which "God hath provided for them that love him" supremely. Z'14-5415.

- 19:10 And of thy brethren - "All ye are brethren."
That have the testimony of Jesus - ("The truth as it is in Jesus")
Is the spirit of prophecy - (Prophecy, in the New Testament sense of the word, means preaching the Gospel under the influence of the Holy Spirit).
- 19:11 And I saw heaven opened - Compare Rev. 4:1; 11:19; 15:5; Matt. 3:16.
A white horse - Compare Rev. 6:2.
Faithful and True - Rev. 3:14.
- 19:12 His eyes were as a flame of fire - (See Comments Rev. 1:14).
- 19:13 Dipped in blood - "Sprinkled with blood" (R.V.) - Compare Isa. 63: 1-4.
- 19:15 Out of his mouth - (His mouthpieces).
Goeth a sharp sword - "A two-edged broad sword" (Diag.) Compare Rev. 1:16.
He treadeth the winepress of the fierceness and wrath of Almighty God - Compare Rev. 14:19,20. Also 1 Tim. 5:24; Eccles. 12:14; Gal. 6:7,8; Mal. 4:1.
- 19:16 On his vesture - "Mantle" (Diag.)
And on his thigh a name written, KING OF KINGS, AND LORD OF LORDS - Compare Rev. 17:14.
- 19:17 Standing in the sun - Compare Rev. 12:1.
In the midst of heaven - "In mid-heaven" (R.V.)
Unto the supper of the great God - "The great supper of God" (Diag)
- 19:18 That ye may eat - (Mentally assimilate).
And the flesh of horses - Horses in the scriptures represent doctrinal hobbies - C-316. (Here, false systems of teaching - Compare Rev. 6:4,5.).
And of them that sit on them - Compare Rev. 9:17.
- 19:19 And I saw the beast - (The papal rule of violence).
And the kings - (The great ones of earth).
On the horse - (The white horse - "The faith once delivered unto the saints." - See v.11).
- 19:20 And the beast - Papacy (Rev. 13:1).
Was taken - "Captured" (Diag.).
And with him the false prophet - See Rev. 16:13.
That wrought miracles - "Signs" (R.V.)
With which he - (The false prophet)
Received the mark of the beast - Compare Rev. 13:16; 15:2.
Them that worshipped his image - Compare Rev. 13:15-17.
- 19:21 And the remnant - Compare Zeph. 3:8,9.
Were slain with the sword - Compare Heb. 4:12.
Him that sat on the (white) horse - vv.11 and 19.
Out of his mouth - (His mouthpieces)
And all the fowls - "Birds" (R.V.).
- 20:1 And I - (John, representing the John class - the church at the end of the age - Rev. 1:1).

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Saw an angel - (The Messenger of the Covenant - Mal. 3:1).

Come down from heaven - (Which prophecy shows was in A.D. 1874 - See Vol. 2, S.S.).

The bottomless pit - "The abyss" (Diag.) Compare Rev. 9:1.

And a great chain in his hand - The operation of the light of truth. "Whatsoever doth make manifest is light," and that which makes manifest is a "chain," is a restraint upon that which is darkness. - We properly enough speak of the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the adversary. Z'10-4609-10.

20:2 And laid hold on the dragon - While we believe that there is a personal devil and that he will be literally restrained in some manner; here it would seem that reference is not made merely to the person of the adversary, but to all that system of things of which he has stood as the representative, or head, or center; for instance, in Rev. 12:7-9, a great religious system is apparently spoken of as the devil. Z'10-4609. (Perhaps here symbolizing Satan as represented in the great empires of earth - Compare Rev. 12:3; 13:2). That old serpent - "The old serpent" (R.V.) - ("The deceiver" - Satan as represented in that great system of deception - the ecclesiastical powers of the world. Compare II Cor. 11:3,4; Rev. 13:14; 19:20; Compare also Rev. 12:9.)

Which is the devil - From Diabolos, meaning, slanderer, traducer, false accuser. - The "Accuser of the brethren" Rev. 12:10.

And Satan - Is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence, the name means an adversary, or opposer.

And bound him a thousand years - The Prince of Light has only recently invaded, as it were, the land of the prince of darkness to commence his work. This work is chiefly in the church and in the restraining of the "winds" and the "powers" and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves - chains of darkness used for the restraint of thought; shackles of superstition and ignorance. Z'10-4610.

Compare Matt. 12:29; 24:43,44; Mark 3:22-27; Luke 11:21,22; 12:39 - In contrast to Rev. 12:9-12.

20:3 The bottomless pit - "The abyss" (R.V.) Compare Rev. 9:1,11; 11:7; 17:8.

That he should deceive the nations no more, till the thousand years should be fulfilled - Implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of "present truth," or by the light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. Z'10-4610. II Thess. 2:8.

By the end of the 1,000 years, (Ready for their heart-loyalty to be tested) mankind will have reached perfection of organism and powers. Z'13-5182.

It would appear that all the things peculiar to our day in the way of restraining error are part of the binding of the adversary.

As to the question when the great adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would not surprise us if Satan would make a great commotion in the world all

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through the time of trouble. It does not seem that all that terrible trouble will come about without the adversary. We think he would enjoy being in the fray, such as we expect it to be - worldwide, "when the kingdoms of this world shall be come the Kingdom of our Lord and of his Christ. Z'10-4610.

After that he must be loosed a little season. Compare v.7.

20:4 And I - (John, representing the John Class - Rev. 1:1).

Saw the souls of them that were beheaded for the witness of Jesus - "The testimony of Jesus" (R.V.) Compare Rev. 6:9.

And for the Word of God - "Because of the testimony of Jesus and because of the Word of God." (Diag.).

Not worshipped the beast, neither his image - Compare Rev. 13:12, 14, 15.

Neither had received his mark - Compare Rev. 13:16.

A thousand years - "The thousand years" (Diag.).

20:5 But the rest of the dead lived not again until the thousand years were finished. - (Scholars are agreed that this text is an interpolation. They are not found in the oldest and most reliable Greek MSS - the Sinaitic, Vatican, numbers 1209 and 1160, nor the Syriac MS. When inserted it obviously breaks the sense of the passage).

This is the first - (or choice - A-197) resurrection.

Those who will constitute the spiritual phase of the Kingdom are the overcoming saints of the Gospel Age - the Christ, Head and body - glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Heb. 11:39,40.) Theirs is the first resurrection. A-288. See also footnote in Vol. 1 pp. 288 and 289.

20:6 Blessed and holy is he that hath part in the First Resurrection -

"We shall be like him (the glorified "changed" Jesus), for we shall see him as he is," He is a Spirit Being, "the express image of the Father's person," "far above angels, principalities and powers, and every name that is named." and hence, far above perfect manhood. If we shall be like Him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no man hath seen nor can see, dwelling in light which no man can approach unto; "but to whom we can approach and whom we can see as he is, because we have been "changed." (I John 3:2; I Tim. 6:16, 1:17; Exod. 33:20). Lest any should misunderstand him, the Apostle guards the above language by adding, "As we (the Church) have borne the image of the earthly (one), so we shall also bear the image of the Heavenly (one)." It is not the Apostle's thought that all shall bear the image of the Heavenly One, in this sense ever. Such was not the design of the Creator. F-722.

On such the second death hath no power - Because they are partakers of the divine nature (2 Peter 1:4), of glory, honour and immortality - Immortality (a death-proof condition) being a most important element of the divine nature. F-63. - "The power of an endless life." (Heb. 7:16).

But they shall be priests of God - "A royal priesthood" - I Pet. 2:9.

And shall reign with him a thousand years - verse 5.

20:7 And when the thousand years are expired, Satan shall be loosed out of his prison - "for a little season" - v.3.

-- At the close of the Mediatorial Kingdom - as a test.

The adversary will go up over the breadth of the earth to deceive all - the number of all being "as the sand of the seashore." How many will prove unfaithful and fall into the snare he will be

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permitted to lay for them is not indicated; but God will not fully and completely receive any into eternal life without first testing them as respects their loyalty to himself and the principalities of his righteousness. Z'10-4575.

20:8 Gog and Magog - (Gog and Magog are mentioned in but one other place in the Bible - Ezek. Chapters 38 and 39).

20:9 Went up on - "Over" (R.V.).

And compassed - "encircled" (Diag.)

The camp of the saints about - "The holy ones" (Diag. lit.) - The Ancient Worthies. Z'11-4882.

Since this rebellion is to occur at the close of the Millennial Age, and since mankind will at that time have reached perfection, therefore, this separation of the Ancient Worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term "camp" itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them - perhaps a change from human to spirit nature. Z'13-5182.

There is nothing in the Scriptures which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential.

A part of the evidence leading to the deduction that the Ancient Worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance.

Furthermore, in Gen. 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land. (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors and then to be left to his seed and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature. Z'13-5182.

And the beloved city - The New Jerusalem, the church in glory, not the church in the flesh.

The rebellion incited by Satan will be not only against the earthly princes, but also against the Christ. Z'13-5182.

Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient Worthies, who shall have been ruling as "princes in all the earth" (Psa. 45:16). When the time shall be fully come, they will be disappointed. Many of them will become restless. They will say, "These ancient worthies are holding back the government from us. We do not need to have anything to stand between us and the government of the world. Z'11-4882.

In rebelling against the earthly phase of Messiah's Kingdom, however, they are rebelling against the Lord. Consequently divine judgment will overtake them. Z'13-5182.

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And fire came down from God out of heaven, and devoured them -

This indicates a testing and punishment by divine justice. This would not be possible so long as the Mediatorial Kingdom held sway. Z'13-5253.

- 20:10 Where the beast and the false prophet are - "Where both the beast and the false prophet were cast" (Diag.) - (At the beginning of the 1,000 years).

And shall be tormented day and night for ever and ever -

Revelation 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of this verse cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this. Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed and not preserved in any sense or condition. Heb. 2:14.

The beast and false prophet systems, which during the Gospel Age have deceived and led astray, will be cast into a great consuming trouble in the close of this Gospel Age. The torment of those systems will be aionion, i.e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial Age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10).

(As the first sentence of verse five is an interpolation; not being found in the oldest and most reliable MSS., so the latter clause of this verse may be an interpolation too - what Rotherham in respect to certain other passages, calls "a primitive error." that is, an error we have no means of correcting by any of the existing MSS.

Note the following passages regarding the punishment of wilful sinners: - Rom. 6:23, Ezek. 18:4,20; Psa. 145:20; Psa. 37:20; Job. 10:19).

- 20:11 A great white throne - "White" - purity; "throne" -(rulership) And him that sat on it - (The Christ, Head and body - John 5:22; I Cor. 6:2; Rev. 20:6). From whose face (II Cor. 4:6) the earth and heaven fled away - Not the literal earth and heaven, which abide for ever - Eccles. 1:4; nor the new heavens and earth - Rev. 21:1, which also abide for ever - Isa. 66:22; but "the heavens and earth that are now" - the spiritual rule operated by Satan, the "prince of the power of the air.")

And there was found no place for them - Compare Dan. 2:35.

- 20:12 Stand before God - "Before the throne" (R.V.). And the books were opened - (The Bible - Isa. 29:18.) And another book ... which is the book of life - (In addition to the book of life open during the Gospel Age. Z'14-5377 - Rev.3:5; 13:8; and Mal. 3:16). And the dead - (Rom. 5:12; I Cor. 15:21,22,29). Were judged out of those things written in the books - Compare John 12:48. According to their works - "The man that doeth those things shall live by them."

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- 20:13 And the sea - The restless masses of humanity. Isa. 57:20; 60:5. A-318, D-596.
Gave up the dead which were in it - (Gradually lifted up out of this undesirable condition - Acts 3:19-21).
And death - (The Adamic death - the present dying condition)
And they were judged every man according to their works - Not according to their faith, because they will be under the New Covenant of Law and works. Z'09-4331.
This judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again - not again in humiliation, but in power and great glory; not again to redeem the world, but to judge (rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time - Matt. 25:31. A-345.
For further Comments on this verse, See Vol. 5, S.S., page 379.
- 20:14 And death and hell were cast into the lake of fire - Compare I Cor. 15:25,26.
This (lake of fire) is (a symbol of) the second death
For further comments on this verse, see Vol. 5, S.S., P.380.
- 20:15 And whosoever was not found written in the book of life was cast into the lake of fire. - Compare Acts 3:23. - (Punished with "ever-lasting destruction from the presence of the Lord - whose presence by his Spirit is everywhere - Psalms 139:7-10. They will therefore be eliminated from God's universe -- and from the glory of his power - 2 Thess. 1:9).
- 21:1 And I - (John, representing the John Class - Rev. 1:1)
Saw a new heaven and a new earth - The "new heavens" will consist of the new spiritual ruling powers of the future - Christ the Head, and the Church his body. Z'16-(392).
For the first heaven - "Former heaven" (Diag.)
And the first earth - "Former earth" (Diag.)
(Not the first heaven and earth - which were before the flood - Heb. 2:2,5. but "the heavens and earth that are now." The "new heaven" is the "third heaven" - II Cor. 12:2.).
And there was no more sea - Compare Rev. 20:13; Isa. 60:5.
Under the control of the new Heaven - spiritual powers - the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more dissatisfied masses. Everything will be reduced to law and order, obliterating the differences of wealth and power as they now exist. Z'16-392.
- 21:2 And I John (Representing the John Class - Rev. 1:1).
Saw the holy city, New Jerusalem, coming down from God out of -
The New Jerusalem is not "that great city (government) which ruleth over the kings of the earth" (Rev. 17:18) but is the new Spiritual Government of the Millennial Age. It is not reared by men; but, descends from God out of Heaven. It is for this Kingdom, this Government, that our Lord taught his disciples to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in heaven." Z'16-(392).
Through the Prophet Daniel and others, the divine promise was given to Israel that at some future time the God of heaven would set up a Kingdom on the earth; that this Kingdom would be worldwide - "under the whole heaven;" and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4, etc.). This Messianic Kingdom is to be established to meet the exigencies of the case of fallen

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humanity and to bring mankind back into harmony with the divine arrangement. This kingdom will intervene between the divine government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the divine law.

The Kingdom of heaven, as foretold by our Lord, will come about without manifestation - outward show. (Luke 17:20 Marg.).

The Lord and the glorified church will all be spirit beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that day.

Whether the new creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the divine plane.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent from the immediate presence of the Father, and approximate the earth - very closely associated with the earth, just as Satan's kingdom is, though invisible to mortal eyes. Z'13-5181-82.

We are not to think of this holy City as being composed of literal stones, but of "living stones" (I Pet. 2:4-7; Eph. 2:19-22) Neither Christ nor the saints in glory can be seen of men. But the whole world will quickly be made aware of the fact that a new Government has been instituted - a government of righteousness and all power. Z'16-(392).

Prepared as a bride adorned for her husband - This declaration implies its beauty, grandeur and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. Additionally, the statement reminds us that in the government of the future, the world's judges are to be the saints selected throughout the Gospel Age and frequently called "the Bride, the Lamb's Wife". Z'16-(392).

21:3 And I (John)

Heard a great voice out of heaven - "Out of the throne" (R.V.). Saying, Behold, the tabernacle of God is with men - This verse associates this City with the other figure of a symbolic Temple, which the Lord is now preparing, of which the saints will constitute the "pillars." God will dwell in this temple, and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services. Z'01-(199).

When we think of the church as the temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a temple, and then not use it?

The bringing together of these living stones beyond the veil will be by the resurrection power, beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer - without need for chiseling or for other labour upon them at the time of the construction. So, St. Paul says, the church is God's workmanship. (Eph. 2:10). And his work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the veil. Z'15-5713.

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- 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, etc. - (The effects of the 6,000 years' reign of evil will be entirely eliminated by the close of the Seventh thousand year day.)
- 21:5 I make all things new - ("I renew all things" - Acts 3:19-21).
- 21:6 It is done - These words are not found in the Sinaitic MS.
I am Alpha and Omega, the beginning and the end - Compare Rev. 1:8; 3:14.
- 21:7 He that overcometh shall inherit all things - "These things" (R.V.) (The earthly blessings just described). Acts 3:21.
- 21:8 But the fearful - If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored to human perfection, become "fearful," and "draw back," (Heb. 10:38,39), they, with the unbelievers, will be destroyed from among the people. (Acts 3:23) A-107.
And the unbelieving - Heb. 11:6; Rom. 10:17; John 20:31; John 17:20; 1 Tim. 6:12; Luke 17:5; James 2:17.
And the abominable - "Those abominable characters among men, who, knowing the truth, yet love unrighteousness." H-60.
And murderers - Slanderers - "He that hateth his brother is a murderer." (1 John 3:15).
And whoremongers - (From our Lord's words recorded in the 5th Chapter of Matthew, (verses 21 - 44), we see that it would be possible for some of these evil practices to survive in a more refined form, well into the Millennial Age).
- 21:10 The holy Jerusalem - See v.2.
- 21:11 Having the glory of God - Compare and contrast - Rev. 17:4; 18:16.
Like a jasper stone - Compare Rev. 4:3.
- 21:14 Twelve Apostles of the Lamb - An intimation that there would be no successors. Z'08-4165. "Christ himself being the foundation corner stone." Eph. 2:20 (Diag.).
- 21:16 The length and breadth and height of it are equal - Psal. 50:2; Ezek. 18:25,29.
- 21:18 Was of jasper - Compare verse 11 and Rev. 4:3; 21:11.
- 21:19 Was of jasper - Compare verse 11 and Rev. 4:3; 21:11.
- 21:22 No temple therein - Compare Acts 7:48.
For the Lord God Almighty and the Lamb are the temple of it - John 4:23.
- 21:23 And the city had no need of the sun, neither of the moon, to shine in it - "On it" - The sun signifies the light of this Gospel Age; the moon signifies the typically reflected light of the Gospel in the Law and the Prophets of the previous Dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and the Spirit, and the Law and the Prophets. She will have, instead of these a much more excellent glory, being herself, a part of the Sun of Righteousness. Z'01-201. Then shall the righteous shine forth as the Sun in the Kingdom of their Father" - our Lord Jesus, the Head of the Church, of course being included. The Prophet mentions the same Sun of Righteousness, saying, "The Sun of Righteousness shall arise with healing in his beams" - Malachi 4:2. Z'16-(393).
For the glory of God did lighten it, and the Lamb is the light thereof - We are not to lose sight of the fact that Christ is the Head of the Church, even as the Father is the head of Christ Jesus. I Cor. 11:3. Hence the Lord God Almighty and the Lamb will always be an inner Temple in this great Temple which God has provided for the world's blessing during Restitution Times." Z'16-(393).

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- 21:24 And the nations - (the peoples of earth)
Of them which are saved - (These words should be omitted - See Revised Version).
Shall (In the Millennial Age) walk in the light of it - The word "nations" here signifies peoples, and is intended to show that all peoples, not merely the Israelites, will be thus favoured under God's Kingdom. The world will not be divided into nationalities as at present. Z'16-(394). Isa. 60:3,5.
And the kings of the earth do bring their glory into it - When mankind reaches perfection at the close of the Millennial Age, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed - each man a sovereign, a king." A-296.
Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beast, fowl, fish, etc. Psalms. 8:5-8. And these earthly kings shall become more or less associated with the "princes" in the dominion of earth - they shall bring their honour and glory into the New Jerusalem. Z'10-4555.
- 21:25 And honour - Omit. See R.V.
There shall be no night there - Compare Isa. 29:15.
The period in which sin is permitted has been a dark Night to humanity, never to be forgotten; but the glorious Day of righteousness and Divine favour, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the morning." Psalms. 30:5. A-9.
- 21:26 And they shall bring the glory of the nations into it -
And honour - Omit - See v.24.
This rendering of glory to the Kingdom will continue throughout the entire Millennial Age; for the princes throughout the earth will make known to the peoples that not in their own name or authority do they rule and execute judgment and establish righteousness, but in the name of the glorified Christ, Head and Body, whose representatives they are. Z'16-(394).
- 21:27 And there shall in no wise enter into it anything that defileth -
"Nothing common" (Diag.)
Neither whatsoever worketh abomination - Compare Rev. 18:1-5; 21:8.
Or maketh a lie - Rev. 21:8.
But they which are written in the Lamb's Book of life - The Lamb's Book of Life we must understand to include those who attain to the position of joint-heirship with Christ, whose names are written in Heaven during this Gospel Age, and who are faithful to their Covenant. (Psalms. 50:5) Z'16-394.
However, the great company class, who are a part of the church of the firstborn whose names are written in heaven - all who obtain life on the spirit plane, have their names written in the Book of the Lamb, and the Lord said that he would not blot out the names of any overcomers. Rev. 3:5. Z'12-5105.
- 22: Verses 1 & 2 - Proceeding out of the throne of God and of the Lamb
in the midst of the street of it - (See Revised Version, which places a comma, instead of a full-stop after "Lamb." Figuratively speaking, the water of life proceeding from the throne will flow along the one and only way that all will be required to take in that Millennial day - the "Way of holiness" and life. Isa. 35:8.

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- 22:3 And - (After Satan's destruction -(E-193) and the incorrigibly wicked destroyed. Rev. 20:15).
There shall be no more curse - There was a time when there was no curse, a time when the curse came, a time during which it continues and a time when it will be removed. E-405.
 Upon no subject is the testimony of the Scriptures more positive, consistent and conclusive than on this subject of the curse, its effects upon man, the redemption from it, and its ultimate removal. E-405. Isa. 60:21.
But the throne of God and of the Lamb shall be in it - A spiritual police force will have humanity under absolute control. Every misdeed will be punished as soon as it is determined upon and before it shall have been put into effect. Likewise, every good act, good word and good thought will bring a blessing of restitution, health, strength - mental, moral, physical. Z'15-5760.
 For further comments on this verse see Vol. 5, S.S., chap.14.
- 22:4 And they - (Restored humanity).
Shall see his face - (Shall enjoy his favour).
And his name - (His character).
Shall be in their foreheads - Compare John 17:3; Rev. 14:1.
- 22:5 And there shall be no night there - "There shall be night no more" (R.V.) Compare Zech. 14:7.
And they need no candle - "Lamp" (R.V.)
For ("Because" - Diag.) the Lord God giveth them light - (Further light, further revelations of eternal truth - Isa. 66:23).
And they shall reign for ever and ever - "For the ages of the ages" (Diag.) - Compare Gen. 1:26; Matt. 25:34; Rom. 6:23.
- 22:6 And he said unto me - (The John Glass - Rev. 1:1)
These sayings - "Words" - (R.V.) are faithful and true
And the Lord God of the holy prophets - "The Lord God of the spirits (teachings) of the prophets" - See R.V. and Diaglott. Compare Rev. 1:20.
Sent his angel to shew unto his servants the things which must shortly be done. - "To show to his servants what it is necessary to have done speedily." (Diag.).
- 22:7 Behold, I come quickly - "Speedily" (Diag.).
Blessed is he that keepeth - (The word "keepeth" in the Greek also has the significance of "observe," "watch.")
The sayings - "Words" (R.V.).
Of the prophecy of this book - Compare Rev. 1:3.
- 22:9 And (one) of thy brethren, the prophets - Compare Eph. 4:11.
Worship God - Rev. 14:6,7.
- 22:10 Seal not - "Seal no longer"
- 22:11 He that is unjust - (Unjustified).
He that is righteous - (Made right with God - Rom. 5:1).
He that is holy - (Entirely sanctified).
- 22:12 And - Omit.
Behold, I come quickly - Compare verses 7 & 20 and Rev. 3:11.
And my reward is with me - (And will not be given till I come)
 The Scriptural testimony on this subject clearly and explicitly points in every instance to the second advent of Christ, and to the resurrection as, first, the hope of the Church, the New Creation, and second, the hope of the world. F-664.
 See the following Scriptures: - I Pet. 1:13 - (R.V.), Rom. 8:23,24 - R.V.; I Pet. 1:3-7; 2 Tim. 4:8; 2 Tim. 1:12 - R.V. Titus 2:12-14; Acts 24:14,15; Col. 3:3,4; Acts 23:6; John 11:25,26 - R.V., John 5:28,29 - R.V.; John 14:2,3; Matt. 16:27; Isa. 62:11; James 5:7,8; Isa. 35:4-6; Matt. 13:43; Dan. 12:1-3, 13. (See also Vol. 3, S.S., - page 83); Mal. 3:16,17.

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- 22:13 I am Alpha and Omega - Compare Eph. 3:11 (Diag.); Heb. 1:2 (Diag)
The beginning and the end - "The author and finisher of our faith."
The first and the last - Rev. 3:14; Col. 1:15,16.
- 22:14 Blessed are they - (Seven times in the Book of Revelation are different ones pronounced "Blessed" - Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14 - This final benediction being the only one referring to the world in general.)
That do his commandments - (The requirements of the New Covenant. "That wash their robes" (R.V.)
That they may have right to the tree of life - Compare Gen. 3:24.
And may enter in through the gates into the city - Which symbolically represents the kingdom and the divine favour. Originally, Jerusalem represented the church. "I will show thee the bride, the Lamb's wife;" and "the wall of the city had twelve foundations (foundation stones), and in them the names of the twelve Apostles of the Lamb." (Rev. 21:9-14). But into that city there would be brought the good only.
- So all the world of mankind who will come into harmony with God will come into that city, into the New Jerusalem and kingdom of God, and outside of that city will be found all impure characters. Z'12-4992.
- 22:15 For without - (Outside the blessings of the Kingdom - Compare Matt. 25:41-45.)
Are dogs - "Without are dogs" (R.V.) The word used refers to the wild dogs mentioned by our Lord in his remark to the Syro-Phoenician woman. Compare Isa. 56:10-12.
And sorcerers - (The Greek word means "One who is an enchanter through the use of drugs.") Compare 2 Cor. 2:17. (Diag.).
And whoremongers - "Fornicators" (R.V.) (The spirit of such. Compare Rev. 17:5).
And murderers - This statement does not signify that a man who has once been a murderer might not reform and become a saint and an heir of the kingdom. One murderer mentioned in the Scriptures, guilty of the murder of St. Stephen, Saul of Tarsus, afterwards became one of the most notable Apostles. Z'12-4992.
And idolaters - (Ones who would reverence any person or thing before Jehovah - "Thou shalt have no other gods before me." (Ex. 20:3).
And whosoever loveth and maketh a lie - "And everyone who loves and practices falsehood" (Diag.).
- When during the Millennial Kingdom all mankind shall have the opportunity of coming into harmony with God, those who maintain a sympathy or love for unrighteousness of any kind will not have divine approval. They will not be permitted to enter within the gate of the city. Z'12-4992.
- 22:16 I - (Jesus) am the root (Sustainer; Lifegiver) Compare Rev.5:5.
And the offspring - (descendant).
Of David - (According to the flesh; but his lifegiver during the Millennial Age.)
And the bright and morning star - Compare Rev. 2:28; II Pet. 1:19.
- For further comments on this verse, See Vol. 5, S.S., page 135, par. 3, - page 136, par. 2.
- 22:17 And the spirit - (The Lord Jesus - "The Lord is that Spirit")
And the bride - (The overcoming church joined to the heavenly Bridegroom).
Say come ... whosoever will, let him take of the water of life freely - The living waters flowing from Jerusalem during this Millennial Day. D-655. Isa. 55:1.

REVELATION

- 22:18 If any man shall add unto these - (As in Rev. 20:5).
God shall add unto him the plagues that are written in this book -
(Compare Rev. 16).
- 22:19 Out of the book of life - "From the tree of life" (R.V.) Compare
20:15.
And from these things - Omit these words - See Revised Version.
- 22:20 Even so, come, Lord Jesus - And who like the John class can say
this, "and rejoice at any evidence of the approach of the Master,
knowing thereby that our deliverance and our glorification with
him draw nigh? Surely all in sympathy with his mission of blessing
and his spirit of love will hail every evidence of his coming
as the approach of the "great joy which shall be to all people."
(Vol. 1, S.S., page 116).
- 22:21 The grace of our Lord Jesus Christ be with you all. Amen.

"God's temple soon shall rise,
Above the wrecks of time;
And then its finished mysteries
Shall glow in light sublime."

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